

Selected Quotations from The Theocratic Kingdom

Selected Quotations from "The Theocratic Kingdom"

It has been a pleasure spending some time of my first full year in retirement taking a journey with George N. H. Peters, pondering the wonders of the kingdom of heaven. He continuously points his readers to the King of this kingdom, the God who purposed it, the Scriptures by which God reveals it, the long history of those who believe it as revealed and those who do not.

I was briefly introduced to this work while taking a Bible class many years ago but was recently reminded of it while doing some other reading.

The Theocratic Kingdom contains 206 propositions (i.e. chapters) and each proposition contains a set of observations (i.e. sections). The proposition titles themselves are masterfully stated and well organized to deal with this major biblical topic. Frequent review of the proposition titles is a valuable effort.

These are **my selected quotations** from George N. H. Peters' great work **The Theocratic Kingdom**. Although I have inserted a **very few personal notes** and added **pericopes** to **most** of the observations, these are **mostly direct quotations** from Peters' three volume masterful work. The direct quotations are tagged as blockquotes and are typically rendered as *indented text* with some variations depending on the rendering tool used.

My desire is to give you enough taste of George N. H. Peter's work so you also will take this journey by reading all 2100 pages and three volumes of his printed book, **The Theocratic Kingdom**. These selected quotations may also help you (as it has me) to review your journey from time to time, either along the way or looking back.

These notes are being captured in Obsidian (and are best viewed in Obsidian) but a subset of the complete notes have been exported into EPUB and PDF (see exports folder) for non-Obsidian viewing. The complete set of my notes can freely be obtained at github. My notes are free and non-licensed.

May you come to trust and obey the Lord and Savior Jesus Christ and grow in your loving hope of His return and kingdom.

Larry J. Knaebel
2023

Credits

The Theocratic Kingdom

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List of Propositions

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 Kingdom 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), is 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.

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

Props Mentioned

49 33 34 35 38-74 75 76 77 50 181 66 68 130 84 82 116 96 149 145 174 175 173 182 176 85 183 88 89 132 184 118 119 127

The Scriptures cannot be rightly comprehended without a due knowledge of this kingdom. It is a fact, attested by a multitude of works, and constantly presented in all phases of Biblical literature, that the doctrine respecting the kingdom has materially affected the judgments of men concerning the canonical

authority, the credibility, inspiration, and the meaning of the writings contained in the Bible. If in error here, it will inevitably manifest itself, e.g., in exegesis and criticism. This feature has been noticed by various writers, and, however explained, the views entertained on his subject are admitted to greatly modify the reception, the interpretation, and the doctrinal teaching of the Word.
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16 Reasons

Obs. 1. Its importance may be estimated by considering the following particulars:

1. The kingdom is the object designed by the oath-bound covenant (Prop. 49).
2. It is the great theme, the burden of prophecy (Props. 33-35, etc.).
3. It is a subject which embraces a larger proportion of Revelation than all other subjects combined; thus indicating the estimation in which it is held by God. Dr. Pye Smith, Bickersteth, and others have well observed and commented on this peculiarity—viz., that inspired writers say more respecting the kingdom of Christ than they do concerning all other things treated or discussed in the Word.
4. It was the leading subject of the preaching of John the Baptist, Christ, the disciples and apostles (Props. 38-74).
5. It was a cherished subject of preaching in the primitive Church (Props. 75-77).
6. It is the foundation of a correct scriptural preaching, for the Gospel itself is “the gospel of the kingdom.”
7. To promote its establishment Jesus appears, suffers, and dies (Props. 50, 181), and to manifest it He will come again (Props. 66, 68, 130, etc.).
8. Jesus Christ Himself, must be deeply interested in it, since it is a distinguishing blessing and honor given to Him by the Father (Prop. 84), and belongs to Him as His inheritance (Props. 82, 116, etc.).
9. We are invited, as the most precious of privileges, to inherit this kingdom (Prop. 96).
10. It is the constantly presented object of faith and hope, which should influence us to prayer, duty, and watchfulness.
11. It is the result of the preparatory dispensations, enabling us to appreciate the means employed to attain this end.
12. It embraces within itself perfect completed redemption; for in it all the promises of God will be verified and realized.
13. It exhibits in an outward form the pleasure of the Divine will in the salvation of the race and the deliverance of creation (Props. 149, 145, etc.).
14. It brings the Divine utterances into unity of design (Props. 174, 175), exhibits manifested unity (Prop. 173), and vindicates the inspiration of Holy Writ (Prop. 182), including the Apocalypse (Prop. 176).
15. It enforces not only the humanity (Props. 82, 89) of Christ, but also His Divinity (Props. 85 and 183), with the strongest reasoning.
16. It exhibits to us the majesty and glory of Jesus, “The Christ,” as Theocratic King (Props. 88, 89, 132, 184, etc.), and the preeminent position of “the first-born” who are co-heirs with Him (Props. 118, 119, 127, etc.).

All these, as well as other related points, will be fully discussed in the following pages. A sufficiency is briefly stated, that the reader may not fail to see how significant must be a proper comprehension of this subject.

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“The kingdom of heaven must form the central point of all theological learning.”

--Lange (Com., vol. 1, p. 254) to Starke:

Van Oosterzee (Theol. of the N. T., p. 69) calls it the foundation thought,

...

the idea of the kingdom of God is fundamental in the theology of Christ

the groundwork of His (Christ's) teaching.

--Schmid, Bib. Theol. N. I., p. 243

Brought down from foremost to subordinate place

Obs. 2. It is significant to the thoughtful student—a fulfilment of prophecy—that the idea of a distinctive Divine kingdom related to Christ and this” earth, a kingdom which decidedly holds the foremost place in the teaching of Jesus, should be made, both (with few exceptions) in theology and the confessions of the Church, to come down from its first position in the Bible and occupy, when alluded to, a very subordinate one.

Deserves first place in theology

Obs. 3. The kingdom deserves the first place in Biblical and the first rank in Systematic theology.

Attractive to the reverent believer because he is an heir to it

Obs. 6. This subject is attractive to the reverent believer not merely because of its being the absorbing theme of Old Testament prophecy and New Testament prediction, but owing to the personal relationship that he sustains, as an heir, to it. It is fitting to recognize, comprehend, and appreciate our inheritance. But even the literary aspect, the intellectual excellence of it, invites earnest investigation. Aside from its being a predominating idea of a book, which has had such a moulding influence in all the departments of life, it is the topic which, above all others, calls forth the most eloquent and sublime of all the descriptions and promises of the Bible, culminating in the last heart-stirring words of Jesus entrusted to John.

Worthy of earnest, devout and patient study

Obs. 7. When surveying the vast array of facts and events, some the greatest that the world has ever witnessed, all pointing to this kingdom as a contemplated end; when looking at the same as they occur and exist to-day, preparatory to the kingdom; and when contemplating the host of remarkable, astounding events predicted to come to pass in connection with the kingdom still future, surely this forms a subject worthy, beyond all others, of the earnest, devout and patient study of every student of the world’s eventful and, without this key, perplexing history. The kingdom embraces so much, both in preparation and in actual realization, that, in view of its extent, the doctrine exceeds all others in magnitude, enfolding in itself nearly all doctrine.

Deeper investigation removes old stigmas

Obs. 8

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

Props Mentioned

140-148 9 179 182 84

These two phrases are given in Matt. 25:34, Jno. 17:24, Eph. 1:4, Heb. 4:3, 1 Pet. 1:20, Rev. 13:8, in comparison with other passages.

p. 34 Vol 1 Prop. 2

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Matt. 25:34

“Then the King will say to those on His right, ‘Come, you who are blessed of My Father, inherit the kingdom, which has been prepared for you from the foundation of the world.

John 17:24

Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world.

Eph. 1:4

just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him in love,

Heb. 4:3

For we who have believed enter that rest, just as He has said,
“As I swore in My wrath,
They shall not enter My rest,”
although His works were finished from the foundation of the world.

1 Pet. 1:20

He was foreknown before the foundation of the world, but appeared in these last times for the sake of you

Rev. 13:8

And all who dwell on the earth will worship him, *everyone* whose name has not been written from the foundation of the world in the book of life of the Lamb who has been slain.

Comp. Matt. 13:35, Luke 11:50, Rev 17:8
p. 34 Vol. 1 Prop. 2 note

Matt. 13:35

so that what was spoken through the prophet might be fulfilled, saying,
“I will open My mouth in parables;
I will utter things hidden since the foundation of the world.”

Luke 11:50

so that the blood of all the prophets, shed since the foundation of the world, may be charged against this generation,

Rev. 17:8

“The beast that you saw was, and is not, and is about to come up out of the abyss and go to destruction. And those who dwell on the earth, whose name has not been written in the book of life from the foundation of the world, will wonder when they see the beast, that he was and is not and will come.

the contemplated final use of this world was allied with its origin.
p. 34 Vol 1 Prop. 2 note

Comprehended in the eternal counsels

Obs. 1

Hence, we properly infer *the dignity* of this subject, comprehended in the eternal counsels and evolved from the ever-existing “purpose of Him, which worketh all things after the counsel of His own will.”
p. 34 Vol. 1 Prop. 2 Obs. 1

King Edward VI.'s Catechism (Bickersteth's *Promised Glory*, p. 2), however it may explain it, correctly affirms : “Before the Lord God made heaven and earth, He determined to have for Himself a most beautiful kingdom and holy commonwealth.”
p. 34 Vol. 1 Prop. 2 Obs. 1 note

Demonstrates Divine plan and unity of design

Obs. 2

We also justly infer, that God's will thus expressed respecting the kingdom indicates *a Divine plan*, which, in view of His attributes, necessarily embraces *unity of design*.
p. 34 Vol. 1 Prop 2 Obs. 2

Identified with eternal purpose and creation

Obs. 3

Divine determination notwithstanding the fall

Obs. 4. The exercise of creative power, and its continued exhibition in behalf of man and the world, clearly shows the Divine determination to establish this kingdom, notwithstanding the antagonistic elements introduced by the fall. All things exist, because God has a determined end in view, which end is embraced in this kingdom.

Foundation of earth laid in preparation for this kingdom

Obs. 5. This kingdom is one pertaining to the earth. Before the creation of the world, it only existed in the determination or purpose of God, but at creation the very foundation of the world was laid in preparation for it.

...

“From the foundation of the world” is indicative that God purposed this very earth, when founded, for this kingdom.

Glorious restitution

Obs. 6

Predetermination includes all actors (king, rulers, heirs, etc.) and details

Obs. 7

The goal

Obs. 8

in order that the supremacy and authority of God may be universally acknowledged, and that the manifold wisdom and love of the Lord may be displayed and experienced in the eternal ages. It also reaffirms that for this object and end all things are sustained and allowed, to work out, under Divine Providence, their destiny in respect to this kingdom.

The purpose of history

Obs. 9

Wide topic requiring careful study

Obs. 10

All knowledge of the Kingdom must come from God

Obs. 11

Will display God's wisdom throughout the earth

Obs. 12

Divine Creating Mind and Ruling Will

Obs. 14. Lastly, this proposition is based on the scripturally derived statement, that a Divine Creating Mind and a Ruling Will orders and rules over all, so that notwithstanding apparent difficulties and unexplained problems, that Mind and Will shall be ultimately triumphantly vindicated in an open, revealed manner, indicating, what piety already realizes as an earnest in preparatory work, their close and intimate relationship with man and earth.

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

Props Mentioned

90-115 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 94-115

Alexandrian school influence

For many centuries, under the interpretation given by men who have, probably unconsciously, largely imbibed the spirit of the Alexandrian school, the kingdom has been made to mean a variety of things at the option of the writer.

p. 39 Vol 1 Prop. 3

No doctrine has fared so badly

Indeed, no doctrine of the Bible has fared so badly through mere fancy, imagination, enthusiasm, and fanaticism as that of the kingdom.

p. 44 Vol 1 Prop. 3 Obs. 7 note

Vague beginning and ending taught

They are as little agreed concerning its beginning as in its meaning.

...

is it not remarkable that a kingdom of God, so distinctively covenanted and predicted, should be so indefinite in its commencement that eminent and pious men are unable to point out its beginning with any degree of absolute certainty?

...

unknown to Scripture, and based solely on assertion

p. 44 Vol 1 Prop. 3 Obs. 8

Old Theocratic kingdom renewed

In the following pages, it will be shown, step by step, that the kingdom of God did previously exist on earth, that it does not apply to the existing Church, and that the kingdom of Jesus Christ, when established, is **not new** but **a renewal** with precious, astounding additions.

p. 45 Vol 1 Prop. 3 Obs. 9

Wide departure from the original meaning

it must be acknowledged, that when comparing the early Church doctrine of the kingdom with the meanings now so extensively given and adopted, **a wide departure** from the original and primitive meaning is fully evidenced.

p. 45 Vol 1 Prop. 3 Obs. 10

Plain, grammatical language of scripture is a sufficient guide

we have still **a sufficiency** to guide us. God foresaw this diversity, and hence accommodated Himself to our weakness in **the plain, grammatical language and sense** in which He expresses Himself. But unfortunately we are prone, in our superior wisdom, to overlook this fact, and arrogate to ourselves the higher power of **adding** to the grammatical meaning **our own constructions** of what the sense ought to be, and thus plunge ourselves into hopeless embarrassments.

p. 45 Vol 1 Prop. 3 Obs. 11

Legitimate principles of interpretation

The only way to rid ourselves of these ill-defined and antagonistic explanations, is to adopt **legitimate principles of interpretation**, and then carefully, in detail, examine the original covenants and promises upon which the kingdom is based ; and if we have obtained a definition **strictly in accordance** with

these, **never** to depart from the same, without the most express -- not inferential -- proof in hand that a change is denoted.

p. 46 Vol 1 Prop. 3 Obs. 12

Lack of verifying what others say the Bible says

It is a lamentable fact, that few theologians are to be found who are willing to give a **rigid** scriptural examination to this subject.

Instead of making Holy Writ the standard of interpretation, multitudes, while in **theory** recognizing the Bible as the sole measure of faith, yet **in practice** will take the explanations and Scriptural references given by favorite authors as their reliable guides, without the least attempt to verify, by a personal application to Scripture, their correctness.

p. 46 Vol 1 Prop. 3 Obs. 13

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.

Props Mentioned

70 71 72 73 74 75 76 77 78 16

Literal grammatical interpretation is sound

I hold for a most infallible rule in expositions of the Sacred Scriptures, that where a literal construction will stand, the furthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changes the meaning of words, as alchymy doth, or would do, the substance of metals, making of anything what it pleases, and bringing in the end all truth to nothing.

-Hooker

p. 47 Vol. 1 Prop. 4 Obs. 1

I have grounded my preaching upon the literal word ; he that pleases may follow me, he that will not may stay.

-Luther

p. 48 Vol. 1 Prop. 4 Obs. 1

In confirmation of such a course, it may be said : if God has really intended to make known His will to man, it follows that to secure knowledge on our part, He must convey His truth to us *in accordance* with the well-known rules of language. He must *adapt Himself to our mode* of communicating thought and ideas. If His words were given to be understood, it follows that He must have employed language to convey the sense intended, agreeably to the laws grammatically expressed, controlling all language; and that, instead of seeking a sense which the words themselves do not contain, we are primarily to obtain the sense that the words obviously embrace, making due allowance for the existence of figures of speech when indicated by the context, scope, or construction of the passage.

p. 48 Vol. 1 Prop. 4 Obs. 1

By "literal," we mean the grammatical interpretation of Scripture. Some writers, to avoid lengthy or circumlocutory phraseology, have employed the phrase "literal interpretation," by which they denote, not that every word or sentence is to be taken in its rigid literalism, but that the language of the Bible is to be interpreted by the customary rules of grammar and rhetoric, which are used in determining the sense of the "Iliad," "Paradise Lost," and works of human composition. We are to accept of a strictly literal rendering, unless we have the distinctive marks of figures of speech, when the tropical sense is also received, without *afterward, in addition*, engrafting upon it another and separate sense which is not allowed by the rules of grammar, but which (i.e., last added sense) is applied by many to the Bible, as if the language of that book was not fairly circumscribed by, but formed an exception to, *the universal*

laws of language.

p. 48 Vol. 1 Prop. 4 Obs. 1

When employing the word "literal," we are to be comprehended as also fully acknowledging the figurative sense, the beautiful ornaments of language; we cordially accept all that is *natural* to language itself, its naked strength and its charming adornments, but object to *additionally* forcing on it a *foreign* element, and enclosing it in a garb that hides its just proportions.

p. 48 Vol. 1 Prop. 4 Obs. 1

The Jews, as is well known, while to a large degree holding to a literal interpretation (as e.g. in reference to a literal coming and kingdom of the Messiah, etc.), at the time of the First Advent had fallen more and more into a figurative and allegorizing interpretation, which culminated in the speculative Cabala.

p. 48 Vol. 1 Prop. 4 Obs. 1 note 1

I here once more repeat, what I have so often insisted on, that the Christian should direct his efforts toward understanding the so-called *literal sense of Scripture, which alone is the substance* of faith and of Christian theology, which alone will sustain him in the hour of trouble and temptation, and which will triumph over sin, death, and the gates of hell, to the praise and glory of God. The allegorical sense is usually uncertain, and by no means safe to build our faith upon; for it depends for the most part on human opinion only, on which if a man lean he will find it no better than the Egyptian reed. There Origen, Jerome, and similar of the Fathers *are to be avoided, with the whole of that Alexandrian school which abounds in* this species of interpretation.

-Luther

p. 48-49 Vol. 1 Prop. 4 Obs. 1 note 2

that golden rule of all sound interpretation which Luther first introduced, namely, that all the sacred books contain but one single meaning

p. 49 Vol. 1 Prop. 4 Obs. 1 note 2

Unbelievers and semi-believers generally advocate that the construction of the Bible is like that of other books, but refuse (Bauer, etc.) to credit the fact that it is diverse from all other books in the authority and truths that it contains. Our entire argument following shows that we hold it to be above and beyond all other books in the unity of supernatural and Divine things embraced.

p. 49 Vol. 1 Prop. 4 Obs. 1 note 3

Literal grammatical interpretation is old

Let the reader consider that the grammatical interpretation was for ages *the only one* used; and can a reason be given why it should suddenly be abandoned for another?

p. 49 Vol. 1 Prop. 4 Obs. 2

God appeals to the literalness of His Word, as affording proof that each part shall find in due time its mate. His veracity and power are staked on a literal fulfilment.

p. 50 Vol. 1 Prop. 4 Obs. 2

It is the most reasonable to anticipate, that a principle of interpretation once universally held and for ages applied, would not undergo a reversal without a plain direction from God authorizing it to be made.

p. 50 Vol. 1 Prop. 4 Obs. 2

We do not overlook (Obs. 1, note 1) that before the Advent of Jesus the Jews had already, to some extent, departed from this literal interpretation, having adopted an allegorical, mystical system, which was in favor with the Rabbinical portion. This, however, does not vitiate our argument, which urges the period preceding this introduction, and accepts of the fact that, e.g., in reference to the doctrine of the kingdom, there was no departure from the literal interpretation even among the Rabbinical party.

p. 50 Vol. 1 Prop. 4 Obs. 2 note 1

The allegorical interpretation of the Sacred Scriptures cannot be historical proved to have prevailed among the Jews from the time of the exile, or to have been common with the Jews of Palestine at the time of Christ and His apostles. Although the Sanhedrim and the hearers of Jesus often appealed to the Old Testament, according to the testimony of the New Testament writers, they give no indication of the allegorical interpretation.

- Dr. Knapp (Ch. Theol., p. 326)
p. 50 Vol. 1 Prop. 4 Obs. 2 note 1

Philo was distinguished among those in that place who practised this method and he defends it as something new and before unheard of, and for that reason by the other Jews

- De Confus, Lingu. page 347
p. 50 Vol. 1 Prop. 4 Obs. 2 note 1

Jesus was not, therefore, in a situation where he was compelled to comply with *a prevailing custom* of allegorical interpretation; for this method did not prevail at that time among the Jews, certainly not in Palestine, where Jesus taught.

- De Confus, Lingu. page 347
p. 50 Vol. 1 Prop. 4 Obs. 2 note 1

. . . we must receive literal predictions, promises, etc., unless otherwise indicated ...
p. 51 Vol. 1 Prop. 4 Obs. 2 note 1

While an ingenious and learned school formed at Alexandria had contrived by a system of allegorical interpretation to infuse Platonism into the Old Testament, the school at Jerusalem had been growing increasingly rigid, and interdicted any such daring exegesis. It clung with fanatic attachment to the letter of the Scriptures, but failing to comprehend the spirit, it sunk into all the puerilities of a narrow literalism.

p. 51 Vol. 1 Prop. 4 Obs. 2 note 1

The **history of interpretation** is briefly told. The **first, and Jewish, method** was to abide by the **grammatical sense** (still retained to some extent by the Orthodox -- over against the Reformed or Rationalist -- Jews, and especially by "the Karaites" or "Scripturists"), but as the Jews came in contact with Greek and Oriental philosophy (in Egypt, Greece, etc.), the **effort to conciliate the Hebrew Scriptures with such a philosophy** led to a second mode by which the obvious sense is made figurative in order to convey another sense -- the latter being regarded as the higher. This brought forth three distinctive types of interpretation: the **grammatical**, the **ideal**, and these two, more or less, combined. The **Jewish method** -- evidenced by its exclusiveness and Messianic hopes -- was adopted by the primitive Church, as witnessed e.g. by its application of prophecy, its Pre-millenarian views, etc. The **ideal**, presented in the system of Philo, was inaugurated into the Christian Church by the Alexandrian fathers, and speedily gained a wide-spread reputation, being followed by numerous writers. A **combination** of the grammatical and ideal found a host of followers down to the Reformation. Tradition, metaphysical speculations, some favorite for of philosophy, were incorporated. At the Reformation there was a return to the Jewish method, and while the ideal and mystical has been largely adopted, yet the extremes -- excepting in a few cases -- once so prevailing are now avoided. As to Philo's system, afterward adopted by Christian fathers (Origen, etc.), we only quote, as illustrative, from an Article entitled "Alexandrian Christianity" (The North Brit. Review, August, 1855) : "According to him (Philo), nearly the whole of Scripture, not only its parables, its symbolic ceremonies, its obscure prophecies, but even the simplest language in which it relates the most ordinary transaction, every name and every number that it contains, possesses not only a plain but also a hidden meaning, the former of which is to the letter as the body to the soul." After stating that Aristobulus and other Jews, Oriental and Alexandrian, and even Greeks (in application to their poets) had employed this method, the writer adds: "We should say that the adoption of this principle of interpretation by Philo and his Christian disciples was the **greatest obstacle to their discovering the true meaning of the Bible**, and is the cause of their being almost useless as expositors. "

p. 51 Vol. 1 Prop. 4 Obs. 2 note 1

Philo criticises the attitude of those who merely hold fast to the literal sense of Scripture as low, unworthy, and superstitious.

-Ueberweg (Hist. Philosophy, vol. 1, p.229)

p. 51 Vol. 1 Prop. 4 Obs. 2 note 1

It is a sad fact that multitudes declare the plain grammatical sense in numerous passages, if received, to be a corruption of the truth. God is thus virtually charged not merely with surrounding "the kernel"

(truth) with "a husk" (error), but (to carry out the figure) with a *poisonous* one !
p. 51 Vol. 1 Prop. 4 Obs. 2 note 2

The student will not fail to observe that Protestant Confessions of Faith insist upon this grammatical sense . . .
p. 52 Vol. 1 Prop. 4 Obs. 2 note 2

Attempt to spiritualize

Two passages have been used to attempt to prove that the non-literal sense of interpretation is taught in the Scriptures.

1 Cor. 2:14

But a natural man does not accept the *depths* of the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually examined.

2 Cor. 3:6

who also made us sufficient *as* ministers of a new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

You make your Scriptures a nose of wax, and play with it, as if it were a ball

- Calvin
p. 54 Vol. 1 Prop. 4 Obs. 3 note 1

Mysticism, more or less developed, is found in many authors of the present day, although they refuse the extreme of the "Abecedarians," who (Appleton's *Cyclop.*) "held that without the aid of study the Holy Spirit would convey directly to the understanding a knowledge of the Scriptures, and that, therefore, it was better not to know how to read."
p. 55 Vol. 1 Prop. 4 Obs. 3 note 3

Luther, on John 14:25-28, gives an infallible rule for trying the professed (by men) utterances of the Holy Spirit, thus: "If one come, therefore, and present anything to me as taught or revealed by the Holy Spirit, I keep to the Word and hold this doctrine up to it, as to the true touchstone. If now I see that it agrees with that which Christ says, I receive it as right and good. But if it be a departure from it, or would produce something different from it, then I say, Thou art not the Holy Ghost, but the detestable devil. For the true Spirit comes in no other name than in the name of Christ, and teaches nothing other than what the Lord Christ has said."
p. 55 Vol. 1 Prop. 4 Obs. 3 note 3

The fact is that, to induce the highest certitude, we must receive the authoritative letter as containing the truth, give it its logical force (through reason), and allow its intuitive influence (through a responding moral nature), dependent upon the Spirit that gave the truth, and upon our adaptability for its reception. God's Word is true, whether men receive or reject it.
p. 55 Vol. 1 Prop. 4 Obs. 3 note 3

Literal is intelligible

a revelation unintelligible is no revelation at all

- Dr. Sprecher, *Groundwork of Theol.*, p. 1, ch. 5
p. 56 Vol. 1 Prop. 4 Obs. 4 note

God designed His Word not simply "for the learned, but for all men," which design is only met by the grammatical sense.

- Chillingworth (*Works*, vol. 1, p.231)
p. 56 Vol. 1 Prop. 4 Obs. 4 note

Same rules required

The interpretation of Scripture is to be conducted by the same rules applicable to the interpretation of a classical or profane author.

- Ernesti (*Inst. Interp. of the New Testament*)
p. 57 Vol. 1 Prop. 4 Obs. 5 note

no exegesis is to be considered isolated from other Scripture, but must be regarded in its connection with general analogy, spirit, or design of the writers.
p. 57 Vol. 1 Prop. 4 Obs. 5 note

it appears to me to be this, that we take the words of Scripture as we find them; that we endeavor to ascertain their true, grammatical sense, whether in the Old or the New Testament, in the first instance, and then receive the truths which are thereby conveyed, whether articles of faith or rules of practice, according to the plain and simple and obvious meaning of the language itself.

- Greswel (*Parables*, vol. 3, p. 173)
p. 57 Vol. 1 Prop. 4 Obs. 5 note

As in the perusal of other books, so in reading the Bible, there is no better general rule than that *the obvious meaning* is the true.
p. 57 Vol. 1 Prop. 4 Obs. 5 note

Understanding what is written

the Scriptures are of little use to those who understand them as they are written

- Origen (Porter's *Lec. Hom.*, p. 51)
p. 58 Vol. 1 Prop. 4 Obs. 6

In addition: the extravagant claims of Swedenborg that he was set up as the true interpreter of the Word, is exclusively based on the notion that to him was, for the first time, given the secret key by the Creator himself, to unlock the Bible and portray its meaning; and this key, on examination, turns, only in a more scientific way, the old bolts in Origen's lock, now enlarged and reburnished.
p. 58 Vol. 1 Prop. 4 Obs. 6

Undermines the authority of the Bible

A departure from the literal sense has not only caused those immensely varied and antagonistic interpretations of the kingdom, but it has, in self-defence, forced able and pious man to a confession which ***undermines and destroys the authority of the Bible.***
p. 60 Vol. 1 Prop. 4 Obs. 7

Grammar, rhetoric, and history are violated for the sake of an idea, an "inner germ," and the most scholarly, learned men are pushing on, exultantly, the work.
p. 62 Vol. 1 Prop. 4 Obs. 7

Not ultra-literalism

While urging a literal interpretation, we are, as already intimated, equally ***opposed to that ultra-literalism which makes no allowance for the figures of speech incident to all language.***
p. 63 Vol. 1 Prop. 4 Obs. 8

The simple truth is, that not a single Millenarian author, from the days of the apostles down, holds to such an opinion ; all of them, without exception, fully recognize symbols, types, and figures of speech, notice their peculiarities, and discriminate them from the strictly literal. It is *their plain, unanimous* statement that language must be interpreted by the laws which produce and regulate it: if symbolic, it is to be interpreted by the laws governing symbols; if typical, then by the laws underlying types; if figurative, then by the rules controlling figures; and if rigidly literal, then by the laws of unfigurative speech.
p. 63 Vol. 1 Prop. 4 Obs. 8

Attempt to raise non-prophetical portions above others

It has become quite fashionable with recent writers, in their efforts to find arguments against us, to practically lower the prophetical portion of the Word by placing the non-prophetical of the New Testament

in the scale as far superior to the former, etc. (so e.g. Waldegrave, comp. Lord's *Journal*, Ap. 1857)
p. 64 Vol. 1 Prop. 4 Obs. 9

Important doctrines must not be solely based on figurative language

In our Introductions to the Bible it is a generally admitted principle that no important doctrine should be solely based on figurative language ; that to give it certainty it ought to be founded on the literal meaning of the words. This is a necessity, notwithstanding the theorizing, so much impressed, that in every promulgation of doctrine, men will instinctively feel that if they can secure the literal sense in their favor, *the strongest possible proof* is thus obtained. Why reject this when we come to the doctrine of the kingdom? Surely, if there is a doctrine in the Bible that ought to be sustained by *the clearest evidence*, it is the leading one of the kingdom. This is abundantly provided, if we will only consider and receive it. Its simplicity should not deter us; this feature ought rather to recommend it to our special notice. More than this : if we reject it we will be held responsible for the same, just as Jesus held the Jews accountable for the literal understanding of the Scriptures.

p. 65 Vol. 1 Prop. 4 Obs. 10

No! we are only answerable to God's demand, how we have treated *the very letter* committed to our trust, and this obligation presses alike upon the learned and unlearned.

p. 66 Vol. 1 Prop. 4 Obs. 10

Ellicott (*Aids to Faith*, Essay 9) well says: "The true and honest method of interpreting the Word of God -- *the literal, historical, and grammatical* -- has been recognized in every age, and the results are seen in the agreement of numberless passages of importance that may be found in expositors of all periods,"

p. 66 Vol. 1 Prop. 4 Obs. 10 note

Normal rules of language used to determine the intent of the author

An observance of the rules common to language, practical sense, a due regard to the analogy of Scripture and Faith, an observance of the historical application in reference to opinions and views held, an unprejudiced mind and a heart willing, irrespective of pre-conceived ideas, to bring forth the real meaning and intent of the writer -- these, in connection with a personal experience of the truth, are requisites to constitute a good interpreter.

p. 67 Vol. 1 Prop. 4 Obs. 11 note

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

Props Mentioned

2

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2 Timothy 3:16, 17

All Scripture is God-breathed and profitable for teaching, for reproof, for correction, for training in righteousness, 17 so that the man of God may be equipped, having been thoroughly equipped for every good work.

2 Peter 1:20, 21

Know this first of all, that no prophecy of Scripture comes by one's own interpretation. 21 For no prophecy was ever made by the will of man, but men being moved by the Holy Spirit spoke from God.

. . . 1 Cor. 2:13; Mark 12:26,36, and 13:11; Acts 1:16, and 2:4

p. 74 Vol. 1 Prop. 5 Obs. 3 note 1

Can only be known through revelation from God

The things pertaining to the kingdom contain facts, preparatory stages, historical connections, relations to the future, ideas above human capacity, that could not possibly have been known if God had not revealed them. The kingdom is simple that which the Almighty designs to have accomplished as *the grand result* of the Divine economy.

p. 70 Vol. 1 Prop. 5 Obs. 2

View of "inspiration"

Some of the statements Peters makes in Observation 3 regarding Inspiration surprised me and brushed contrary to my understanding of Inspiration.

the extreme so strenuously contended for by some, that *even the words themselves were inspired, is evidently burdening Inspiration with a load that is unnecessary.*

p. 72 Vol. 1 Prop. 5 Obs. 3 - emphasis mine

we must not necessarily assume that every word or sentence is inspired

p. 72 Vol. 1 Prop. 5 Obs. 3 - emphasis mine

The only safe conclusion to which a believer in the Word can come, amid the variety of conflicting opinions and on a subject which certainly has its difficulties, is to adhere to the utterances of the Word itself concerning it, and *to frame a definition which neither exceeds nor lessens the extent given to it by Scripture.* There is not reason why the definition given (e.g. by Horne, vol. 1, *Introd.* p. 92) long ago should be discarded -- viz., that it is "the imparting such a degree of Divine assistance, influence, or guidance, as should enable the authors of the Scriptures to communicate religious knowledge to others, without error or mistake, whether the subjects of such communications were things then immediately revealed to those who declared them, or things with which they were before acquainted." A definition which embraces the ideas taught, freedom from error, and essential unity in teaching, sufficiently covers the ground. Taking the Scriptures as they teach, we must, if believers in the same, receive them as given, even under the peculiar style, learning, disposition, etc., of the writers, and sufficiently precise in expression to give a correct meaning to that God intended.

p. 73 Vol. 1 Prop. 5 Obs. 3 - emphasis mine

Taking such a view, *it is not necessary to insist that every specific word or phrase or sentence is directly inspired;* that God gave no freedom to the writer in choice of language, and no latitude in the manner of conveying ideas.

p. 73 Vol. 1 Prop. 5 Obs. 3 - emphasis mine

Guided by Holy Spirit free from error

we insist upon it that the apostles were fully and accurately acquainted with the doctrine of the kingdom, *i.e.*, as to its nature, and hence were qualified to teach it. Aside from their being specially called to preach the kingdom, this Inspiration influence bestowed upon them (*e.g.*, Luke 12:12, John 16:13, 14, 15, Luke 24:49, 1 Cor. 2:12,13, Eph. 3:4, 1 Pet. 1:12, etc.) would *most certainly* preserve them from error on this great, leading subject of the Bible.

p. 77 Vol. 1 Prop. 5 Obs. 4

The express declarations of the apostles themselves that they were guided by the Spirit, the positive promises given to them to guide them into the truth, forbid our receiving such estimates of the apostles' knowledge.

p. 77 Vol. 1 Prop. 5 Obs. 4

The gospel of the kingdom was preached by them before and after the death of Jesus ; it was a familiar subject, leading and fundamental, and therefore one that *they must have known sufficiently* to describe it without mistake or decided error.

p. 77 Vol. 1 Prop. 5 Obs. 4

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

The whole Bible, whose leading theme is the kingdom, is grounded on the supernatural. Remove this, and you destroy, if not the book itself, the chief characteristic, the distinguishing excellency of the Scriptures.

The Bible begins with the supernatural and natural in harmony

Obs. 1. The Word begins with the supernatural (the presence of God) and the natural in harmony.

Without the supernatural the kingdom *cannot* be produced, for it requires, as predicted, *a supernatural king*, who has been provided in a supernatural manner, and rulers who have experienced a supernatural transforming power.

p. 80 Vol. 1 Prop. 6 Obs. 1

Promise of removal of the curse impossible without supernatural

It is admitted, that outside of Revelation, we have no decided promises that the groanings of creation can ever be removed, and that, if this is ever performed (e.g. death abolished), it must be done by a higher power than is now manifested in and through nature.

Obs. 2

A kingdom without the supernatural would show it is and idea of human origin

Obs. 3. If we had a Revelation and a kingdom proposed by it, without a supernatural element claimed and exerted, then the objection would be urged, without the possibility of contradiction, that it was merely of human origin.

One-sided argument of interference

Obs. 4. The objection that a supernatural interference would argue imperfection in creation and Providence, is purely one-sided.

how easily objections are formed when the heart desires them

Obs. 4

Man cannot describe a greater, more perfect, more absolute sovereign than the Bible in its simplicity does, when it makes Him so all-powerful that He is able, and does, at any time He chooses, intervene in His own workmanship.

Obs. 4

View of a Higher Power

Obs. 5. Before entering upon the consideration of the miraculous, it is necessary, first of all, to come to a decision respecting the supernatural; whether indeed a Higher Power exists in addition to nature which can introduce the miraculous.

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

Miracles are not to be regarded simply as evidences of the truth —this it indeed subserves—but as necessary parts of revelation itself, evincing with a fulness, stronger than language can impress, that the supernatural is indispensable for the establishment of the kingdom, and that it will be exerted in miraculous power whenever required.

Assurances that the kingdom will come as predicted

The miracles then are *assurances* vouchsafed that the kingdom will come as it is predicted.
p. 89 Vol. 1 Prop. 7 Obs. 1

1. Casting out demons
2. Transfiguration
3. Resurrection of dead ones (daughter of Jairus, widow's son, Lazarus)
4. Healing of diseases, blindness, lameness, deafness, dumbness
5. Feeding of the thousands
6. Tempest stilled
7. Ship instantly at its destination
8. Walking on the sea
9. Fish with money inside
10. Barren fig tree destroyed
11. Water into wine
12. His own resurrection and ascension

Obs. 2. The number and variety of definitions given to miracles indicate the limited nature of human knowledge; we are not greatly concerned in the adoption of any one specially, seeing that from our standpoint we could accept of nearly all, even of some of those given by infidels.

Earnests of power

Miracles are necessary to a revelation pertaining to the kingdom, a kingdom which is to be set up by an astounding miraculous display. They become parts, *essential parts* of the revelation, exhibiting *the earnest of power* that is ultimately to accomplish it.
p. 97 Vol. 1 Prop. 7 Obs. 3

Miracle-working Saviour

The Scriptures can never, never be fulfilled without miracle; the earth can never, never be freed from its curse without miracle; man can never, never be delivered without miracle; and, therefore, the Redeemer in whom we trust for redemption is, as history to-day attests in the minute and wondrous fulfilment of His miraculous words, a miracle-working Saviour.
Obs. 4

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

The prophets with one voice proclaim, that this kingdom is to be established in order that in it man may find complete, perfect deliverance from sin and evil. The kingdom is to be set up, so that man and nature may be happily rescued from the curse entailed by sin under which both labor and groan.
p. 102 Vol. 1 Prop. 8

The cure and eradication of sin

the Bible is a revelation of God's plan *to save man from his fallen condition*.
p. 102 Vol. 1 Prop. 8 Obs. 1

The kingdom originates in God's merciful desire to deliver us from the reign and power of sin; to bring us back into a state of *entire restitution and perfect salvation*.
p. 102 Vol. 1 Prop. 8 Obs. 1

It is a kingdom which in its preparatory measures calls for repentance of sin (Matt. 3:1), conversion from sin (Matt. 18:3), self-denial of sin (Mark 9:47), perseverance against sin (Luke 9:62), and most

emphatically refuses admittance into the kingdom of those who indulge in sin (1 Cor. 6:9,10).
p. 102 Vol. 1 Prop. 8 Obs. 1

The mystery of sin

The introduction of sin and its continued existence is a deep mystery.
p. 103 Vol. 1 Prop. 8 Obs. 2

The Bible makes *no effort* to explain it; only speaking of it as a painful *fact*, allowed by the permission of an Omnipotent God, and which shall be by His power ultimately crushed. No labored effort in the way of proof is given by Inspiration, but a constant appeal is made *to our own consciousness* of the necessity and truthfulness of Divine interposition in view of *the sense* of moral guilt, the evils to which we are subject, the helplessness and limited duration of man, the otherwise inexorable embrace of nature, etc. A fundamental teaching on almost every page is this: that man *unaided* cannot deliver himself from sin and its sad consequences, but *imperatively* requires Divine help in his need.
p. 103 Vol. 1 Prop. 8 Obs. 2

The Biblical account of evil

We are content to receive the Biblical account that evil is the resultant of a rejection of the theocratic idea (*i.e.*, a violation of God's rule), that it constitutes until God has, by a course of testing, gathered out all the material requisite to establish the theocracy in a most glorious and triumphant manner, and that when all things are prepared, the postponement caused by sin will close by *the complete overthrow of evil* through the appointed King and His co-rulers.
p. 108 Vol. 1 Prop. 8 Obs. 6

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

One of the distinguishing results of the Reformation was "the resurrection of the Bible," making it, as in the Apostolic era, the object of constant citation and appeal.
p. 110 Vol. 1 Prop. 9

"the formal principle of the Reformation, of Protestantism is subjection to the authority of Scripture."

- Hagenbach (*His. of Doctrines*, Vol. 1, sec. 212)
p. 110 Vol. 1 Prop. 9

Scripture reveals truth

Increase of doctrinal knowledge does not consist in altering *the form* of doctrine, but in obtaining a clearer, more enlarged apprehension of *the unaltered* doctrine.
p. 113 Vol. 1 Prop. 9 Obs. 3

. . . a progress of apprehension by man . . . no advance in Divine teaching after the apostolic age was ever admitted by the Church, and that all elucidations, renewed definitions, etc., indicative of a clearer apprehension of the truth, are invariably based upon, and derived from, *the original truth* in the Old and New Testaments.

- Rev. Bernard (*Bampton Lectures*, "The Progress of Doctrine in the New Testament", Lec. 1)
p. 113 Vol. 1 Prop. 9 Obs. 3

Scripture produces fruit

Prayerful study of the Scriptures will evidence itself, *not in profession, but in fruits.
p. 117 Vol. 1 Prop. 9 Obs. 5

. . . if a man expects "direct spiritual illumination" or an "intellectual light" by which he can know the truth without an acceptance and patient study *of that* which the Spirit has *already* given, he only shows that he is self-deceived. Prayer and the Spirit indeed are of great avail in their moral bearing, in preparing us for the perception and reception of the truth, but they are not given *to supersede* the searching of the Scriptures (John 5:39), the reasoning out of the Scriptures (Acts 17:2; 18:4, etc.), the using of our faculties in noting the oracles of God (Heb. 5:14), the taking heed unto the Word given (2 Pet. 1:19), the daily receiving and study of Holy Writ (Acts 17:11).
p. 117 Vol. 1 Prop. 9 Obs. 5

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.

Undue reverence for human authority

Obs. 1. This Proposition in its definite statement is the more needed, since at the present day multitudes find themselves so fettered by an undue reverence for human authority, as presented in and through the church, that it is scarcely possible to get them to consider any subject in its true scriptural aspect.

Creeds are only good to a point

Obs. 2. Creeds, etc., valuable as they are in many respects, can only, at best, give their testimony as witnesses to the truth; and they can only testify to as much of it as the framers themselves have seen and experienced.

It is a bad indication when, in any period, men will so exalt their confessions that they force the Scriptures to a secondary importance, illustrated in one era, when, as Tulloch (Leaders of the Ref or., p. 87) remarks: "Scripture as a witness, disappeared behind the Augsburg Confession."

Obs. 2

Bible is our only infallible rule of faith and practice

Obs. 3. The Bible, then, is our only infallible rule of faith and practice, as many of the Confessions of Faith distinctly declare.

Kingdom not specially treated in confessions

The doctrine of the kingdom, although prominently in the Bible, is not specially treated in the earlier Confessions, as e.g. the Apostles', Niceno-Constantinopolitan, and Athanasian.

Obs. 4

The doctrine as upheld by us is contained in very few Confessions, is ignored by others, and is misapprehended and opposed in others.

Obs. 4

It is strange that but few Confessions make the kingdom, a distinctive article of faith, and from this, no doubt, results in a measure the great variety and latitude of meanings given to it. The reasons why our doctrine has not received a confessional prominence, will be presented under following propositions.

Obs. 4

Responsible for the plain, naked, grammatical sense of the Word

The exceeding multitude of interpretations, with their variegated hues, has led persons to fix some limit, thus attempting to perform what God has not prescribed outside the Scriptures, for God holds us only responsible *for the plain, naked, grammatical sense of the Word*, and not for recondite, hidden senses that the ingenuity or imagination of man may concoct.

p. 130 Vol. 1 Prop. 10 Obs. 5

Personal responsibility

Obs. 6. One of the fruits of the Reformation is the recovery and firm reestablishment of the principle that all have the privilege of judging for themselves in matters of religion.

The entire framework of the Scriptures is erected on the idea of personal responsibility enhanced by the ability to discern the truth for ourselves.

Obs. 6

Confidence is not the authority

Obs. 7. It is also a perversion to make (as in Essays and Reviews) confidence the supreme Judge to decide upon the meaning, merits, authority, etc., of Scripture, and that the latter must bend to the decisions of the former.

Avoid two extremes - no reason and all reason

Two extremes must be avoided; the exclusion of reason, and the admission of nothing but reason.

- Oosterzee (*Ch. Dog.*, vol. p. 159)
p. 135 Vol. 1 Prop. 10 Obs. 8

Reason and faith must be joined

Obs. 9. In this study of Scripture, reason and faith must be joined together in order to make it effective.

Reason may refuse faith, can exist without it, but faith cannot live without reason.

Obs. 9

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

The entire tenor of the New Test. impresses us, that their superior qualifications as teachers arises from their acquaintance with the doctrine of the kingdom, resulting from the personal instructions received from Christ, and the subsequent special guidance of the Spirit.

p. 141 Vol. 1 Prop. 11

Kingdom itself was not a mystery, just some aspects

It may, however, be properly stated here, that there might be mysteries pertaining to the kingdom, while the kingdom itself -- what it denoted -- may be fully known. The reader will carefully notice, that in the early period of their discipleship, the mysteries relating to the kingdom were already given to them. It is incredible, utterly impossible, that the kingdom itself -- *what it meant* -- should, therefore, have been a mystery to them.

p. 141 Vol. 1 Prop. 11 Obs. 1

Kingdom itself was made known

. . . the assurance is abundantly ours, that *the kingdom itself*, its nature, our relation to it, all things necessary for a correct understanding of its meaning, was made known.

p. 142 Vol. 1 Prop. 11 Obs. 3

Mysteries of the manner of its establishment, means, preparation, and time for its manifestation

. . . those mysteries refer not *to the nature* of the kingdom, but *to the manner* of its establishment, *the means* employed, *the preparation* for it, *the time* for its manifestation, and such related subjects.

p. 142 Vol. 1 Prop. 11 Obs. 4

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

This is seen, e.g. in Rev. 10:7, where it is declared that under the last period of time in this age, “the mystery of God should be finished” which commentators generally apply to the fulfilment of the Divine Purpose in the setting up of the kingdom in a manner that shall be universally acknowledged, in vindicating through its establishment the Divine plan, etc. It indicates that some things hitherto kept concealed or partially known, should now be revealed or openly manifested, whatever meaning is attached to the passage, it leaves the impression that not everything pertaining to the kingdom is yet fully known.

Multifaceted aspects of mystery

Obs. 1. Men who have given the subject much thought, have the idea that the mystery here stated mainly refers to the period, not definitely known, for the outward manifestation of the kingdom, but it may, for aught we know, include much more. While the mystery

1. does not allude to the nature of the kingdom (for this, as will be shown hereafter, is explained),
2. it suggests the comparative unknown time for its glorious establishment,
3. the events connected with it of which only broken hints are given,
4. the occurrence of things not revealed, and
5. the manner in which things revealed shall be accomplished.

Obs. 1 reformatted

Definition

Obs. 2. The word “mystery,” according to Fairbairn (On Proph., p. 372), “in the quite uniform usage of Scripture, denotes something which lies beyond the ken of the natural apprehension, and is revealed only to such as have the mind and spirit of God. So it is used frequently by the Apostle Paul, Rom. 16:25, 1 Cor. 2:7, 10, etc.”

Many writers acknowledge mysteries

Obs. 3. A multitude of writers attest to the existence of mysteries, their necessity, their value, and usefulness; and correctly affirm, that without them a decided proof of the Divine origin of the Bible would be lacking, a sublime display of Divine perfection would be wanting, and that the scope for faith, hope, reverence, humility, etc., would be seriously narrowed.

Must apply to the Scriptures

Obs. 4. The doctrine of the Kingdom thus containing mysteries, confirms the position taken, that to its proper understanding, we must apply to the Scriptures, and seek within its limits for the things appertaining to it, Props. 9, and 10.

Objections are more from heart than head

Obs. 5. It is difficult to satisfy the cavils of unbelief on this point, seeing that the most opposite objections are urged against mysteries. The manner in which they are presented, indicate that they come more from the heart (i.e. are desired) than from the head (i.e. intelligently based)..

Unbelievers inconsistent in treatment of mysteries

Obs. 6. It is a strange fact, that unbelievers of the past and present, who reject the mysteries of the Bible, call upon us to accept of the incomprehensible, the mysterious, the hypothetical in their several theories.

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

God avoids premature disclosure as a protection

. . . God makes long and secret preparations for important events; . . .
p. 148 Vol. 1 Prop. 13 Obs. 1

If everything relating to the Kingdom would have been clearly revealed, in a systematic order, we are confident that such would have been *the hatred of earthly kingdoms* toward it, that no believer in it would have been safe, and, in consequence, the work of gathering out the elect would have been seriously impeded.

p. 148 Vol. 1 Prop. 13 Obs. 1

God, foreseeing this antagonism as directed by "the god of this world, " does not unnecessarily excite it by a *premature* disclosure of all things, but gives us the truth in detached portions, some of it veiled under prophecy, others under symbolical language, etc., so that His preparations, patiently conducted, may go on to a successful completion, and the Kingdom be suddenly -- unexpectedly to many -- manifested.

p. 148 Vol. 1 Prop. 13 Obs. 1

Uncertainty aids free movements of human life and responsibility of man

The Lord has always represented the events He announced by the prophets in such a manner, that they were *sufficiently clear* for him who approached with reverence and careful thought, and yet *sufficiently dark and veiled* not to limit the freedom of human action. For if the unchangeable decrees of the Eternal were presented to our eyes in unveiled features, *what* would become of the responsibility of man, of the free movements of human life, *what* of courage, and hope, and joy?

p. 148-149 Vol. 1 Prop. 13 Obs. 2

Indefiniteness leads to constant expectation and watching

It is only fully known to God, and *an indefiniteness* is purposely thrown around it to keep us in the posture of constant expectation and watching.

p. 149 Vol. 1 Prop. 13 Obs. 3

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

Mystery

Obs. 1. Taking the word "mystery" to denote, as theologians state, something revealed that was before unknown, Revelation itself must be carefully scanned and compared to appreciate these. At the same time, whilst a fact is disclosed, or an ordering is divulged, yet the reason *why* it will, or *the manner* in which it may, be accomplished is either not explained or merely hinted at, thus leaving large room for attentive study and reflection. Besides this, many things—the great burden—relating to the Kingdom are still in the shape of unfulfilled prophecy and promise, requiring *discrimination* to distinguish what belongs to different dispensations, to the two Advents, to the past, present, and future, so that we may form a correct estimate of the preparatory stages and of the Kingdom itself. The Apocalypse, with its varied and discordant interpretations, alone proves our proposition.

p. 151 Vol. 1 Prop. 14 Obs. 1

The gospel of the kingdom is not understood by many

Obs. 2. Some persons confidently tell us that "*the Gospel of the Kingdom*" is readily understood by all men, forgetting how variously it is interpreted and preached.

p. 151 Vol. 1 Prop. 14 Obs. 2

Must discriminate between the means of obtaining the kingdom and the kingdom itself

We must discriminate *between the means* employed by which the Kingdom can be obtained—which is also Gospel or glad tidings—and *the Kingdom itself*—which proclaimed is the Gospel in its fullest sense.
p. 152 Vol. 1 Prop. 14 Obs. 2

No systematic statement of the doctrine of the kingdom in the Bible

There is no systematic statement of the doctrine of the Kingdom in the Bible. It is given in brief covenants, in separate prophecies, in detached portions, in fragments, in hints, in promises, in concise outlines, and to bring all these together in their regular order much labor is requisite.
p. 152 Vol. 1 Prop. 14 Obs. 3

Consequence of not having deep conviction that the Bible is a Divine Record

Unless there is a deep conviction that the Bible is a Divine Record, and that, in consequence, everything that it contains should be duly weighed and placed in its connection with the Divine Purpose, it is impossible to harmonize the Word: some discordant elements will inevitably appear to prevent unity.
p. 152 Vol. 1 Prop. 14 Obs. 3

Careful collation required

unless there is *a careful collation* of all passages that legitimately refer to the Kingdom, error may, more or less, be advanced. If, as claimed, the Scriptures are the Word of God, then every word -- conceding that the truth is given through the language and style most familiar to the writer -- is of importance.
p. 152 Vol. 1 Prop. 14 Obs. 3 note

Avoiding extremes

Obs. 4. Avoiding, on the one hand, the opinion of the Romish Church that the Scriptures are so unintelligible, so obscure that they need the interpretation of the Church, of Councils, of the Fathers, or of the Pope; and, on the other hand, the view of some Protestant divines, and others, that all things are clear and intelligible to him who is in the Spirit—it is best to preserve the due medium, that whilst many things are plainly stated, yet others, for the reasons given, can only be ascertained by laborious research, or, as some old writers have quaintly observed, by “digging for hid treasures.” The Kingdom, forming the subject-matter of a large portion of the Bible, cannot be correctly apprehended in its totality without the student passing over all that the different sacred writers have to say concerning it.
p. 152 Vol. 1 Prop. 14 Obs. 4

The Gospel of the Kingdom includes the mystery of God

Obs. 5. “The Gospel *of the Kingdom*,” as intimated, includes “the mystery of God,” i.e. the final, closing act as presented Rev. 10:7, embracing the ultimate realization of the previously ordained provisional institutions.
p. 152-153 Vol. 1 Prop. 14 Obs. 4

Gospel includes the grand consummation

the Gospel undoubtedly comprehends the grand consummation, the perfected Redemption realized only in the Kingdom.
p. 153 Vol. 1 Prop. 14 Obs. 5

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

Our understanding of Scripture grows

Some think that religious truth is stationary, and this is a favorite charge of the enemies of Christianity, upon which is founded the expressions "antiquated," "stale," "worn out," etc. Admitting that any doctrinal matter contained in Holy Writ is final in authority, and that the things of the Spirit are only to be found in their purity in the Revelation given by that Spirit, yet these same truths may become more and more clear and distinctive by careful study, comparison, analogy, induction, deduction, by considering their relationship to history, the constant development of God's purposes, the continued fulfilment of prophecy, the experience of mankind, and the gathering of the elect.

p. 154 Vol. 1 Prop. 15 Obs. 1

Much room for growth

Here, if anywhere, there is plenty of room for the deepest study, the most guarded discrimination, the keenest perception, the most patient comparison, and the most childlike faith. Then an increase of knowledge -- as the rich experience of many testifies -- will also come.

p. 155 Vol. 1 Prop. 15 Obs. 2

Inexhaustible storehouse

the Bible forms "the inexhaustible storehouse" from whence biblical theology derives its solid foundation and growing superstructure—the latter strengthened by the results manifested in historical connection, etc.

Obs. 3

Reasons it can become better understood

Obs. 4. In the Proposition it is purposely said, "can become better understood," for several reasons:

1. (1) There is no subject like this so covered with human additions, speculations, and prejudice. Hence it is so difficult to approach, divested of all bias and preconceived opinions. The greatest care is necessary, owing to the extent and influence of prevailing views, and no step should be taken without substantial scriptural proof to sustain it.
2. (2) Conclusions respecting the Kingdom should only be drawn after having traced the subject from the earliest point of its introduction down, through the prophets, to the final testimony of Jesus given by John the Revelator. Multitudes, including most eminent men (as will be shown hereafter), take an isolated passage and, without caring for its connection, build an exclusive theory upon it.
3. (3) Covenants, in view of their special importance and fundamental bearing, should have the preference in determining the nature of the Kingdom. This, however, is too much overlooked.
4. (4) Some things are underrated, owing to their simplicity (i.e. "too Jewish"): others are rejected because utterly opposed to human expectations (i.e. "How can these things be?"); and others again are declined as utterly unreasonable, not realizing that faith should apprehend them simply because they are recorded in the truthful Word of God (i.e. with all the laudation of faith, there is very little Abrahamic faith in the world).
5. (5) The difficulties already enumerated in previous Propositions are not sufficiently considered; difficulties, not relating to the nature of the Kingdom, but to the provisions made for it, the time of its manifestation, the events connected with its exhibition, the symbolical portraiture of its realization, the manner of its divine administration (the divine and human being united), and the remarkable and astounding interpositions of the Supernatural introducing and carrying it forward into the eternal ages—all of which ought to be duly considered in order that increased light may be thrown upon the subject. With such a spirit, and such a posture of recognition and appreciation of the matter before us, there is a prospect before the student of a better understanding of the doctrine.

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

The doctrine of the kingdom is first taught by covenant, theocratic ordering, and prophecy in the Old Testament, and it is taken for granted in the New Testament as a subject derived from the Old Testament and well understood; for the Kingdom is preached without any appended explanation.

Some authors depreciate the value of the OT

Obs. 1. This Proposition is the more needed, since some recent works (as e.g. Fairbairn On Prophecy p. 164, etc.) have made efforts to depreciate the value of the Old Test, as an instructor, telling us that it is far inferior to the New Test., that its light is dim and its utterances indistinct in comparison with the New, etc.

...

the Old Test, which so largely deals, e.g. in the consummation of the Church's glory.

Why the OT should be at the same rank as the NT

Obs. 2. Our entire argument, as we proceed, is a refutation of this lowering of the Old Test. A few reasons now stated, will indicate the one-sidedness of those who resist the claims of the Old Test, to the same rank and dignity of the New.

1. (1) The Old foretells the New, and the New confirms the Old—both are indispensably necessary.
2. (2) The Covenants out of which, and in which, the New stands, are only contained in the Old.
3. (3) The prophecies and promises descriptive of the New, are found in the Old.
4. (4) Both are the Word of God, and should, therefore, be received on equal footing, and possess equal value.
5. (5) The New, taking a familiar acquaintance of the Old for granted, and proceeding on this supposition, does not supersede the Old.
6. (6) The continued quotation from the Old in the New, the constant references to the covenanted promises of the Old, the general appeal to the predictions of the Old, the example of Jesus and of the apostles in estimating the value of the Old—all this proves its vital importance.
7. (7) The express injunction to search and study the Old Test. Scriptures.
8. (8) The declaration of Jesus that He came to fulfil and not to destroy it, and that every jot and tittle of it was precious.
9. (9) A large portion of the Old, embracing entire chapters and continuous prophecies, has not yet been fulfilled, owing to the postponement of the Kingdom and the designs of mercy, and hence—as will be shown hereafter—the period of the Christian Church is an intercalary one, extending through the Times of the Gentiles, and if we desire to know its destiny, its ultimate condition in the consummation, the Old must be compared with the New.
10. (10) Many things contained in the Old yet to be fulfilled, are only slightly hinted at or taken for granted in the New; others of magnitude and vast importance, are not even mentioned, it being supposed that every believer, as enjoined, would find them in the Old and incorporate them.
11. (11) The New only professes to be a continuation of the Divine Plan of Salvation; it is a necessary supplement to the Old, but not a superseding of the Old, excepting only in the ordaining of certain provisionary and typical measures.
12. (12) The destiny of all the elect, both under the Old and New, is the same, showing that the same truth leading to the same end, is virtually contained in both Tests., however one may add to the other.
13. (13) The unity of Divine Purpose can only be ascertained by their combination; without the Old many of the allusions in the New could not be understood, and without the New much that is in the Old could not be properly appreciated.
14. (14) The New, as evidenced by our remarks, is built on the Old as on a foundation, and if separated from the latter, its strength and stability is diminished, if not destroyed.

Obs. 2 reformatted

Faulty criticism

Obs. 3. The criticism, then, of Ernesti and others, that the Old Test, might indeed have been of some use to the Jews, but certainly was not intended for all mankind, is sadly defective and demoralizing, seeing that on the fulfilment of the Old Test, promises depends our completed Salvation, our hope of perfected Redemption, the expectation of the final restitution of all things. The Old Test, is full of anticipated, covenanted, prophesied Salvation; the New is full of the inestimable provision made for the same; both unite in showing how and when it will be fully accomplished.

Unbelievers know if they attack the OT they lessen the NT

Obs. 4. Unbelievers, wise in perceiving the intimate and abiding connection existing between the Old and New Tests., attack the Old with the correct opinion, that just in proportion as they can show that the Old is “antiquated, unreliable, uncertain” in its utterances, etc., to the same extent will they lessen the authority and force of the New.

Impossible to understand the Kingdom without OT

Obs. 6. The Kingdom being a leading subject of many portions of the Old Test., a subject specially mentioned in covenant and prophecy, it is utterly impossible to understand it properly without passing over the same.

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

A Revelation of God's will and purpose

Obs. 2. Prophecy takes higher ground than that of merely being a prediction of the future, or a witness to the truth, or a message of hope. Whilst all this, it is above all a Revelation of God's Will and Purpose; and, therefore, while the preceding flow from it, a still grander result is attained when combining and linking together the predictions of God. Then we find, from first to last, that they publish a predetermined counsel of God, a great Redemptive Process, all centering in the predestined King and Kingdom.

Multitudes refuse to study the prophecies

Obs. 5. Multitudes are found, who deliberately and persistently refuse to study the Prophecies.

43 Reasons why study of prophecy is important

The *note* on observation 6 enumerates 43 *reasons why the study of Prophecy is important*.

p. 170 Vol. 1 Prop. 17 Obs. 6 note

Comparison of passages is very important

The nature, characteristics, etc., of the Kingdom, should not be determined by one, two, or even more, predictions, unless very specific, but by a comparison of all, or at least a large number of, the predictions relating to it. One or more, taken separately, may give us but slight evidence, whilst the whole, or a large proportion, will present such abundant proof that the correctness of view will be fortified against assault.

p. 171 Vol. 1 Prop. 17 Obs. 7

the rule of comparison is essential to preserve from error

p. 171 Vol. 1 Prop. 17 Obs. 7 note

Bh. Van Mildert says: "That the sense of no prophecy is to be determined by an abstract consideration of the passage itself; but by taking it in conjunction with other portions of Scripture relating to the

subject.”

p. 171 Vol. 1 Prop. 17 Obs. 7 note

Literal fulfilment of prophecy stressed by millenarians

Obs. 9. Millenarians, in order to secure the belief of others, constantly appeal to a literal fulfilment of prophecy. They indorse the language of Tertullian (Apol. ch. 20): “The daily fulfilment of prophecy is, surely, a full proof of revelation. Hence, then, we have a well-founded belief in many things which are yet to come, namely, the confidence arising from our knowledge of the past, because some events, still future, were foretold at the same time with others which are past. The voice of prophecy speaks alike of each; the Scriptures record them equally; the same Spirit taught the prophets both. In the predictions there is no distinction of time; if there be any such distinction, it is made by men; while the gradual course of time makes that present which was future, and that past which was present. How can we, then, be blamed for believing also what is predicted respecting the future, when our confidence is founded upon the fulfilment of prophecies relating to the present and the past” (quoted by Cumming’s Lect. on Dan., p. 425, from Chevallier’s Trans.). We lay much stress on this feature in the present work.

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

By this paradox is simply meant that they are conditioned in their fulfilment by the antecedent gathering of the elect, and hence susceptible of postponement (as will be shown, e.g., Props. 58-68); and that they are unconditioned so far as their ultimate fulfilment is concerned, which the conduct or action of man cannot turn aside (as is seen, e.g., at the very time of the kingdom’s manifestation, the nations, Rev. 19, will be arrayed against it).

Moral freedom

Obs. 2. The passages (Numb. 23:19, 1 Sam. 15:29, etc.) which speak of predictions as unconditional, and those (Jer. 18:7-10, etc.) which intimate their conditionality, are easily reconcilable from the simple fact, that the purposes of God run in connection with moral freedom, and that whilst the former is not set aside by the action of the latter, yet in the cases of individuals and even nations sufficient latitude is given so that there shall be no violation of that freedom.

Obs. 2

Some objections answered

Obs. 3. In view of the important bearing that this point has upon several subjects connected with the Kingdom, it may prove desirable to answer, briefly, a few of the more generally used objections urged against our position.

Kingdom itself not dependent on acceptance or rejection of man

Obs. 4. The Kingdom itself is not dependent on the acceptance or rejection of its doctrine by man.

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

This is an important feature. Any theory at variance with this fact is, to say the least, open to the suspicion of being defective. The statement in the Proposition is one that has been noticed and duly acknowledged by numerous writers of almost every shade of opinion. The preaching of the kingdom, its simple announcement, without the least attempt to explain its meaning or nature, the very language in which it was conveyed to the Jews—all presupposed that it was a subject familiar to them. John the

Baptist, Jesus, and the Seventy, all proclaimed the kingdom in a way, without definition or explanation, that indicated that their hearers were acquainted with its meaning.

Kingdom assumed well known in NT

Obs. 1. On the face of the opening pages of the New Test, it is taken for granted that the Kingdom was something well known, already the object of faith and hope. Theologians generally, either unable to reconcile this with their church theories, or deeming it unimportant while acknowledging the fact, pass it by in silence, or give us some apologetics to account for it, which are derogatory to the age, to the believers then living, and to the Word.

Completes the chain - no missing link

Obs. 2. The feature in the Prop, is an indispensable accessory. Without it, there would be a flaw, a missing link in the chain; with it there is completeness;—for if the Kingdom is to be understood in its literal covenanted aspects as predicted by the prophets, then it is easy to see that the New Test, consistently announces the same.

Point of view of first hearers

Obs. 3. To impress this point, let us place ourselves in the position occupied by the first hearers of “the Gospel of the Kingdom.” Consider that the Old Test, is alone in our hands, and that the plain grammatical sense is the one in which we receive the predictions of the Kingdom. Suppose, under such circumstances, we would have heard John, Jesus, and the disciples preach the Kingdom of God in the manner indicated, what would have been the impressions made upon our minds? Certainly, among other things, that we already knew what the Kingdom was, viz.: the Theocracy as it existed previously, permanently united with the Davidic throne and kingdom. The preaching, let us not forget, directly appeals to a well-known kingdom, and surely we, too, would have, under its influence, imbibed the very views of the Kingdom, which the mass of the church now regards as a Jewish weakness, a lack of discernment, in the early history of this subject. But the question, which but few ever consider, is, whether, after all, this was an error. The answer will follow, in detail, with proof attached.

How could they preach without instruction?

Obs. 4. If the Kingdom, as multitudes maintain, was not thus known; if it is correct to assert that the Jews and the disciples at first utterly misapprehended its meaning; if the announcement denoted one thing to the hearers and yet contained in itself a spiritual idea which the future was to develop—how comes it, then, that Christ could send out disciples to preach the Kingdom without previous instruction as to its real meaning; and even invite strangers (Luke 9:56, 57, 60) to “Go and preach the Kingdom of God.”

...

the Kingdom was something that they were acquainted with, and concerning which, as to its nature or meaning, they needed not, owing to its plain portrayal in the Old Test., any special instruction.

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.

This is a rule, covering doctrine, laid down by the ablest of writers;

Pious Jewish view of the Messiah

Obs. 1. It is universally admitted by writers of prominence (e.g. Neander, Hagenbach, Schaff, Kurtz, etc.), whatever their respective views concerning the Kingdom itself, that the Jews, including the pious, held to a personal coming of the Messiah, the literal restoration of the Davidic throne and kingdom,

the personal reign of Messiah on David's throne, the resultant exaltation of Jerusalem and the Jewish nation, and the fulfilment of the Millennial descriptions in that reign.

No rebuke from Jesus and disciples on kingdom beliefs

Obs. 2. It is noticeable, that in all the rebukes given to the Jews by John the Baptist, by Jesus and the apostles, not one refers to their belief and expectations concerning the Kingdom. The rebukes pertain to their superstition, traditions, bigotry, hypocrisy, pride, ostentation, violation of duty, etc., but nothing is alleged that they misapprehended the Kingdom of the prophets in its fundamental aspects.

Examples of Jewish belief in the Messiah

Obs. 5. If, in support of our Prop., Jews were selected, who are not approvingly mentioned in the New Test., it might be alleged that they misconceived the truth.

In confirmation of our position, we appeal to the expressed views of Elizabeth and Zacharias, of Mary and Joseph.

Obs. 5

Many scholars claim ancient Jewish faith unreliable and inapplicable

Obs. 6. A large class, to make the ancient Jewish faith unreliable and inapplicable, fully admit the same, but then gravely misjudge the belief by pointing to the result, i.e. the non-realization of their faith, as evidence that the Jews were mistaken and wholly ignorant of the true idea of the Kingdom.

Many scholars stumble over non-fulfilment at first advent

Obs. 7. Another large class, agreeing with the former in the result, inform us that the non-fulfilment of the Jewish Messianic Kingdom expectations, indicates a Jewish misapprehension of Scripture language; and that hence, however the grammatical construction may demand it, the language, covenant and prophetic, expressive of such a faith must be interpreted to correspond with the result thus far attained. The non-fulfilment becomes both the rejecter of the ancient faith and the apologist for applying a spiritualistic interpretation.

Church apologetics makes too many concessions

Obs. 8. The Apologetics of the Church makes too many concessions to unbelievers respecting the Jewish and Primitive faith, and, alas, too many sneers—according well with the ridicule of infidelity—are cast at their “low,” “grovelling,” “carnal” views of the Kingdom.

Must investigate the Old Testament grammatically

without an investigation of the Old Test., from whence the Jews and the first Christians obtained their views and expectations, it is simply impossible to obtain a correct idea of the Kingdom.

Obs. 9

God will not, cannot produce a faith by the unvarnished grammatical sense of His Word, existing for many centuries, and then supersede it by another through men engrafting a different meaning upon the identical Scriptures which led to the former.

Obs. 9

Preservative influence on the Jewish nation

Obs. 10. The belief in this Kingdom had a preservative influence upon the Jewish nation.

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

The plain literal sense expressly teaches what the Jews anticipated; and no author has yet arisen who has dared to assert that the grammatical construction of the Old Testament language, received according to the usual laws, does not convey the meaning found therein of a literal restoration of the Theocratic-Davidic throne and kingdom as expected by the believing Israelites.

Both Jew and Gentile admit

Obs. 1. Here, then, is something that all, both Jew and Gentile, frankly admit, however some may afterward attempt to break its force and continued application.

Both enemies and friends of the truth have ways to reject this

Obs. 2. Two classes array themselves against this obvious, admitted sense entertained for centuries. The one party, enemies of the revealed truth, honestly accept of it as existing, but discard it on the ground of its conveying human, not divine, notions and expectations.. The other class, friends of the truth, also find and admit this sense, but believing it to be “gross and carnal,” endeavor to adapt its language to their own ideas of the fitness of things, and hence attach to it another, distinct, separate sense (some even adding two or more), which, rejecting the grammatical, we are to receive as the true intended one.

Would God teach something literally but then have us take it in a different sense?

Obs. 3. In view of the faith of the Jews, and from whence derived, it may well be asked: Is it reasonable to suppose that God would give utterances by His prophets respecting a Kingdom, which, taken in their usual literal sense (making due allowance for the usage of figures common to all languages), positively denote the re-establishment, in a most glorious form under a Son of David’s, of David’s cast-down throne and kingdom, etc., and yet that all these assurances must be taken in a different sense?

Evidence of non-inspiration?

Obs. 4. As intimated under previous Props, and above (Obs. 2), this grammatical sense thus received and introduced into the New Test, without any declaration of a change, is seized by unbelief as evidence of the non-inspiration of the Scriptures.

the express promises that all such Messianic expectations are only to be realized at the Sec. Advent. The verification of them, owing to sinfulness, was postponed,

Obs. 4

Desperate attempts to rid themselves of the grammatical sense of OT prophecies

Obs. 5. Men, in their eagerness to rid themselves of the grammatical sense of the Old Test, prophecies and the consequent Jewish belief, resort to the most desperate arguments and reasoning.

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.

It is admitted by all authorities that this phraseology was current among the Jews, and was adopted by the first preachers of the Kingdom.

From Daniel 7:13, 14

Obs. 1. The Prop, needs no proof, for the fact is self-evident. First is to be found the well-known expectations of the Jews based on a literal interpretation of the prophecies; next, these are summed up in the expressive phrases “Kingdom of heaven,” etc., taken, as numerous writers inform us, from Dan. 7:13, 14; finally, John, Jesus, and others take the very phraseology adopted by the Jews to designate a certain definite Kingdom, and use it without the slightest intimation or explanation of a change in its meaning; and this employment of the phrases, with a correspondent Jewish meaning attached, continued (as admitted by our opponents, e.g. Prop. 20, Obs. 3, n. 1) at least down (Acts 1:6) to the ascension of Christ.

Important fountain head

Obs. 2. Here, at the very fountain head, in the presence and under the sanction of the Master Himself, there must be no discrepancy.

A Jewish carnal idea? (apologists)

Obs. 3

Apologists inform us (Ecce Deus, p. 329) that “Christ came to give that conception a profounder interpretation, and a more intensely spiritual bearing,” that “the Jew had a carnal idea of a spiritual fact.” But where is the proof of this carnality and substitution?

Liberal views

Obs. 4

Confirms early origin of the Gospels

Obs. 5. The student is directed to a proof that this subject affords in behalf of the early origin of the Gospels.

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

Accommodation Theory

Obs. 1. The attacks of Rationalistic criticism has induced the advocacy, by many, of the accommodation theory.

Development Theory

Obs. 2. In immediate connection with the accommodation theory, not pressed however to the same extreme, is that of the development theory.

Ignore

Obs. 3. Others arise who totally ignore any reason whatever for such phraseology.

Claim it is non-essential

Obs. 4. Others, again, under the plea of non-essential, pass by this early use of phraseology and its resultant effect on the church.

"Judaizers" epithet

Obs. 6. We are indebted to Jerome, and others like him, for the peculiar style—now so familiar—in which the old views respecting the Kingdom of heaven are sought to be eradicated, as based on no solid reason, by using the epithet "Judaizers."

Claims that Jews and early believers were mistaken

Obs. 7. All these methods assume as fundamental, that the Jews and early believers were certainly mistaken and deluded.

The rest of this book will show, fortified by Scripture

We shall now proceed step by step, continually fortified by Scripture, to show that the inconsistency only exists in the imagination of men; that the grammatical and historical sense is fully sustained by a continuous Divine Purpose; that the first preachers of the Kingdom, although not acquainted with all the designs of God in relation to the Kingdom, were not in error on the nature of the Kingdom itself; and that neither they, nor Jesus, by the use of the literal sense, accommodated themselves to the prejudices, etc., of the Jews, depending on a future development or revelation for a purer doctrine.

Obs. 7

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

NOTE: Scripture quotes from LSB

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Deuteronomy 7:6

6 For you are a holy people to Yahweh your God; Yahweh your God has chosen you to be a people for His own treasured possession out of all the peoples who are on the face of the earth.

Deuteronomy 14:2

2 For you are a holy people to Yahweh your God, and Yahweh has chosen you to be a people for His treasured possession out of all the peoples who are on the face of the earth.

Romans 11:28

28 From the standpoint of the gospel they are enemies for your sake, but from the standpoint of *God's* choice they are beloved for the sake of the fathers;

Romans 9:11

11 for though *the twins* were not yet born and had not done anything good or bad, so that the purpose of God according to *His* choice would stand, not because of works but because of Him who calls,

the sovereignty of God chose in the descendants of Abraham, the Jews, a people *through whom* should be manifested his Divine purpose in the salvation of man.

p. 207 Vol. 1 Prop. 24

This election is not to be regarded, as some tell us, an act of favoritism, but as founded in *that wisdom* which adopted it (as the end will manifest) as the best means, under the circumstances in which fallen humanity was placed, to reach, consistently with moral freedom, the largest portion of mankind, having in view the ultimate establishment and triumph -- in opposition to depravity -- of God's Kingdom.

p. 207 Vol. 1 Prop. 24

The Reason for Election

Deut. 7:7-11

7 "Yahweh did not set His affection on you nor choose you because you were more in number than any of the

peoples, for you were the fewest of all peoples, 8 but because Yahweh loved you and kept the oath which He swore to your fathers, Yahweh brought you out with a strong hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt. 9 You shall know therefore that Yahweh your God, He is God, the faithful God, who keeps His covenant and His lovingkindness to a thousand generations with those who love Him and keep His commandments; 10 but repays those who hate Him to their faces, to make them perish; He will not delay with him who hates Him, He will repay him to his face. 11 Therefore, you shall keep the commandment and the statutes and the judgments which I am commanding you today, to do them.

Church and state unified

The Kingdom itself thus offered to them is a *divine-political* (church and state unified) dominion, over which *God Himself, as an earthly Ruler*, presides or rules as the Supreme.
p. 207 Vol. 1 Prop. 24 Obs. 1

Election is twofold - national and individual

While the nation, comprising the natural descendants of Abraham, is thus chosen, it does not follow that every individual in it is thus personally elected. The election is *twofold* -- in its reach after the nationality, and in its application to the individual member of the nation. It, in the latter case, only pertains to the believing, obedient portion of the nation. This Paul, in Rom. 9 and 11, distinctly teaches.
p. 209 Vol. 1 Prop. 24 Obs. 3

Why to the Jewish race?

How comes it, then, that the covenants are given to the Jewish race? That this election is confined to the Jewish race and those adopted into that race? That the election is traced directly through the descendants of Abraham and those incorporated as Abraham's seed? That all the prophets, all the inspired teachers,, Jesus and the apostles, are Jews? That the election of the nation is recognized by Jesus and the apostles, and that the Gentiles were only afterward admitted by special revelation, and then only as the acknowledged children of Abraham?
. . . The misapprehension arises from not discriminating that the true seed are faithful Jews, or become such by faith, being *the actual* descendants of Abraham, or *accounted such* -- *part of the race* to whom the covenants are given. It does not follow, because God designs to exalt and bless the nation, that a disobedient Jew will obtain the blessings of election; for while the race, as a race, is chosen, it is not said that every individual of the race is also ultimately chosen. The fact is, that very few, comparatively, may avail themselves of the opportunity afforded; but that does not vitiate the election of the portion of the race that is faithful, and it does not alter God's final purpose in reference to the nation itself.
p. 210-211 Vol. 1 Prop. 24 Obs. 4

To the Jews, not to the Gentiles

If any one says (as, alas, many do), perverting the language of Paul applicable to another feature, that the having the blood of Abraham in their veins amounted to nothing (which is true, when accompanied by unbelief, as Jesus taught), he simply fails to recognize the plain fact *that Jews* were called, and *not* Gentiles; a covenant was made *with Jews*, and *not* with Gentiles; the promises were given *to Jews*, and *not* to Gentiles; and that Gentiles receive and inherit *with* the natural descendants of Abraham *only as they are incorporated*.
p. 212 Vol. 1 Prop. 24 Obs. 5

Not a "type"

it is inconsistent to make (as e.g. Fairbairn, Whately and others) this elect people *a type* of others -- the type of a future people -- thus misapplying the word "Israel."
p. 212 Vol. 1 Prop. 24 Obs. 6

Wall broken down between Jewish and Gentile believers

The Scriptures simply declare, that the "wall" is broken down between natural Jewish and Gentile *believers*, so that all of every nationality, *when exercising faith* in Jesus, become *one* in Christ.

p. 213 Vol. 1 Prop. 24 Obs. 8

Thus e.g. to *the natural* descendants of Abraham is *exclusively* given a covenant with certain promises; only those who are *identified* with the nation -- this distinctive race -- *have any right* to the covenanted blessings. The nation is chosen not merely as a depositary of the truth, but as the vehicle or medium through which the Saviour is to come, and finally completed Redemption in *a manifested Kingdom* under the reign of that Redeemer; for, somehow, all the prophets link the glory of the Messianic Kingdom *with* the Jewish race. The individual Jew, on the principle of faith, can only justly claim the promises given by covenant to his people.

p. 214 Vol. 1 Prop. 24 Obs. 8

The Mosaic economy -- likened also to a wall or fortification -- introduced to preserve intact the elect nation . . .

p. 214 Vol. 1 Prop. 24 Obs. 8

Ultimate holiness

(The nation as portrayed as a root-stump, holy seed) is regarded sacred, and will ultimately become holy.

p. 215 Vol. 1 Prop. 24 Obs. 9

The punishment, the scattering and desolation, of the Jewish nation is itself proof of their election as, e.g. Amos (ch. 3:2), declares : "You only have I known of all the families of the earth : *therefore* I will punish you for all your iniquities." This casting off is only *temporary*, as evidence e.g. Zech. 10:6, etc.

p. 215 Vol. 1 Prop. 24 Obs. 9

Zechariah 10:6

I will make the house of Judah mighty,
And I will save the house of Joseph,
And I will cause them to return,
Because I have had compassion on them;
And they will be as though I had not rejected them,
For I am Yahweh their God, and I will answer them.

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

The Theocracy, which had typical and ceremonial observances, as Paul teaches, that were to be removed in Christ, had a form of government which, prophecy instructs us, is to be fully exhibited in all its beauty and excellency under the Messiah, the great Jewish king, David's son.

p. 216 Vol. 1 Prop. 25

Provisionary in some of its aspects, the Theocracy still possessed *the essential elements* of God's Kingdom, and gave an earnest only of what God intends. It was a form of government under the sole, *accessible Headship* of God Himself (Deut. 5, etc.). He was the Supreme Lawgiver in *civil and religious* affairs (Deut. 4:12 and 12:32), and when difficult cases required it (Deut. 17:8-13), the Divine Arbiter or Judge. In brief, the *legislative, executive, and judicial* power was vested in Him, and partially delegated to others, to be exercised under a restricted form (Deut. 16:18, etc.). All the people (Deut. 29:10-13), in their *civil, religious, social, and family* relations, were to acknowledge, and be obedient to His expressed will. He communicated His will according to an ordained manner, and when not declared, or where there was doubt, the princes or leaders could come for inquiry and receive specific directions. As an indication and reminder of this Supremacy, all the people were required at certain times in the year (Deut. 16:16, etc.) to visit the place of special manifestation, and renew their vows of allegiance.

The prophets (e.g. Isa. 1:21-24) spoke for God to the highest and lowest, and their rebukes were in the name of the Supreme Head. M'Clintock and Strong's *Cyclop.*, Art. "Monarchy, Israelitish," says: "According to the sense of the Mosaic constitution, the Hebrews were erected into a kind of republic under *the immediate dominion of Jehovah, forming a strict theocracy*". Fairbairn (*Typology*, vol. 2, p. 391) gives as the true idea, and distinctive nature of a Theocracy, "*the formal exhibition of God as King, or Supreme Head of the Commonwealth*"; so that all authority and law emanated from Him, and, by necessary consequence, there were not two societies in the ordinary sense, civil and religious, but *a fusion of the two into one body*" (comp. his able article on "The Jewish Theocracy" and Locke's definition in "Treat. on Toleration").
p. 216 Vol. 1 Prop. 25 note

Theocracy defined

Theocracy is *a government of the State by the immediate direction* of God; Jehovah condescended to reign over Israel in *the same direct manner* in which an earthly king reigns over his people.

-Kurtz (*Sac. His.*, p. 113)

p. 216 Vol. 1 Prop. 25 Obs. 1

With wisdom worthy of Himself, He assumed not merely *a religious*, but *a political*, superiority, over the descendants of Abraham; He constituted Himself, *in the strictest sense* of the phrase, *King of Israel*, and the government of Israel became, in consequence, strictly and literally, *a Theocracy*.

-Gleig (*His. Bible*, vol. 1, p. 218)

p. 216 Vol. 1 Prop. 25 Obs. 1

The original theocracy started in the days of Moses and ended with the Babylonian captivity 1400BC - 600BC (approx 800 years)

The original theocracy was the kingdom of God in its initiatory form

The Theocracy did not adumbrate something else, but was itself the Kingdom of God in its initiatory form—a commencement of that rule of God's as earthly King, which, if the Jews had rendered the obedience required, would have extended and widened itself until all nations had been brought under its influence and subjection.

p. 218 Vol. 1 Prop. 25 Obs. 3

Not strictly an earthly kingdom

while this Theocracy was a Kingdom on or in the earth, it cannot be strictly called an earthly kingdom.
p. 220 Vol. 1 Prop. 25 Obs. 6

The Theocracy is from God; it was not of earthly or human origin, for it was divine, directly instituted by God, and having God for its Ruler. The Bible, through the prophets, insists upon this point, which a believer in the Word, seeing its foundation and superstructure, must concede. Hence Jesus, who is the promised King of this re-established Theocracy, well says that His Kingdom is not of this world, etc.

p. 220 Vol. 1 Prop. 25 Obs. 6

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

By this is meant, not that the typical and provisionary adjuncts would have remained unchanged, but that the direct, personal rulership of God (i.e., the distinctive features which constituted it a theocracy) would never have been, for a time, set aside, and that the blessings promised under a Theocratic rule would have been amply realized. No humble believer of the Word, reading the covenant made at Horeb and pondering the blessings and curses announced by Moses, can doubt this supposition. It is true God

foreknew the nation's defection, which is already freely predicted by Moses in his last addresses, but this does not prevent him from offering this Kingdom for their continued acceptance and retention in accordance with moral freedom.

p. 222 Vol. 1 Prop. 26

What God would have done, in case the nation had ever proven faithful, in providing for the Salvation of man (i.e. by way of atonement), we are not concerned, for, while feeling that His wisdom would have been equal to the development of a plan to correspond with such faithfulness, we do know (and this confirms our faith) that this Theocracy itself is formed in an initiatory manner in view of the *foreknown* apostasy, and that out of it, in the royal line, might come the Saviour -- thus vindicating the knowledge of God. We also are assured, that this same Theocracy -- rejected by some -- contains a divine plan for the accomplishment of great ends, reaching from and through the Jewish nation over the earth; and that the unfaithfulness of man, however it may delay the final result, cannot alter or reverse it. Objections based upon what might have been, or how, in certain contingencies, God would have ordered things, are always unsafe; seeing that we must take affairs as they have transpired and trace God's overruling Providence in them. Taking this scriptural view, it is impossible to break the force, e.g. of Isa. ch. 58 or of Jer. 17:25, which sustain our Proposition. The expressive language e.g. of Ps. 81:13-16 is sufficient: "O that my people had hearkened unto Me, and Israel had walked in My ways! I should soon have subdued their enemies, and turned My hand against their adversaries. The haters of the Lord should have submitted themselves unto Him ; but their time should have endured forever. He should have fed them also with the finest of the wheat; and with honey out of the rock should I have satisfied thee."

p. 222 Vol. 1 Prop. 26

Theocracy not simply preparatory but initial

The Theocracy was not simply preparatory but initial, in the sense of its being *a real* Kingdom of God, which was established in order to show forth to the nations of the earth the distinguished blessings flowing from it. Had the Jewish nation been faithful to its engagements to the Supreme King, had the subordinate rulers obeyed the Supreme Will, *then* the nation would -- as promised -- have multiplied its blessings, enlarged its advantages and power, secured a supremacy over all other people, and become the benefactors of the race in disseminating the knowledge and truth of God. The place of its manifestation geographically considered (centrally located), the form of government, the special promises given to it, the King at its head, etc., evidence this, but, alas ! depraved human nature forbade its realization.

p. 223 Vol. 1 Prop. 26 Obs. 2 Note 2

it (Theocracy) was *initiatory*, by which we mean that in some of its laws and provisions it was susceptible of changes (but not in its fundamentals).

p. 223 Vol. 1 Prop. 26 Obs. 2 Note 2

Very different from God's sovereign rule

The reader will *carefully* observe (as use will be made of it hereafter) that this Theocracy is very different from God's universal, general sovereignty exercised by virtue of His being the Creator.

p. 224 Vol. 1 Prop. 26 Obs. 3

Jews recognize their sin

The Jews themselves, in e.g. "The Liturgy of the Jews" (Art. on, *Littell's Liv. Age*, Oct. 7th, 1876), acknowledge their sinfulness : "We acknowledge that we have sinned; that we have acted wickedly. O Lord, according to all Thy righteousness, we beseech Thee, let Thy anger and Thy wrath be turned away from Jerusalem, Thy City and Thy Holy Mountain ; for it is on account of our sins and the iniquities of our ancestors that Jerusalem and Thy people are become objects of reproach to all around us," etc.

p. 225 Vol. 1 Prop. 26 Obs. 4

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

This is explicitly stated; for when (1 Sam. 8:4-9) the elders of Israel desired a king, God told Samuel, “they have rejected Me, that I should not reign over them” and entered against it a “solemn protest.” On the day of presentation (1 Sam. 10:17-19), Samuel protested: Ye have this day rejected your God” in this matter of asking for a king. To show the nation “the great wickedness” it was guilty of “in the sight of the Lord in asking you a king,” to Samuel’s word was added (1 Sam. 12:16-19), by way of attestation, a severe thunder-storm in harvest time. The sinfulness consisted (ch. 12:12) in saying that “a Icing shall reign over us, when the Lord your God was your King.”
p. 226 Vol. 1 Prop. 27

Insult to God

Obs. 1. No deeper insult could scarcely be offered to God than such a request indicated.

Imprecision among authors

Obs. 2. Some writers when adverting to this point are not sufficiently precise in their language.

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

According to Samuel’s statement, God pardons the nation on the conditions that it still, with the king included, acknowledges him as the continuous Supreme Monarch, and that the king chosen shall enforce the laws given by his superior in authority. In this entire transaction God’s theocratic rule is preserved intact. The earthly king was under certain imposed restrictions, and was threatened, in case of disobedience, with the displeasure of, and punishment from, the still recognized Civil Head of the nation. This was felt and freely confessed by Saul (1 Sam. 13:12, and 28:15), David (1 Sam. O: 20, and 7:23-26, etc.), Solomon (1 Kings 3:8, 9, and O:12-14, also ch. 8, etc.), and others.
p. 228 Vol. 1 Prop. 28

The Theocracy did not end with the Judges

Obs. 1. It follows, therefore, that Josephus (Ant. 6:3 §§ 2, 3), and those who receive his view, are mistaken when they end the Theocracy with the Judges.

King was to yield to authority of the prophet as God's spokesman

In addition to the priesthood, the given law, and the access to God on particular occasions, a safeguard was thrown around this subordinate kingship to prevent it, either in its hereditary character in case of wicked successors), or in its State and Religious officials (in assigning, ambitious men), from interfering with the rights, laws, truths, etc., of the Supreme Ruler. This was done by what Augustine (City of God, 17:1) and Stanley (His. Jew. Ch., 1 Ser. S. 18) have called a “prophetical dispensation, which ran parallel with the monarchy from the first to the last King.” King and priest were to yield to the authority of the Prophet, simply because the latter directly revealed the will of the Supreme King.
p. 229 Vol. 1 Prop. 28 Obs. 2

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

Given to the seed of Abraham

. . . the Kingdom is solely given to *the seed of Abraham*, which embraced the Jews. For God condescended only to act *as earthly Ruler* in behalf of that *one* nation, the *election* being thus practically demonstrated in their nationality.

p. 230 Vol. 1 Prop. 29 Obs. 1

the Kingdom belongs to the faithful Jews and to those who are received as such because of faith in the Messiah. Abraham's seed, however produced, natural or engrafted, receive the Kingdom.

Obs. 1

If needed, God would raise up a nation

Obs. 2. So sure is this Kingdom to the seed of Abraham, by virtue of covenant and oath, that when the Lord was displeased with the nation at the establishment of the Theocracy and threatened its extermination, yet, to insure the fulfilment of His pledged word, He proposed that of Moses, He would raise up such a nation. The same is intimated by John the Baptist (Matt. 3:9) when, the Jews refusing to repent, he told them that God could, if it was requisite, raise up children to Abraham by supernatural power. Such instances teach that, rather than fail, God can work to any extent demanded, but always in the Jewish him—i.e. all who are ever to enjoy His special Theocratic favor must, in some way, be regarded as the descendants, the children of Abraham.

Intermarriages forbidden

Obs. 3. This gives us one of the reasons why intermarriages with heathen were forbidden, why Ezra and Nehemiah manifested such zeal in purging the Jewish nation, why the amalgamation of the Jewish with other nations was prohibited.

Theocratic idea is nation's founding principle

No reader of the Old Test. can fail to see that the Theocratic idea is *the nation's foundation principle*, permeating all that pertains to it.

p. 231 Vol. 1 Prop. 29 Obs. 4

Theocracy was their proud boast

Obs. 5. This feature, the Theocracy alone pertaining to the Jews, was their proud boast, as seen e.g. Deut. 4:32-40, Ps. 147:20.

Key to "King of the Jews"

This is the Key to the significant superscription of the cross : "*This is the King of the Jews.*"

p. 231 Vol. 1 Prop. 29 Obs. 6

why Jesus should be specifically designated on the cross only as "the King of the Jews" and not of Jews and Gentiles or of nations generally. There must be some valid reason why as the King of the Jews, He becomes the King over all nations.

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.

This needs no special proof, for the fact is satisfactorily evidenced that, although the prophets announced it and Jesus declared it, the apostles even did not understand *how* it could consistently (in view of our preceding Propositions) be done, until the principle and order under which it could be accomplished were revealed to Peter (Acts 10 and 11), and acknowledged in a council (Acts 15). Hence it is called a mystery revealed (Eph. 3).

p. 232 Vol. 1 Prop. 30

Predictions given proving God's foreknowledge

Obs. 1. If these predictions were not given, a strong proof of God's foreknowledge and determination to carry on His Divine Purpose would be lacking. Even already by Moses (Deut. 32:21, 43) it is foretold, and as the anticipated unbelief and perversion of the nation arises and its rejection for a time is insured, the announcement becomes more bold and frequent.

Precious predictions

Obs. 2. If such prophecies were wanting, then the objection would arise that God had not revealed a definite Plan, or made provision in that Plan for the temporary failure of the Jewish nation. Therefore, aside from their relationship to us believing Gentiles, they are exceeding precious predictions, indicating completeness in the Divine Purpose.

Deep wisdom of God

There is, consequently, a deep wisdom, such as man could not evince, in those isolated, broken predictions. A blessed sufficiency is given to vindicate God's knowledge, to impress His mercy, and to invite trust in His Power, that the Messiah will be (as the Jews also held, Mac. 2:7, 14) "the King of the world."

p. 233 Vol. 1 Prop. 30 Obs. 3

In connection with Jewish nationality

Obs. 4. The reader will notice, too, that this calling of the Gentiles, while in a few places spoken of as a result of Jewish unbelief and punishment (as e.g. Deut. 32:21), is more generally, almost universally, predicted by the prophets to occur in connection with the Jewish nationality.

...

The privileges and rich results of the Theocracy restored are to be enjoyed by the Gentiles (thus e.g. Isa. 11:10-16, chs. 60, 55, 62, etc.).

Mystery

Obs. 5. The Kingdom being given to the nation, and this being based on covenants and promises confirmed by oath,

1. (1) no other nation can obtain it without a recall of the covenant relationship;
2. (2) such a recall is nowhere asserted, but the perpetuity of the same is most explicitly and repeatedly affirmed;
3. (3) the nation, for a time suffering the withdrawal of God's special Theocratic ordering, does not vitiate the covenant relationship;
4. (4) hence, the participation of the Gentiles in the covenanted relationship (and through this, to an inheriting of the blessings of the Kingdom), must depend (as has been stated) upon their being, in some way, adopted as the seed of Abraham. Precisely here was the mystery, which baffled even the apostles until specially enlightened.

--reformatted

Importance of closely tracing the call of the Gentiles

Obs. 6. The original bestowment of the Theocracy being in a most solemn, public manner, if ever the Jewish nation is to forfeit its relationship to that Theocracy, this must be done in as public manner, or, at least, the most explicit statement must come from God to this effect. This has not, cannot be done—although multitudes, misled by the temporary punishment of the nation, infer it—without violating God's pledged word. Hence, the importance of closely tracing the call of the Gentiles, and noticing its connection with the Jewish nation.

Infidelity unable to explain

Obs. 7. Infidelity has never yet attempted to explain by what mental process the prophets could predict this call of the Gentiles when so directly opposed to Jewish election and covenanted relationship.

...

Unbelief cares not to contemplate prophecies given thousands of years ago, and most wonderfully fulfilling, without interfering with moral freedom, for this would lead to the supernatural.

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

The Theocracy and Davidic kingdom, in virtue of a special and peculiar covenant relationship between the two, were regarded as one, and in the future so identical in destiny that they are inseparably linked together.

Evidence of connection

Obs. 1. This is also evidenced by three things—

1. (1) The Davidic throne and Kingdom is called the Lord's. Thus, e.g. in 1 Chron. 28:5, it is "the throne of the Kingdom of the Lord over Israel"; in 2 Chron. 13:8, "the Kingdom of the Lord"; and in 2 Chron. 9:8, the King is placed by God "on His throne to be King for the Lord thy God."
2. (2) The King was expressly designated "the Lord's Anointed" (1 Sam. 24:6, 2 Sam. 19:21, etc.).
3. (3) The Prophets, after the establishment of the Davidic throne and kingdom, invariably identify the glorious Kingdom of God, the blessed Theocratic rule, as manifested through the same, as e.g. Jer., chs. 33 and 36, Amos 9, etc. The reason for this lies in the firm and perpetual union.

Obs. 1 reformatted

King under God's special care

Obs. 2. The King was under God's special care, and treason against the King was treason against God; it was only when engaged in sin that God's care was removed and the people were exhorted to resist wickedness even in the chief.

Theocratic union demonstrated

Obs. 3. This Theocratic union is shown also in the fact that not only all the Theocratic laws and arrangements, previously made, remained in full force, and the King obligated himself to see them enforced, but in important matters pertaining to the nation the King was to consult with, and obey the imparted instructions of, the Chief Ruler. The numbering of the people (2 Sam. 24 and 1 Chron. 21) by David without divine permission, being an infringement of Theocratic order, an act of insubordination to his Superior, was correspondingly severely punished.

New Testament connects Theocratic and Davidic Kingdoms

Obs. 4. The identity of the Theocratic Kingdom with the Davidic is taken for granted in the New Test, as an indisputable fact. This will appear, as our argument progresses; for some preliminaries must first

be considered in their historical connection. The announcing angel states the fact (Luke 1:32, 33), and Zacharias intimates it (y. 68-74).

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

Supporting Evidence

Obs. 1. The Proposition is evidenced,

1. (1) by the continued overthrow of what God called His throne and Kingdom (Ezek. 21:25-27, Hos. 3:4, 5, etc.);
2. (2) by the Prophets not recognizing any other Theocratic Kingdom than the one thus connected;
3. (3) by the restoration from Babylon, building of the temple, etc., being never likened to this Kingdom, for although blessings were vouchsafed to the nation from God through His general divine Sovereignty, yet God did not act as their King, which is seen, e.g. in the Jews being still “servants” and others had “dominion over them” (Neh. 9:36, 37), being placed under tribute, (Ezra 4:13 and 7:24);
4. (4) by the simple fact that neither in the temple rebuilt nor in any subsequent political position of the Jews, was God directly accessible as Ruler, to be consulted, etc.;
5. (5) by the Jews themselves, in their future political and religious status, never supposing, after the overthrow of the Davidic Kingdom, that it or the Theocracy connected with it was restored, but constantly and ardently looked for its re-establishment;
6. (6) by the withdrawal of God, more and more decided, so that even for centuries the voice of prophecy was silent.

In brief, all the circumstances indicated, that the distinctive features which manifested a Theocracy, were withdrawn, and the religious, the ceremonial, indispensably necessary for the moral preparation and culture of man, was alone continued. The nation was undergoing divine punishment for its non-appreciation of Theocratic privileges.

Maccabean princes did not restore the full Theocracy

Obs. 2. The highest position, politically, occupied by the nation afterward under the brilliant reign of the Maccabean Princes, was never regarded as a return to the Davidic or Theocratic rule. The Asmoneans were not in the Davidic line, and God was not the Theocratic King as once before.

Second temple did not restore the full Theocracy

Obs. 3. The highest religious position afterward arrived at, when the Temple was restored with magnificence, did not meet the Theocratic features. The second Temple, among other deficiencies, possessed not the manifestation of the Divine Presence of the great King in the Holy of Holies, and gave not forth, as the first Temple, the responses of an earthly Ruler. With all the veneration attached to it by the Jews, they never regarded its and their worship there, as the enjoyment of a restored Theocratic government. They still lamented the loss of the once enjoyed precious boon.

Jewish history (due to Kingdom) is focus of the Bible

Obs. 4. The reader, although perhaps premature in our line of argument, will notice that this feature has its decided influence in shaping the peculiar and striking manner in which the Bible is written and placed together.

...

The mighty empires of the world are as nothing to God when compared to His initiatory Theocratic ordering.

...

in the estimation of Deity, there was in this nucleus, this earnest of government, something that outweighed the grandeur of all earthly Kingdoms. This was the Theocracy. God shows due respect to

His own ordering, and hence confines Himself almost exclusively to the history of the Jewish nation. Other Kingdoms are, indeed, mentioned, but only to show their relationship to the Jewish nation and to pronounce their doom, or the final result when the Theocracy shall be triumphantly reestablished. This gives the Bible its remarkable cast of expression and its historical connection.

Proposition 33. The Prophets, some even before the Captivity, foreseeing the overthrow of the Kingdom, both foretell its downfall and its final restoration.

Thus, e.g., Isaiah, Hosea, Joel, Amos, and Micah deliberately predict the withdrawal of God's protection as Ruler on account of the rebellious spirit of the nation, the abolishment of the Kingdom, and the destruction of the very place of the Ruler's special manifestation. But they also announce, just as distinctly, that at some period in the future there shall be a complete restoration of the same Kingdom under David's son, and a restoration, too, pre-eminently glorious.

Examples

Obs. 1. This, from what preceded and will follow, needs no special proof. Such passages as Amos 9:11, Luke 1:32, 33, Ezek. 37:21, 22, Jer. 33:14, etc., it is admitted by all men, do in their plain grammatical sense distinctively teach such downfall and restoration.

Defeated?

Obs. 2. Let the reader but pause and consider: God has had a veritable Kingdom here on earth; He was the earthly Ruler of the nation exhibited in and through this Kingdom; now is it conceivable that He, owing to unbelief and sin of the nation, will give up this Kingdom forever—that He will permit Himself to be defeated in the establishment of such an open, outward, manifested Theocracy?

Kingdom connected with national and religio-political Israel

Obs. 3. It has been generally acknowledged (no matter how afterward explained or spiritualized) that the basis of prophetic teaching is this Kingdom constantly and uniformly connected with the National and Religio-Political constitution of the people of Israel.

A change

Obs. 4. When the elements of disunion, disruption, etc., appeared in the Davidic Kingdom, then also a change took place in the Prophetic voice.

...

in view of the now foreseen and determined withdrawal of the Kingdom, much more is said, by way of encouragement under coming trial, respecting the period, when, under the promised Messiah, the Kingdom should be restored never more to end. This was a token of mercy to stimulate the faith and hope of the repentant, pious portion of the nation; for while God withdrew the Kingdom and attendant blessings, He did not, as He promised even by Moses, utterly forsake the nation.

Proposition 34. The Prophets describe this restored Kingdom, its extension, glory, etc. without distinguishing between the First and Second Advents.

This peculiar feature has often been noticed by writers; and attention is called to it in this connection, because it is of great moment to understand this distinctive, significant method of prophecy.

Main reason - offer of kingdom to the nation at first advent, rejection, postponement till second advent

Obs. 1. Learned men, feeling the force of this uniformity, have supposed, correctly, that some good reason produced it, and to assign one, tell us how prophetic vision glances from the lower to the higher hills, passing over the intermediate valleys, etc., thus presenting a beautiful and glowing picture of ecstatic vision. While there is truth in this description, it utterly fails to assign any reason for it, only presenting the manner in which it is done. The leading motive for such a non-discrimination of First and Second Advent will be found in the offer of this same Kingdom to the Jewish nation at the First Advent (comp. Props. 55-57, etc.), and, upon its rejection by the nation, in its postponement to the Sec. Advent.

Offer, rejection and postponement were all foreknown

it conditioned the necessity of only speaking of the Advent, without directly specifying a First or a Second.

Obs. 1

Why purposely done?

This intermingling and blending of Advents, or rather, this non-discrimination of Advents, is purposely done,

1. (1) to allow full latitude to the freedom of the nation;
2. (2) to evince the foreknowledge, truthfulness, and faithfulness of God;
3. (3) to test the faith of His people;
4. (4) to throw the responsibility of Christ's rejection upon the nation;
5. (5) to prepare the way for the engrafting of the Gentiles;
6. (6) to avoid the despondency, etc., that must arise, if the long intervening period of time were presented.

Obs. 1

Must be careful to discriminate the Scriptures that belong to different dispensations

Obs. 2. This peculiarity of the prophecies impresses the injunction given by numerous writers, viz.: to be careful in discriminating the Scriptures that belong to different dispensations, e.g. that which pertains to the First Advent and the time following, and that which relates to the Sec. Advent and the age following it.

We are able to see more clearly since we can look back

Obs. 3. Living at this period, so long after the First Advent, we are the better prepared, owing to fulfilments, to discriminate between the Scriptures, and make a correct application of them. God's sincerity in tendering the Kingdom to the Jewish nation is evidenced by the very manner in which the nation's rejection of the Messiah at the First Advent is delineated; it is rather implied than directly taught, and in such a way, that while now we see the guilt of the nation unmistakably presented, yet before the fulfilment it was—to avoid interfering with freedom of choice— more or less a mystery. To us, it is a mystery fully revealed.

First Advent fulfillment shows how we might expect Second Advent fulfillment

Obs. 4. The manner in which the prophecies were fulfilled at the First. Advent teaches us how we may expect the prophecies pertaining to the Second to be realized, viz.: in the strict grammatical sense contained in them.

The two advents are united to perfect redemption

Obs. 5. Another reason why the Prophets simply announce the Advent without discriminating is, that both Advents are really unnecessary for perfected Redemption—the one, we can now see, is preparatory for the other.

New Testament revelations clarify

“It is only by the facts and revelations of the New Test, that ancient prophecy has been found conclusively to require for its complete verification two disparate manifestations of the Godhead; the one in humiliation, the other in glory.”

Obs. 5

Divine plan unites two advents separated by a time of waiting

Obs. 6. The Kingdom being rejected by the Jews at the First Advent, an intercalary period intervenes, and “the times of the Gentiles” are continued on to the Sec. Advent. This is the reason why in some of the prophecies, when direct reference is made to the First Advent, the intervening period to the Second is passed by, and attention is directed to the Second with its results, as e.g. Ps. 69, Isa. 53 connected with ch. 54, etc. The Divine Plan thus unites the two as incorporated with it, and teaches how, in the light of God’s Word, this intercalary period ought to be regarded, so far as God’s Purpose is concerned—i.e. while exceeding precious to us who believe and who are adopted as the seed of Abraham, yet it is still a time of “waiting” and that it is, by no means, to be exalted into that disproportioned and exaggerated position that it holds in so many systems of Theology.

Kingdom is distinctly linked with Second Advent

Obs. 7. The Kingdom is nowhere (although it is currently believed) directly asserted to be a resultant of the First Advent, but in the declarations of Christ and the apostles it is distinctly linked with the Sec. Advent, as e.g. Matt. 25:34, 2 Tim. 4:1, etc.

Shows highest wisdom and greatest strength

Obs. 8. This characteristic of not distinguishing between the two Advents, excepting as the events connected with one or the other now (in view of fulfilment) enables us to discriminate between them, has been often ridiculed by Unbelief as an evidence of weakness. We, on the other hand, find in it a profound meaning and an indication of the highest wisdom and the greatest strength. Indeed, when properly comprehended in its true relationship to the Jewish nation and the Theocracy, it forms a strong proof of inspiration, being a phase beyond human conception and continuance.

...

Divine Wisdom alone could devise such a wonderful way of predicting the future.

Proposition 35. The Prophets describe but one Kingdom.

. . . there is no writer, within our knowledge, who has ventured to suggest that *two* Kingdoms are denoted.

p. 245 Vol. 1 Prop. 35

One kingdom under the Messiah linked with Jewish nationality

Obs. 1. There is *one* Kingdom under the Messiah, David’s Son and Lord, in some way linked with the election of the Jewish nationality, which is *the great burden* of prophecy.

On earth

This Kingdom, too, according to the grammatical sense, is one here *on the earth*, not somewhere else, as e.g. in the third heaven or the Universe.

p. 245 Vol. 1 Prop. 35 Obs. 2

Preservation of the race, restoration of Jews, city specially honored

It must embrace:

1. The *preservation* of the race
 2. The *restoration* of the Jews
 3. The *city* specially honored
- p. 245 Vol. 1 Prop 35 Obs. 3 summarized

Gross violation

Obs. 4. The Prophets describing one Kingdom, here on the earth, at some time in the future under the Messiah, and associated with the Jewish nation and the Davidic throne, it is *a gross violation* of all propriety to take these prophetic descriptions and arbitrarily apply them, as many do, by dividing them—one part to the earth, another to the third heaven; one portion to the present time, and another to the distant future.

p. 245-246 Vol. 1 Prop 35 Obs. 4

Importance of proper comparison and union of prophecy

Obs. 5. In the doctrine of the Kingdom we make much of the proper comparison and union of Prophecy, and especially lay stress on the sameness of language, ideas, etc., existing between Isaiah and the Apocalypse (as e.g. comp. Isa. 60 with Rev., chs. 21 and 22.).

p. 246 Vol. 1 Prop. 35 Obs. 5

Foreknown

Obs. 6. Even in David's and Solomon's time this Kingdom was, in view of the foreseen rebellion of the nation, predicted as *a future restored* one under one of David's descendants; and this was based on the peculiar covenanted relationship of the nation and then existing Davidic dynasty, as e.g. Ps. 89:20-52, Ps. 132:11-18, etc.

. . . to show us convincingly that God *foreknew* the defection of the nation, and in His Plan provided for it.

p. 247 Vol. 1 Prop. 35 Obs. 6

Proposition 36. The Prophets, with one voice, describe this one Kingdom, thus restored in terms expressive of the most glorious additions.

They predict, from the Psalmist down to Malachi, a restoration of *the identical overthrown Kingdom*, linked with the most astounding events, which shall produce a blessedness and glory *unexampled* in the history of the world. Thus, e.g., the resurrection is united with this restoration, as in Dan. 12:2, Isa. 26:8 (the latter located by Paul, 1 Cor. 15: "then shall be fulfilled the saying written," etc.), and the new creation is allied with it, as in Isa. 65:17, and 66:22.

Remarkable events accompany the re-establishment of this kingdom

Obs. 1. It is, therefore, reasonable to suppose that such remarkable events (as, e.g., the resurrection of the saints, the restitution or recreation) *must accompany and be identified* with the re-establishment of this Kingdom. The Prophets *unite* them, and we are not at liberty to separate them; any theory that does this, is certainly unworthy of credence.

Predictions have not yet occurred

Obs. 2. Since the overthrow of the Theocratic-Davidic Kingdom, these predicted events have *not* taken place as delineated, and, therefore, the predicted, covenanted Kingdom has *not yet* appeared (although the multitude, by forsaking the grammatical, and cleaving to the mystical sense, hold to the contrary).

Same kingdom overthrown

Obs. 3. It is the *same* Kingdom overthrown that receives those additions, and *not another* Kingdom that obtains them; hence, no *professed* Kingdom, however loudly proclaimed and learnedly presented, should, lacking these, be accepted by us.

Unmistakable

Obs. 4. Those additions are so great in their nature, so striking in their characteristics, so manifesting the interference of the Supernatural, that no one can possibly mistake *when* this Kingdom is restored.

Enshrouded in mystery as to time

Obs. 5. After the downfall of the Davidic Kingdom, the Prophets predict this Kingdom as future. They employ general terms with an allusion to some definite, fixed time, as “*in that day*,” etc. The only direct allusions to its nearness are contained in the statements that certain events must intervene, and that certain periods of time, then enshrouded in mystery, must elapse previous to its restoration. The prophetic periods themselves were at first necessarily obscure, because many of the events from which they were to be dated were also in the future. But while thus careful in reference to time to conceal it for wise reasons, the same motives did not exist in reference to events, so that the latter are given in lengthy and detailed accounts.

Described as erected in glory with Redeemer and saints

Obs. 6. The Prophets, too, describe this Kingdom as erected, and these additions as made, *not* by a Saviour coming in humiliation and suffering, *but* by a Redeemer coming in glory with all His saints, as e.g. Zech. 14:5, Rev. 19:11-16, etc.

More prophecy on second advent than first

Obs. 7. This causes then the singular prophetic procedure, viz.: only a few of the Prophets refer to the First Advent and its mournful particulars, as if conscious (which is strongly intimated) of the rejection of the Messiah and the long-continued downfall of the Kingdom; and, hence, enlarged and vivid descriptions of this restored Kingdom are confined to another and distinctive Advent (which from the New Test. account is designated the Second), which portraiture of the Kingdom has, to this time, *not yet* been realized. The Sec. Advent, with its glorious additions, its happiness and blessedness, was a more eminently desirable theme of the Spirit than the First, with its mournful consequences. Exceedingly precious as the First is, the Second exceeds it in glory, and, therefore, the latter is pre-eminently “*the blessed hope*.”

First advent fulfilled prophecies assure fulfillment of second advent prophecies

Obs. 8. The results of the First Advent, the accurate fulfilment down to the present day, the personal appropriation of the truths relating to it, impress us with a deep and abiding sense of *the reality* of that foreknowledge of the future which promises so much connected with a Second coming of *the same* Jesus.

Proposition 37. The Kingdom, thus predicted and promised, was not in existence when the Forerunner of Jesus appeared.

Many books positively assert that the covenanted Kingdom of God *continuously* existed, subject only to some changes. Eminent men (whom we shall largely quote) declare the same, and make the church (after the overthrow or the Theocratic-Davidic Kingdom) its continuation. They, however, have not adduced *a single direct passage* of Scripture in support of their theory; and *the facts*, as already stated, all clearly prove the contrary.

Kingdom remained fallen to John the Baptist

Obs. 1. The Theocratic-Davidic Kingdom *is the Kingdom of God*; this has been proven. Now this Kingdom was *fallen*, and it *continued* thus down to John the Baptist.

Kingdom remained fallen by the church

Obs. 2. The church, which was continued after the fall of the Davidic Kingdom, is nowhere directly designated the Kingdom of God. While under the care of the Divine Sovereignty, *it is not*, and, according to covenant, *it cannot be* this Kingdom.

Prophets declare the kingdom fallen

Obs. 3. The Prophets, *in* this church, instead of pointing out *an existing* Kingdom, invariably represent it as *fallen*, and its *restoration as future*.

Kingdom not established before Jesus' arrival

Obs. 4. This same Kingdom was promised in its *restored form* to a certain descendant of David. He was to be its *Restorer*. Now it is folly to hold, that the Kingdom existed just *before* His appearance. His Advent and the Kingdom are inseparably linked together, so that the offspring of David, the long promised Son, must *first appear, and then* the Kingdom. This is the order laid down by all the Prophets. The Kingdom is promised to the Son of Man, and He must first come as man.

Great looseness and latitude of opinion

Obs. 5. The greatest looseness and latitude of opinion exist among able writers.

Earthly, not separate from the covenants

Obs. 7. Let the reader consider, what is too much overlooked, that this Kingdom is one of promise and here on the earth, and hence does not refer to the divine nature of the Father or of Christ considered in itself, separate and apart from *the expressed covenanted relationship* (comp. Props. 80 and 81).

Kingdom not preached before John the Baptist came

Obs. 9. This Kingdom was not preached to the people immediately before John the Baptist came. Luke (16:16) says that Jesus declared: "The law and the prophets were until John; *since that time* the Kingdom of God is preached." in whatever way this is explained (see Judge Jones's Notes, p. no, etc., and Com. on Matt. 11:12, 13), it certainly implies a period of time preceding when the Kingdom was *not directly offered* for acceptance. The legitimate inference follows, that it was *not* in existence. It was, indeed, predicted, promised, believed in, and expected, but it was *not* authoritatively offered for present acceptance and realization, as was done by John and those following him.

John's language demonstrates that the kingdom did not exist during his days.

Obs. 10. That the Kingdom did not thus exist, is very apparent from the language of John himself (Matt. 3:2): "Repent ye, for the Kingdom of heaven *is at hand*," implying, forcibly, that for some time it had not been near, seeing that it *now* drew nigh.

Endorsed by many able theologians

Obs. 12. Many able theologians fully indorse our Proposition as a self-evident fact.

Proposition 38. John the Baptist preached that this Kingdom, predicted by the Prophets, was “nigh at hand”

This Kingdom was to be offered to the Jewish nation, and John’s mission was to prepare the nation for its acceptance. However men may explain the Kingdom itself, the fact stated is not disputed.

Underestimating John the Baptist

Obs. 1. But right here, at the very beginning of the New Test, narrative, pious and good men, under a mistaken view of the Kingdom to which John’s preaching does not correspond, endeavor *to lessen* the knowledge and the importance of John. This is done by misapplying a passage of Scripture, so that the idea is boldly advanced that John’s teaching, in comparison with what is now taught, is of *comparative little value*.

Overestimating John the Baptist

Obs. 2. Others, again, in the way of eulogizing John as a preacher of the coming Kingdom, exalt him beyond what the language and facts will bear.

A gospel prior to the crucifixion

Obs. 3. John preached “*the gospel of the Kingdom*,” just as Jesus, the twelve, and the seventy afterward preached it. Attention is simply directed to this, because some assert that there is no preaching of the Gospel unless a crucified Redeemer is proclaimed. But we have here and previous to the death of Jesus the gospel of the Kingdom proclaimed to the nation.

Some writers present invalid views

Obs. 4

Proposition 39. John the Baptist was not ignorant of the Kingdom that he preached.

The prevailing view, indorsed by a multitude of eminent theologians, is that John was ignorant of i.e., did not understand the nature of, the Kingdom he proclaimed.

Any theory denying John's understanding of the kingdom is unworthy

Obs. 1. Any theory of the Kingdom which makes the first great preacher of the Kingdom—a preacher specially prepared, sent, and inspired—ignorant of the leading subject that he was delegated, specifically commissioned to announce, is not only open to the gravest suspicion, but ought to be rejected as unworthy of God.

John's conception of the kingdom

What was John’s conception of the Messiah’s Kingdom? Let those who consider John to be mistaken inform us, and let the reader judge for himself whether it is not *the very idea* of the Kingdom embraced in *the grammatical sense* of the prophets (Prop. 21), and in a restored Theocratic-Davidic Kingdom. Thus e.g. Neander (Life of Christ, ch. 2, s. 40) truthfully admits that “he expects this Kingdom to be visible,” “existing in communion with the divine life, *with the Messiah as its visible King*; so that, what had not been the case before, *the idea of the Theocracy and its manifestation should precisely correspond to each other*,” and “his expectations of *a visible realization of the Theocracy shows him as yet upon Old Test. ground*.” That is, John expected *the restoration of the Theocracy* in an exalted manner under the Messiah, *just* as the prophets *plainly* predicted.

p. 256 Vol. 1 Prop. 39 Obs. 2

If John is deluded, whom can we trust?

Obs. 3. If John is specially called to preach this Kingdom, and yet labors under delusion, gross error respecting its nature, we ask, Whom, then, can we trust?

Omission of the substance of John's message of the kingdom

Obs. 5. The reader will find, in looking over authors, interpreters, etc., that many of them, whilst having much to say about John's preaching repentance, omit, as a tender subject beset with difficulties, all allusions to his preaching the Kingdom, although repentance is only described as a means for attaining to the Kingdom.

Rejecting John's view and accepting others

Obs. 6. Those, of course, who assume that the weakest believer who now attempts to preach the Kingdom of God is far greater than John (Prop. 38, Obs. 1) have no hesitancy in rejecting John's views of the Kingdom.

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.

Obs. 1. The Jewish belief in a *restored* Theocratic-Davidic Kingdom has been noticed (Prop. 20), as supported by the grammatical sense of the prophecies (Prop. 21), and the election of the nation (Prop. 24,) etc. The preaching of John, giving *no* explanation of the Kingdom, indicative that the Kingdom is something well known (Prop. 19), and the employment of current phraseology without change of meaning (Props. 22 and 23), etc.— all proves *the correctness* of our position.
p. 260 Vol. 1 Prop. 40 Obs. 1

Grammatical sense was the only one then used re. the kingdom

Obs. 2. The grammatical sense was the *only one* then used in relation to the Kingdom, producing unity of belief in a *restored* Davidic Kingdom.
p. 260 Vol. 1 Prop. 40 Obs. 2

No disputes with John the Baptist concerning the kingdom

Obs. 3. The unity of belief in the same restored Kingdom is evidenced by John's preaching of the Kingdom raising up *no disputation* concerning it.
p. 260 Vol. 1 Prop. 40 Obs. 3

No antagonism of belief between preacher and hearer

Obs. 4. The exclusiveness (Prop. 29) of the Jewish nation, the prophecies describing but one Kingdom (Prop. 35), etc., forbid the idea that there was *an antagonism* of belief between the preacher and the hearer. There might be a difference of opinion respecting the imposed condition of repentance, but there could be none concerning the Kingdom so far as related to its essential nature.
p. 260 Vol. 1 Prop. 40 Obs. 4

Brevity of mention assumes understanding

Obs. 5. This fact of *a unison of view* respecting the Kingdom alone satisfactorily accounts for the exceeding brevity with which it is mentioned.
p. 260 Vol. 1 Prop. 40 Obs. 5

So little detail in the New Testament

The unity of agreement also accounts for so little descriptive of the Kingdom being given in detail in the New Test. It was fully known and described in the prophets; now to have entered into a detailed statement and particularized *the restored Davidic Kingdom*, would *unnecessarily* have excited the open hostility of the jealous and persecuting Roman Empire.

p. 260 Vol. 1 Prop. 40 Obs. 6

Preaching in the wilderness to use caution

This unity of agreement is also seen in John doing his preaching in the wilderness—that is, east from Jerusalem in the open country, away from the large cities. He and his hearers, both believing in *a restored Davidic Kingdom*, and he endeavoring by repentance to prepare the nation for its coming, those large gatherings of Jews and the preaching of such a Kingdom would necessarily have excited inquiry and the pressure of Roman power. Hence (especially in view of the foreseen rejection) *the utmost caution*, consistent with John's mission, is observed.

p. 261 Vol. 1 Prop. 40 Obs. 7

If the modern prevailing view of the Kingdom is the correct one, no reason can be assigned for John's avoidance of the centres of influence, as e.g. Jerusalem.

p. 261 Vol. 1 Prop. 40 Obs. 7 note

John's disciples agreed

Obs. 8. The agreement of opinion is seen in the disciples of John, who, as far as known, held to the coming of the restored Davidic Kingdom under the Messiah.

p. 261 Vol. 1 Prop. 40 Obs. 8

Apostles agreed

Obs. 9. John and his hearers certainly had no other views than those entertained by following preachers of the Kingdom, as e.g. the apostles; see Acts 1:6.

p. 261 Vol. 1 Prop. 40 Obs. 9

Many of our opponents agree

Obs. 10. The agreement of opinion is frankly admitted by many of our opponents, whom we have quoted, and whom we shall hereafter quote, as e.g. Knapp (Ch. Theol.), Neander (*Life of Christ*, etc.), and others.

p. 261 Vol. 1 Prop. 40 Obs. 10

Proposition 41. The Kingdom was not established under John's ministry.

It could not be, because *no restored Theocracy*, such as the prophets predicted, the covenant demanded, and he preached, followed. This is seen by *the failure* of John's mission, which was designed to prepare, if possible, consistently with moral freedom, the nation for the Kingdom.

p. 262 Vol. 1 Prop. 41

John's pre-death message to Jesus

John was not conscious of a Kingdom being established, as is noticeable in the message that he sent, shortly before his death, from prison to Jesus.

p. 262 Vol. 1 Prop. 41 Obs. 1

John's continued style of preaching

That no Kingdom was established is evident from *the continued style* of preaching the Kingdom *after* John's imprisonment and death, for Jesus, the disciples, and the seventy announced it, not as *actually present*, but as still future.
p. 263 Vol. 1 Prop. 41 Obs. 2

Imprisonment and death

The imprisonment and death of John itself is indicative of our position, for it shows that, instead of a Kingdom, suffering is allotted; the Forerunner is rejected, and the Kingdom cannot be obtained without blood shed in its behalf. A *martyred* Forerunner is an appropriate foreground to a *crucified* King, and reminds us how dearly this very Kingdom is purchased.
p. 263 Vol. 1 Prop. 41 Obs. 3

Continued message of repentance

This satisfactorily answers the question, *why* John continued his ministry *after* the public appearance of Christ. The solution is found in John baptizing not only in view of a Messiah to come, but of a Kingdom to come. The Kingdom, and meetness for it, was the burden of his preaching, and the foundation motive for urging repentance. Now if the Kingdom had appeared, as some writers contend, as soon as Jesus was baptized by John or even earlier, *then* John's mission would have ended; but as the Kingdom was not manifested, John could continue his own ministry without change. Jesus only commenced (Matt. 4:17) His preaching when John was imprisoned.
p. 263 Vol. 1 Prop. 41 Obs. 4

John's followers still waited for the coming of the Messiah

The non-establishment of the Kingdom is shown in the fact that the disciples of John, instructed by himself, and their adherents after John's death, even after the death of Jesus, formed a sect who still waited for the coming of the Messiah (Gieseler, *Ch. His.* 1:69, Lange's Com., p. 69, etc.). This can only be accounted for on the ground that, not seeing the Kingdom established as preached by John, and unacquainted with or failing to appreciate its postponement to the Sec. Advent of the crucified Jesus, they still looked for the manifestation of the Kingdom, and, of course, then for the Messiah to restore it.
p. 264 Vol. 1 Prop. 41 Obs. 5

John's ministry indicates the unfitness of the nation for the kingdom

The brevity of John's ministry is readily accounted for; brief as it was, it was *sufficiently long* to indicate *the unfitness* of the nation for the Kingdom (comp. Lange, Com., Matt. 3:1-12, p. 68, 2d col.). Different writers inform us that it was very successful and give us glowing accounts how the multitude "pressed into" the Kingdom; but we have the *decided testimony* of the Lord Himself that, whatever degree of success attended John's efforts in the beginning, his mission to the nation was acceptable only *to the few*; the representative men of the nation were not gained, they did not repent (Matt. 11:18).
p. 264 Vol. 1 Prop. 41 Obs. 5

Proposition 42. Jesus Christ, in His early ministry, preached that the Kingdom of God was nigh at hand.

Nigh kingdom was postponed

The simple, unvarnished narrative, as firmly held by the Primitive churches, tells us that the Kingdom preached as nigh *was postponed* to the Sec. Advent.
p. 268 Vol. 1 Prop. 42 Obs. 5

Influences on Jesus preaching

The indulgence of the reader is desired while, in this connection, a few points are forestalled. Three things must evidently have weighed upon the mind of Jesus, and thus shaped His style of preaching the Kingdom.

1. The fact of the existence of the Roman Government over the Jewish nation, and its jealousy of power. His mission was to the Jews, and He was commissioned to tender the Kingdom to the nation (e.g. Props. 55, 57, etc.), and the Kingdom, according to the Davidic covenant required a Son of David *to restore the throne and Kingdom of David*. This was taught by the Prophets, and believed by the Jews, it was the general, universal belief that when the Messiah came to establish the Kingdom, *He would overthrow Gentile domination* (as He will do at the Sec. Advent, Props. 163 and 164), and thus deliver the Jewish nation from its enemies. In addressing the Jews, it was *unnecessary* to proclaim this Kingdom boldly and freely in the emphatic words of the Prophets, because (1) the Kingdom denoted was *already well known*, as the subject-matter of covenant and promise, to every Jew; and (2) because, foreseeing His rejection by the Jews, *advantage* would inevitably be taken (comp. Prop. 40, Obs. 6, note 1) of it to accuse Him as *a conspirator* against the Roman Power. With all the wisdom and prudence exercised by Him, this, nevertheless, was done, and He was crucified under the charge of being “*the King of the Jews*,” thus implying opposition to Caesar.
2. Knowing, as Jesus did, that the offer of the Kingdom must be made (Prop. 55, etc.), that the tender would be rejected (Prop. 57, etc.), and that the Kingdom itself would be postponed (Props. 58-68), it would, in view of these foreknown circumstances, have been *unwise and impolitic* to have presented the subject of the Kingdom in any other way than that in which it was done. *Sufficiently clear* to test the repentance and faith of the nation, *sufficiently distinct* for those who receive the Word of God without human additions, and *sufficiently precise* to encourage the hope of His people in His Messiahship—*more* would have been *inexpedient*. What was needed in addition He gave to us through John (in Apoc.), and this also in a form that it might not *unnecessarily* excite opposition. Christ’s preaching is influenced by *foreknown results*.
3. Foreknowing how the Kingdom would eventually, at His Sec. Advent (Props. 66, 74, 83, 87, etc.), be established, He could accordingly shape and adapt His language, introducing other matter that necessarily preceded the same. While a restoration of the Davidic throne and Kingdom (and as a result the restoration of the Jewish nation to eminence and power) is contemplated, yet, because of the defection of the nation and its long continued punishment, *purposes of mercy* toward the Gentiles were entertained and mentioned, promises to be realized ultimately in the Kingdom were given, encouragements and cautions were presented, etc. This introduced new details, which can only be properly apprehended when taken *in their connection with the whole*.
p. 270-271 Vol. 1 Prop. 42 Obs. 9 (slightly reformatted to highlight the 3 things mentioned)

This is a sufficient reply to those who ask why the New Test. is not more specific in mentioning the Davidic throne and Kingdom (although in several places pointedly referred to), for all know the Kingdom intended. This, too, may be a reason why Jesus wrote nothing, lest His writings should be employed, as His reported words were, against Him. The peculiar surroundings required, in the nature of the case, *great caution* in proclaiming the Kingdom ; and hence language was adopted toward the Jewish nation *sufficiently precise and determinate* for it, having the prophets to understand. And this prudence was continued by the apostles afterward (as e.g. in linking the Kingdom with the Second Advent, with Supernatural power, etc.), to prevent the Romans from taking unnecessary alarm and persecuting believers.

p. 271 Vol. 1 Prop. 42 Obs. 9 Note 1

Strange but wise purpose of God

The whole matter is purposely so arranged and ordered that *faith alone*—sustained by the fulfilments and a comparison of the Record—can discern the surpassingly strange but pre-eminently wise Purpose of God.

p. 272 Vol. 1 Prop. 42 Obs. 10

The topic of preaching was the kingdom

The *fundamental* idea, forming a bond of union between Jesus and the preceding Revealers of the Purpose of God, is the Kingdom of heaven. This He preached *first*; this He revealed *last* through John the Revelator; this was the *special subject* (Acts 1:3) between Him and the apostles after His resurrection; and hence by it He places Himself in contact with the Prophets, in unison with John the Baptist, in sympathy with His disciples, and stamps Himself as *the great Preacher of the Kingdom*. This suggests that *perfect unity* of Teaching must exist between all these; that no accommodation theory can interpose between His teaching and that of John's or the Prophets; and that the subject of the Kingdom, being so prominently set forth, must be (Props. 1 and 2) a most interesting topic to every intelligent believer and student.

p. 272 Vol. 1 Prop. 42 Obs. 11

Proposition 43. The disciples sent forth by Jesus to preach this Kingdom were not ignorant of the meaning to be attached to the Kingdom.

NOTE: Scripture quotes from LSB

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To say that they were ignorant of that which they were specially to preach is an evident absurdity; and if true (which it is not) would severely reflect upon the Divine Teacher and Commissioner. Their mission necessarily implying *a correct knowledge* of the Kingdom, is confirmatory of Christ's own preaching, for the preaching, of the Master and of those who are sent to preach *must correspond*.

p. 274 Vol. 1 Prop. 43

Jesus instructed, sent, never contradicted their views of the kingdom

What Kingdom they all preached is so evident (e.g. from Acts 1:6, etc.), that our opponents save us the trouble of stating it by frankly admitting it (e.g. Prop. 42, Obs. 2). Jesus *instructed* them, Jesus *sent* them, Jesus *never contradicted* their views of the Kingdom, Jesus *approved* of their preaching and rejoiced over it. This is amply sufficient, seeing that the Kingdom accurately corresponded with the one contained in *the grammatical sense* of the covenant and prophecies.

p. 274 Vol. 1 Prop. 43 Obs. 1

Acts 1:6

So when they had come together, they were asking Him, saying, "Lord, is it at this time You are restoring the kingdom to Israel?" - LSB

Matthew 20:20,21

21 And He said to her, "What do you wish?" She said to Him, "Command that in Your kingdom these two sons of mine may sit one on Your right and one on Your left." 22 But Jesus answered and said, "You do not know what you are asking. Are you able to drink the cup that I am about to drink?" They said to Him, "We are able." - LSB

Luke 24:21

But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, it is the third day since these things happened. - LSB

Jesus did not tell the Jews that they were in error respecting the kingdom

Obs. 2. If Jesus did not tell the Jews and His disciples that they were in error respecting the Kingdom, and this already is presumptive evidence that they were correct in anticipating the Kingdom to be a restoration of the Davidic Kingdom, much more is this true, when He sends men, whom He knows to hold such a view, to preach it.

the disciples preached the Jewish Kingdom,
Obs. 2

We therefore contend that, after Jesus Himself preached this Kingdom, taught His disciples publicly and privately, considered them qualified to proclaim the Kingdom, and sent them forth also to preach it—after all this, it is sheer presumption to question their knowledge of it.

Obs. 2

If they were in error on so important and fundamental a point, it is unreasonable to suppose that Jesus would leave them in error, send them forth to disseminate error, and thus allow them, commissioned by Himself, to deceive the people.

Obs. 2

The disciples preached the kingdom conditioned by repentance

Obs. 3. It is freely admitted that there were many things that these disciples, when preaching the Kingdom, did not then know, but it was not requisite to know them for the simple reason that, before the decided postponement of the Kingdom, it was no part of their mission to preach them.

...

They were not to preach the death of Jesus, or things then unknown to them; they were commissioned to preach the Kingdom conditioned by repentance—to offer it to the Jewish nation—and thus far they were instructed and had knowledge of the truth.

Obs. 3

Miracles attest to the truthfulness of the kingdom message

Obs. 4. Miracles (Matt. 10:1, 8, Luke 10:17, etc.) attend their preaching of the Kingdom, which is a most convincing attestation of both the truthfulness of their proclamation, freed from error, and the intimate relationship that the Kingdom sustained to the Supernatural.

Misleading theories

Obs. 7. Misled by some favorite theory, the plain facts of the disciples' preaching are unintentionally misstated, and, of course, others are improperly influenced.

Obs. 8. It is a fact to be lamented, that while infidelity has made itself merry over the preaching of the disciples, calling it "mistaken," "deceived," "delusion," etc., the Apologists, unable themselves to receive this preaching, or to satisfactorily account for it, have done nothing to remove this stumbling-block out of the way.

The church is awaiting for this Theocratic kingdom

Why does the church, founded by these disciples, assume the position that Jesus, the crucified one, is the Messiah (with a full understanding of the Jewish meaning of the name), so declared by His resurrection and exaltation, who remains in heaven during this intermediate period until the elect are gathered out and the time arrives, at the Sec. Advent, for the reestablishment of the Theocratic-Davidic Kingdom?

Obs. 9

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.

Jews found no fault in the kingdom, only the king

The Jews did not find fault with the Kingdom, but in *the King* as believed in by believing Jews and Gentiles. In their blindness, they refused to acknowledge the purity and holiness essential to entrance into the Kingdom; they rejected the repentance requisite for its establishment; they were angered at

the well-merited rebukes aimed at their hypocrisy and sinfulness; they were fearful of losing their own authority and power, and therefore *they rejected the King*, and urged his crucifixion. After His death, it was too humbling to their pride to confess *a crucified Jesus as their Messiah*; it was too mortifying and condemnatory to their past action to acknowledge *a once dead and buried Jesus to be their King*; the difficulty was *not* in the Kingdom, *but* in the King, and in the confession and obedience that was required. This influenced the nation, the great mass of the people, but nevertheless many Jews, seeing the Scriptures fulfilled in this Messiah, and the Messianic evidences in His birth, be, miracles, words, death, etc., still clung to Him as the promised Messiah, the Restorer of the Davidic Kingdom as predicted; and this was done under the assurance (as we shall show in its place) that He would come *the Second Time* for this very purpose. Such is the plain teaching of the Record, and its testimony on this point is *decided and overwhelming*, as the reader will see for himself as we proceed.

p. 281 Vol. 1 Prop. 44 Obs. 4

Less Jewish converts as kingdom view departed early church view

It may be well to say here, that as long as this happy correspondence continued numerous Jews were converted to Christianity (as history attests), but just so soon as this disagreement arose respecting the Kingdom, and the Jewish faith in their Kingdom was derided and scorned, conversions became less and less until they almost ceased.

NOTE: And as a return was made to the Primitive Church doctrine, conversions increased until they form now again a very fair number.

p. 281 Vol. 1 Prop. 44 Obs. 5 and note

Linked to second advent to avoid jealousy of Roman power

This agreement indicates, what has already been intimated, that no necessity existed to hold up the hope of a restored Davidic throne and Kingdom more prominently, because, as it all depended upon the coming again of Jesus the Christ, it was sufficient to direct attention to that Advent, linking the fulfilment of the prophecies with them, thus avoiding the jealousy, etc., of the Roman Power.

p. 282 Vol. 1 Prop. 44 Obs. 6

Kingdom view differed between first advent and second advent

. . . there was a strong point of contact and continued agreement between Judaism and Christians *in Messianic expectations respecting the Kingdom*—the difference being that the former located the fulfilment of their hopes *at the First Advent* of the Messiah (thus rejecting Jesus as the Messiah), and the latter, theirs *at the Second Advent* of this Jesus who had been crucified. To deny this, or to conceal it, is simply exhibiting gross ignorance of facts, or dishonesty in suppressing truth (comp. Prop. 69).

p. 282 Vol. 1 Prop. 44 Obs. 7

Proposition 45. The phrases “Kingdom of heaven,” “Kingdom of God,” “Kingdom of Christ,” etc., denote the same Kingdom.

Used as synonyms in NT

Now attention is called to the fact that they are used as synonymous in the New Test. What Matt. pronounces “the Kingdom of heaven,” is said by Mark, Luke, and John to be “the Kingdom of God,” as e.g. comp. Matt. 5:3, with Luke 6:20, and Matt. 13:11 with Mark 4:11. So also “the Kingdom of God” is designated Christ’s Kingdom, as e.g. comp. Matt. 16:28 with Luke 9:27, Mark 9:1, etc. So also “the Father’s Kingdom” and Christ’s are represented as identical. Comp. e.g. Matt. 13:41-43 with Eph. 5:5, and Matt. 26:29 with 2 Pet. 1:11, etc., and Prop. 83. In reference to the usage of those phrases, comp. Props. 22 and 23, and the note by Dr. Craven in Lange’s Com. Rev., p. 93.

p. 283 Vol. 1 Prop. 45 Obs. 1

Davidic Kingdom restored

These phrases thus interchangeably employed to denote the one Kingdom (Prop. 35) were understood to mean the Davidic Kingdom restored, as e.g. Acts 1:6, Matt. 20:21, Acts 15:16, Luke 1:32, etc. (comp. Props. 19-23).
p. 283 Vol. 1 Prop. 45 Obs. 2

Other authors concur

Obs. 3

Proposition 46. The Kingdom anticipated by the Jews at the First Advent is based on the Abrahamic and Davidic Covenants.

Abrahamic Covenant

Davidic Covenant

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This might be shown by numerous references, but it will be sufficiently conspicuous by adverting to the declarations found in only one chapter of the New Testament. Thus, e.g., Luke 1:32, 33, 55, 72, 73, where we have undoubted allusions to previously obtained covenants, in “the mercy promised to the fathers,” in “the holy covenant” confirmed by’ oath “to our father Abraham,” and in “the throne of his father David.”

p. 285 Vol. 1 Prop. 46

Luke 1:32, 33

He will be great and will be called the Son of the Most High, and the Lord God will give Him the throne of His father David, 33 and He will reign over the house of Jacob forever, and there will be no end of His kingdom.”

Luke 1:55

As He spoke to our fathers,
To Abraham and his seed forever.”

Luke 1:72, 73

72 To show mercy toward our fathers,
And to remember His holy covenant,
73 The oath which He swore to Abraham our father,

Abrahamic covenant is the foundation

Kurtz (His. Old Cov. p. 175) has well expressed this “a foundation on which the great Salvation is ultimately to appear.” Thorp (The Dest. of the Brit. Empire, Pref., p. 8) justly observes: “The Abrahamic Covenant is the foundation of all the dispensations of heaven, both to Jews and Gentiles.”
Obs. 1

Caution over slicing up the covenants

Obs. 2. Let it be observed that in approaching the covenants we are not at liberty to receive one and reject another, nor are we authorized to take just as much as may suit our Theological views out of one and refuse to believe in the rest. Here is where many Theological writings make the fatal mistake: they are willing to receive the Abrahamic covenant as a perpetual one, but not the Davidic, when the same

perpetuity is asserted of both; they are agreed to receive part of the Abrahamic, or part of the Davidic covenant, but not all that is written. No wonder that a diversity is thus produced, and an antagonism to the Old Test. The Jews and the Primitive Church were far more logical and scriptural when they cordially received those covenants and believed in God's statements concerning them. The trouble at present is, that the church, with all her professions, has too little faith.
p. 285-286 Vol. 1 Prop. 46 Obs. 2

Efforts to undermine the force of the covenants

Obs. 3. Approaching the covenants and seeing how they form great central points around which successive revelations cluster—yea, the foundation stones upon which the Christological structure is erected—we are not surprised at the efforts made to undermine their force, either by separating the Old from the New Test, as antiquated, or by elevating the New far above the Old as only worthy of reception, or by a rejection of the Old as not authentic, etc.

Early church prominence

Obs. 4. The Abrahamic and Davidic covenants were very prominently held by the early church, as can be readily seen by the general use made of them, illustrated, e.g. in the Epistle of Barnabas, the writings of Irenaeus, Justin, Tertullian, etc.

Proposition 47. The Jews had the strongest possible assurance given to them that the Kingdom based on these covenants would be realized.

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Attention has already been directed (Prop. 18) to the fact that the prophecies pertaining to this Kingdom shall not, in their ultimate fulfilment, fail, i.e., they are unconditional. The reason for this is that they are evolved from covenants confirmed by oath; and hence, in view of their absolute certainty (no matter how postponed), God has given expression to language which affirms beyond any doubt that this Kingdom, sustaining a covenanted relationship, would at some time in the future be established; and this, too, as covenanted in connection with the national salvation of the Jewish nation. Thus, e.g., read Jer. 31:36-37, and 33:19-26; Isa. 54:9, 10, etc.

p. 287 Vol. 1 Prop. 47

Jeremiah 31:36-37

"If these statutes are removed
From before Me," declares Yahweh,
"Then the seed of Israel also will cease
From being a nation before Me forever."
37 Thus says Yahweh,
"If the heavens above can be measured
And the foundations of the earth searched out below,
Then I will also reject all the seed of Israel
For all that they have done," declares Yahweh. - LSB

Jeremiah 33:19-26

Then the word of Yahweh came to Jeremiah, saying, 20 "Thus says Yahweh, 'If you can break My covenant for the day and My covenant for the night, so that day and night will not be at their appointed time, 21 then My covenant may also be broken with David My servant so that he will not have a son to reign on his throne, and with the Levitical priests, My ministers. 22 As the host of heaven cannot be counted and the sand of the sea cannot be measured, so I will multiply the seed of David My servant and the Levites who minister to Me.'" 23 And the word

of Yahweh came to Jeremiah, saying, 24 “Have you not seen what this people have spoken, saying, ‘The two families which Yahweh chose, He has rejected them’? Thus they have spurned My people from being a nation any longer in their sight. 25 Thus says Yahweh, ‘If My covenant *for* day and night *stand* not, *and* the statutes for heaven and earth I have not established, 26 then I would reject the seed of Jacob and David My servant, not taking from his seed rulers over the seed of Abraham, Isaac, and Jacob. But I will return their fortunes and will have compassion on them.’” - LSB

Isaiah 54:9,10

“For this is like the days of Noah to Me,
When I swore that the waters of Noah
Would not overflow the earth again;
So I have sworn that I will not be furious with you
Nor will I rebuke you.
10 For the mountains may be removed and the hills may shake,
But My lovingkindness will not be removed from you,
And My covenant of peace will not be shaken,”
Says Yahweh who has compassion on you. - LSB

Jews were correct

Obs. 1. Hence it follows: that the Jews were not so grossly ignorant as many Gentiles now think; that they were correct in their apprehensions concerning the Messiah’s Kingdom being identified with the restored Davidic.

...

God will perform the promises made to Abraham, Isaac, Jacob, David, and the Prophets, respecting the Jewish nation.

View of the pre-First Advent pious

Obs. 2. Let the reader place himself in the period before the First Advent, with the Old Test, in his hands. Now what would be his belief in the Kingdom, with those covenants and prophecies, confirmed by oath and most expressive assurances? Surely it would be identical with that of the Jews themselves; it could not be otherwise, if there was faith in God’s Word and God’s oath.

In spite of the unbelief of some modern Jews

Obs. 3. The attitude of a portion of the modern Jews is to be regretted. Leavened with infidelity, they have lost all faith in the most precise and determinate utterances that can indicate the determination of God to verify His promises to the nation, and yet they profess to believe in this same God, in His veracity, etc.

...

(Lev. 26:44), “Yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God.” Whether they believe it or not, mercy follows them for the sake of the covenant, and mercy will yet verify that covenant in the history of the nation, for “their God” has sworn it.

Some writers push false “historical criticism”

Obs. 4. A class of writers has arisen, who, professing to be very critical, tell us that Abraham’s life, and indeed the whole Bible, must be subjected to “Historical Criticism.”

...

To this class, the solemnly covenanted promises of God and the assurances respecting the Kingdom are all idle dreams; men who believe and trust in them are self-deceived and fanatical; history that corroborates prophetic announcements is merely a coincidence; the faith of ages, sustained by personal experience and Providence, is nothing but a mistaken belief.

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.

The appointment, arrangement, disposition, or institution of a covenant relation, in whatever (as voluntary, a contract, etc.) light it may be regarded, presupposes two parties; the one who promises or imparts, and the other who will receive or attains. In all earthly transactions, when a promise, agreement, or contract is entered into by which one party gives a promise of value to another, it is *universally* the custom to explain such a relationship and its promises *by the well-known laws of language* contained in our grammars or in common usage. It would be regarded absurd and trifling to view them in any other light. (Comp. Prop. 4.)
p. 290 Vol. 1 Prop. 48

Earthly covenants require literal language

Obs. 1. Why, then, should this universal rule be laid aside when coming to the covenants of the Bible?

Literal covenants can expand over time

Obs. 2. This, however, does not imply, especially if the covenant is a voluntary one on the part of God and contains His merciful purposes of Salvation, that it may not be briefly expressed or concisely stated, and be afterward enlarged by way of additions, by explaining how it will be performed, etc. All this may, indeed, be attached to it for prudential and wise reasons, and yet, as far as given, we are not at liberty to reject the plain meaning presented. And the less so if the additions afterward appended accurately coincide with the express language of the covenants.

Literal partial fulfillment confirms

Our Proposition is confirmed by the indisputable fact that God has stamped the grammatical sense as the correct one by *literally fulfilling* a portion of the covenants.
p. 291 Vol. 1 Prop. 48 Obs. 3

Not typical

The promises in the covenants are *not typical* . . .
The *partial fulfillment* of them clearly shows that they are not to be regarded as typical.
p. 291 Vol. 1 Prop. 48 Obs. 4

Proposition 49. The covenants being in Revelation, the foundation of the Kingdom, must first be received and appreciated.

Abrahamic Covenant
Davidic Covenant

I. THE ABRAHAMIC COVENANT

There are 24 observations by Peters in this section.

The things promised

The covenant (see good remarks on the meaning of the word “covenant” by Barnes, Notes on Heb. 8:8, and 9:16) made with Abraham is found in Gen. 12:1-3, 7; 13:14-17; 15:4-21; 17:4-16; 22:15-18.

The things promised by God are the following:

1. That Abraham’s name shall be great.

2. That a great nation should come from him.
 3. He should be a blessing so great that in him shall all families of the earth be blessed.
 4. To him personally (“to thee”) and to his seed should be given Palestine forever to inherit.
 5. The multitude of his seed should be as the dust of the earth.
 6. That whoever blessed him should be blessed, and whosoever cursed him should be cursed.
 7. He should be the father of many nations.
 8. Kings should proceed from him.
 9. The covenant shall be perpetual, “an everlasting covenant.”
 10. The land of Canaan shall be “an everlasting possession.”
 11. God will be a God to him and to his seed.
 12. His seed shall possess the gate of his enemies.
 13. In his seed shall all the nations of the earth be blessed.
- p. 293-294 Vol. 1 Prop. 49 Obs. 1 (reformatted with newlines)

. . . the foundation upon which the Mosaic superstructure rests -- *necessitates a belief in the resurrection and a future life.*

p. 301 Vol. 1 Prop 49 Obs. 10

The reader has seen where the line of argument is leading us, viz.: *to our inheriting the land with Abraham and the Christ, being co-heirs, co-inheritors of the same promises.* Indeed, let a concordance be taken, and let the passages be sought out which promise to the saints an inheriting of the land and the earth, and the student will be surprised at their number, unity and richness of expression, forming a *necessary sequence* to this very covenant relationship (comp. Props. 142, 146-152).

p. 303 Vol. 1 Prop 49 Obs. 12

Justin Martyr

Our faith in this matter is the faith of the Primitive Church, so that we reverently and cordially say with Justin Martyr (Dial. Trypho ch. 119), “along with Abraham we shall inherit the holy land, when we shall receive the inheritance for an endless eternity, being the children of Abraham through the like faith?”

And in ch. 139 he says: “There shall be a future possession of the saints in *this same land*. And hence all men everywhere, whether bond or free, who believe in Christ, and recognize *the truth* in His own words and those of his prophets, know that they shall be *with Him in that land*, and inherit incorruptible and everlasting good.” He makes a number of such references to the fulfilment of the Abrahamic covenant, making Jesus the promised Seed, with whom believers are co-heirs in the covenanted inheritance.

p. 304 Vol. 1 Prop 49 Obs. 14 and note

Irenaeus

Indeed, with Irenaeus (Ag. Her., ch. 32), we may add: “It is fitting that the just, rising at the appearing of God, should in the renewed state *receive the promise of inheritance which God covenanted to the Fathers, and should reign in it;*” then following the argument respecting the covenant promises made to Abraham and arguing, as we have done, that Abraham received them not, he continues: “Thus, therefore, as God promised *to him* the inheritance of the earth, and he received *it not* during the whole time he lived in it, *it is necessary that he should receive it*, together with his seed, that is, with such of them as fear God and believe in Him—in *the resurrection of the just*”—and then showing that Christ and the Church are of the true seed and partakers of the same promises, he concludes: “Thus, therefore, those *who are of faith are blessed with faithful Abraham*; and the same are the children of Abraham. For God repeatedly promised *the inheritance of the land to Abraham and his seed*; and as neither Abraham nor his seed, that is, those who are justified by faith, have enjoyed any inheritance in it, they *will undoubtedly receive it at the resurrection of the just. For true and unchangeable is God*; wherefore also He said: ‘*Blessed are the meek, for they shall inherit the earth.*’” Thus the early Church spoke in *strict accordance with unbounded faith in covenant promise.* The prevailing modern notions, which make the covenants mean something else, were then unknown; for all the churches established East and West, North and South, both Jewish and Gentile, *held to this inheritance* as we now receive it.

p. 304 Vol. 1 Prop 49 Obs. 14

Origen is one of the earliest who "opened the floodgates for fanciful interpretation". In one work he "contends that the land promised to the righteous does not refer to Judea or any portion of the earth. . ."

p. 305 Vol. 1 Prop 49 Obs. 15

II. THE SINAITIC COVENANT, MADE WITH ISRAEL AT MOUNT SINAI

There are 2 observations by Peters in this section

III. THE DAVIDIC COVENANT

There are 8 observations by Peters in this section

The passage

Having already shown and proven (Props. 28, 31, 32) how the Theocratic element was incorporated with the Davidic line, which God (as the chief Ruler and so acknowledged) chose, attention is now called to the distinguishing covenant with David by which this union is made forever inseparable; and by which this union is to be specially manifested in the sight of, and for the blessings of, the world through a descendant of David's. The covenant is found in 2 Sam, 7:10-16 (1 Chron. 17:11-14), "*The Lord telleth thee that He will make thee a house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee which shall proceed out of thy bowels, and I will establish His Kingdom. He shall build a house for my name, and I will establish the throne of His Kingdom forever. I will be His Father and He shall be my Son. If he commit iniquity I will chasten Him with the rod of men and with the stripes of the children of men.*" But my mercy shall not depart away from Him, as I took it from Saul whom I put away before thee. And thine house and thy Kingdom shall be established forever before thee; thy throne shall be established forever."

p. 313 Vol. 1 Prop. 49 Obs. 1

When we come to this Davidic covenant, this perpetuation of the Theocratic relationship with the house of David, how much we regret the lost books of Samuel, Gad, and Nathan on the life of David.

p. 313 Vol. 1 Prop. 49 Obs. 1 Note 2

Not any descendent, only Christ

Learned and able men, forsaking the Primitive view and overlooking *the perpetuity* of this covenant, gravely tell us that Solomon and other descendants were here denoted; but we vastly prefer to let God explain His own language and the meaning intended. Thus, e.g. Acts 2:30, "*David being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne;*" and Paul, directly quoting this covenant (Heb. 1:5), applies it to Christ Jesus, asking, "*Unto which of the angels said He at any time.*" . . . "*I will be to Him a Father and He shall be to me a Son.*" The announcing angel (Luke 1:30-33) gives the same testimony that the covenant truly refers to Christ.

p. 313 Vol. 1 Prop. 49 Obs. 2

David's understanding

How did David himself understand this covenant? This is best stated in his own language. Read e.g. Ps. 72, which describes a Son *infinitely superior* to Solomon; reflect over Ps. 132, and after noticing that "*the Lord hath sworn in truth unto David, He will not turn from it; of the fruit of thy body will I set upon thy throne*" (which Peter, Acts 2:30, 31, *expressly* refers to Jesus); consider the numerous Messianic allusions in this and other Psalms (89th, 110th, 72d, 48th, 45th, 21st, 2d, etc.), so regarded and *explicitly* quoted in the New Test, by inspired men; ponder the fact that David calls Him "*my Lord,*" "*higher than the kings of the earth,*" and gives Him a position, power, dominion, immortality, and perpetuity, that *no mortal King* can possibly attain to, and most certainly we are not wrong in believing that David himself, according to the tenor of the covenant "*thy Kingdom shall be established forever before thee*" expected to be in this Kingdom of his Son and Lord both to witness and experience its blessedness (so Storrs, *Diss. on Kingdom*, and many others).

p. 314 Vol. 1 Prop. 49 Obs. 3

Divine-human

The Prophets following, had a similar understanding of this divine-human disposition or ordering, by which David's Son would *personally, through David's Kingdom*, bestow the blessings of perfected Redemption. Thus e.g. Isa. 9:7, Jer. 23:5, 6, and 30:9, and 33:15-26, etc. (comp. Props. 21, 31, 33, 68, 122, etc.).

p. 314 Vol. 1 Prop. 49 Obs. 4

Isaiah 9:7

There will be no end to the increase of *His* government or of peace,
On the throne of David and over his kingdom,
To establish it and to uphold it with justice and righteousness
From then on and forevermore.
The zeal of Yahweh of hosts will accomplish this.

Jeremiah 23:5,6

5 "Behold, *the* days are coming," declares Yahweh,
"When I will raise up for David a righteous Branch;
And He will reign as king and prosper
And do justice and righteousness in the land.
6 In His days Judah will be saved,
And Israel will dwell securely;
And this is His name by which He will be called,
'Yahweh our righteousness.'

Jeremiah 30:9

But they shall be a slave to Yahweh their God and David their king, whom I will raise up for them.

Jeremiah 33:15-26

15 In those days and at that time I will cause a righteous Branch of David to branch forth; and He shall do justice and righteousness on the earth. 16 In those days Judah will be saved, and Jerusalem will dwell in security; and this is *the name* by which she will be called: Yahweh is our righteousness.' 17 For thus says Yahweh, 'David shall not have a man cut off from sitting on the throne of the house of Israel; 18 and the Levitical priests shall not have a man cut off from before Me who is to offer burnt offerings, to offer up grain offerings in smoke, and to perform sacrifices continually.' 19 Then the word of Yahweh came to Jeremiah, saying, 20 "Thus says Yahweh, 'If you can break My covenant for the day and My covenant for the night, so that day and night will not be at their appointed time, 21 then My covenant may also be broken with David My servant so that he will not have a son to reign on his throne, and with the Levitical priests, My ministers. 22 As the host of heaven cannot be counted and the sand of the sea cannot be measured, so I will multiply the seed of David My servant and the Levites who minister to Me.'" 23 And the word of Yahweh came to Jeremiah, saying, 24 "Have you not seen what this people have spoken, saying, 'The two families which Yahweh chose, He has rejected them'? Thus they have spurned My people from being a nation any longer in their sight. 25 Thus says Yahweh, 'If My covenant *for* day and night *stand* not, *and* the statutes for heaven and earth I have not established, 26 then I would reject the seed of Jacob and David My servant, not taking from his seed rulers over the seed of Abraham, Isaac, and Jacob. But I will return their fortunes and will have compassion on them.'"

Language of the covenant

Before censuring the Jews, as many do, for believing that Jesus would *literally restore* the Davidic throne and Kingdom, we must consider, in fairness, that they *were justified* in so doing by *the very language* (Props. 4, 21, and 48) of the covenant. It is incredible that God should in the most important matters, affecting the interests and the happiness of man and nearly touching His own veracity, clothe them in words, which, *if not true* in their obvious and common sense, *would deceive* the pious and God-fearing of many ages. We cannot, dare not (however upheld by many eminent names) entertain an opinion *so dishonoring both to God and His ancient believing children*. The Jews are abundantly defended in their faith by the covenant itself; the correctness and justness of their fondly entertained hopes appear from the particulars incorporated with it.

1. (1) The words and sentences in their plain grammatical acceptance, do *expressly* teach their belief. This is denied by no one, not even by those who then proceed to spiritualize the language. Therefore

- already the Jews are excusable in believing what God so definitely declares (comp. Prop. 48).
2. (2) The covenant is distinctively associated with *the Jewish nation* and none other. Passing by the numerous proof texts which will be presented hereafter, let us confine ourselves to the understanding of this relationship by David at the giving of the covenant. In 2 Sam. 7:23, 24 (1 Chron. 17:21, 22) he expresses before God his consciousness of the magnitude of the blessing; that this covenant, in virtue of *his* throne and Kingdom being thus distinguished, embraces “*one nation*” (comp. Props. 24, 59, 60, etc.), and this *the same* nation that was brought out of Egypt (i.e., Abraham’s descendants), who should be established in “thy (God’s) land.” And then ascending to the promise previously given that *this* nation is specially chosen, i.e. the elect nation, and that this very covenant made -with himself is a marvellous confirmation of this truth, he adds: “*Thou hast confirmed to Thyself thy people Israel*” (the same nation brought out of Egypt, as the connection shows) “*to be a people unto Thee forever; and Thou, Lord, art become their God.*” With such testimony before them, how could the faithful Jews hesitate in believing ad they did respecting their nation, its elect position, its supremacy owing to *this Theocratic exaltation in and through the Messiah*.
 3. (3) It is called *a perpetual covenant*, i.e. one that shall endure forever. It may, indeed, require time before its fulfilment; it may even for a time be held, so far as the nation is concerned, in the background, but *it must be ultimately realized*. David himself, in his last words (2 Sam. 23:5), emphatically says: “*He hath made with me an everlasting covenant, ordered in all things and sure; for this is all my salvation and all my desire.*” The prophet Isaiah reiterates (55:3), pronouncing it “*an everlasting covenant, even the sure mercies of David.*” Surely no one can fail to see that this denotes, as Barnes (Com. loci), “*an unchanging and unwavering covenant,—a covenant which was not to be revoked— one-which was not to be abrogated, but which was to be perpetual —and that “God would ratify this covenant.”* Assuredly so;— *why then accuse the Jews of folly in trusting in it?*’
 4. (4) It was *confirmed by oath* (Ps. 132:11, and 89:3, 4, 33), thus giving the strongest possible assurance of its ample fulfilment. Could the Jews do less *than trust* in language thus confirmed? (comp. Props. 47 and 48).
 5. (5) To leave no doubt whatever, and to render unbelief utterly inexcusable, God concisely and most forcibly presents His determination (Psl. 89:34): “*My covenant will I not break, nor alter the thing that is gone out of my lips.*” It would have been sheer presumption and blindness in the Jews to have altered (under the plea— modern—of spirituality) the covenant, and to have refused to accept of *the obvious sense* conveyed by the words; and there is *a heavy responsibility* resting upon those, who, even under the most pious intentions, *deliberately alter* the covenant words and attach to them *a foreign* meaning.
- p. 315-316 Vol. 1 Prop. 49 Obs. 5 reformatted

Language of the apostles

The language of the apostles is eminently calculated to confirm the Jewish belief in *the literal fulfilment of the Davidic covenant*. Thus e.g. let any unprejudiced reader take the first sermons that were delivered after the day of Pentecost, addressed to Jews, and he cannot fail to see this feature. Peter (Acts 2:14-36), referring to the covenant promise that *Jesus Christ would sit on David’s throne*, correctly argues that the performance of this requires the resurrection of Jesus, which David also foretold as a prerequisite. He then informs the Jews that He did thus arise, that He ascended to heaven where He is exalted as Lord and Christ, waiting for the time when His foes shall be made His footstool, “whom (Acts 3:12-26) the heaven must receive *until the times of restitution of all things*” (keeping in mind the Jewish idea of restitution as *always associated* with the restored Davidic Kingdom) shall come, and then “He (God) shall send Jesus Christ” through whom this is effected. He exhorts them on the ground that they “*are children of the covenant which God made with our fathers*” to repent that they may become worthy participants in “*the times of refreshing*” (Jewish expression), which “*shall come from the presence of the Lord.*” Let any one read the covenant and prophecies directly bearing on it, and then place himself in the position (Prop. 20) of a Jewish hearer of Peter, with Jewish faith, expectations, and covenant relationship, and the decided impression will be made that the covenant is not altered but remains unchanged, that the death of Jesus combined with resurrection and exaltation only qualifies Him the better to meet the conditions .Of the covenant, and that through this resurrected Jesus, when *the time appointed* by the Father arrives, *this covenant will be verified*.

Early church view

This is confirmed by the fully admitted early church view on the subject. Let the reader pause and reflect, *how it comes*, if the prevalent modern notion of the covenant is correct, that the early Christians (who had the advantages of apostolic, inspired teaching, or were close to it) *held to the grammatical sense of the covenant* and fully believed with the Jews that *the Messiah would come* (again, as to Jesus) *to restore the Davidic throne and Kingdom?* Upon what supposition can it be satisfactorily explained, excepting the one that they were *correct*.

p. 318 Vol. 1 Prop. 49 Obs. 7

Order of fulfillment

Having called attention to the covenant and its literal fulfilment, it may be suitable to present the order of fulfilment as given by David himself. Necessarily brief and abrupt, so as not to conflict with the free agency of man, it is a sublime vindication of David's inspiration, the perpetuity of the covenant, and its ultimate literal realization.

p. 318-319 Vol. 1 Prop. 49 Obs. 8

Consider Ps. 89, and observe these particulars as stated:

1. (1) David acknowledges the bestowal of the covenant by God, and its confirmation by oath, "I have made a covenant with My chosen, I have sworn unto David My servant, Thy seed will I establish forever, and build up thy throne to all generations" (v. 1-4).
2. (2) He expresses praise that God's wonders and faithfulness will be shown "in the congregation (gathering) of the saints," and that He has the authority, power, and mercy to perform His promises (v. 5 to 18).
3. (3) He again refers to the covenant, shows that One shall be specially exalted, and that God says : "I will make Him My First-born, higher than the kings of the earth. My mercy will I keep for Him forevermore, and My covenant shall stand fast in Him. His (David's) seed also will I make to endure forever, and His throne as the days of heaven" (v. 19-29).
4. (4) Then as this Kingdom is offered to the regular descendants of David, and it is foreseen that they will become unworthy of it, God foretells the same, with the additional assurance to David that, *notwithstanding* such rebellion and His withdrawal for a time, the covenant will still be fulfilled, in these pregnant words : "If his (David's) children forsake My law and walk not in My judgements, if they break My statutes and keep not My commandments, then will I visit their transgression with the rod, and their iniquity with stripes. *Nevertheless*, My lovingkindness will I not utterly take from him, nor suffer My faithfulness to fail. My covenant will I not break nor alter the thing that is gone out of My lips. Once have I sworn by My Holiness, that I will not lie unto David. His seed shall endure forever, and his throne as the sun before Me. It shall be established forever as the moon, and as a faithful witness in heaven" (v. 30-37). Here it is positively asserted that the relapse of the nation and a resultant of the nation and a resultant infliction of punishment (just as centuries have witnessed) shall not change God's promise to David respecting that seed of his that shall reign on his throne.
5. (5) Now comes a remarkable transition, which should shame the unbelief of doubting ones, seeing that it is descriptive of the precise condition of things as they exist to-day. David having foretold the *conditional* overthrow of his kingdom, and yet that God will be faithful in its final restoration, now plainly predicts *the downfall itself* : "But Thou hast cast off and abhorred ; Thou hast been wroth with Thine anointed" (i.e. the Theocratic kings that followed David). "Thou hast made void the covenant of Thy servant ; Thou hast profaned his crown by casting it to the ground," etc. "Thou has made his glory to cease, and cast his throne down to the ground," etc. The covenant is unrealized; the Theocratic Kingdom is fallen; the very throne and Kingdom, the subject of such special promise, is now overthrown. Then, however, resting upon the assurances given, he asks : "*How long, Lord? Wilt Thou hide Thyself forever? Shall Thy wrath burn as fire?*" "Lord, where are Thy former lovingkindnesses, which Thou swarest unto David in Thy truth?" David's faith in God that He would remember His covenant and restore his cast-down crown and throne, is briefly but finely expressed : "Remember, Lord, the reproach of Thy servants." "Blessed be the

Lord forevermore. Amen and Amen.” Who, that is an humble believer in the Word as written, can, in the face of such predictions, deride the early church faith evolved by them? Who, when observing how carefully every objection is answered lest faith should stumble and fall, can resist the conviction that there is a force in these words, which are yet -- when realized -- destined to, form one of the grandest displays of God's faithfulness and mercy in the Redemptive scheme?
p. 319 Vol. 1 Prop. 49 Obs. 8 Note (with limited reformatting)

Proposition 50. The Kingdom will be the outgrowth of the renewed Abrahamic covenant, under which renewal we now live.

Abrahamic Covenant

There are 24 observations in this proposition.

The New Covenant is the renewed Abrahamic covenant

The covenant of this dispensation, called the New Testament, or the New Covenant, is none other than the Abrahamic *renewed or confirmed* by Jesus the Christ. We are not left to conjecture or inference on so important a point; it is one *plainly taught* in Holy Writ.

p. 320 Vol. 1 Prop 50 Obs. 1

Gentiles included in the Abrahamic covenant

. . . Gentiles come in *under the Abrahamic covenant* . . .

p. 320 Vol. 1 Prop 50 Obs. 2

”New” means ”renewed” in this case

Persons are apt to be misled by the use of the word “*new*,” thinking that it necessarily means something entirely new, different from what preceded. They forget that in Bible usage it frequently means *renewed, restored again, newly confirmed*, etc., as in new heart, new moon, new creature, new heavens and new earth, new commandment, drink new (Matt. 26:29), etc. It is important then to discriminate whenever the word is employed, especially in so weighty a matter as this, seeing *the high interests* that are involved. As the phrase “new covenant” only appears once in the Old Test, and but a few times in the New, the general analogy of Scripture must be allowed to determine the sense in which it is used.

p. 323 Vol. 1 Prop 50 Obs. 4

Adoption of the Gentiles is evidence of the reconfirmed Abrahamic covenant

. . . *the very engrafting or adoption* of Gentile believers into the covenanted, elect nation, is itself evidence that *we live under the reconfirmed* Abrahamic covenant. . . .

p. 324 Vol. 1 Prop 50 Obs. 5

Correct knowledge of covenant relationship is essential

. . . a correct knowledge of covenant relationship is essential to *a proper understanding* of the truth in Redemption, and to inspire within us *correct hopes* of the future, . . .

p. 324 Vol. 1 Prop 50 Obs. 5

Overshadowed by Alexandrian, monkish, Popish theories

This view of the covenant was overshadowed and crushed by the Alexandrian, monkish, and Popish theories introduced (comp. Props. 77 and 78). It was entertained in some of its leading aspects by a few (as e.g. Waldenses, Albigenses) down to the Reformation, when it was partially (not in its primitive purity) revived by the Reformers.

. . . every Reformer saw and recognized the *fundamental* character of the Abrahamic covenant, that

we lived under its promises, that Christ made provision for their fulfilment, and thus confirmed the covenant. . . .
p. 324 Vol. 1 Prop 50 Obs. 6

Distinguishing feature of Millenarians

There are writers who clearly apprehend the truth and fairly state it. These, of course, are Millenarians; for it is *a distinguishing feature* of their system, from the Primitive Church down, that it is *directly founded on the Abrahamic and Davidic covenants*. Holding to those covenants *as written*, clinging to those promises *without changing* them, believing that they will *all, as recorded*, be finally realized through Jesus Christ,— *leads necessarily to Chiliasm*.
p. 326 Vol. 1 Prop 50 Obs. 8

The new covenant includes much more than the Abrahamic

. . . Christ is “the highest and last representative of the Abrahamic covenant.” *No! never!* for the covenant *comprehends immensely more* than the incarnation of the Messiah; it embraces His inheritance and future glory; it is world-embracing, for, as will be shown hereafter, in its brief but pregnant sentences, it includes the resurrection, restoration, and inheriting of the Patriarchs and of their believing descendants and of the adopted seed,—the Kingdom under the reign of that pre-eminent Seed, the ultimate salvation of the race as a race, the final removal of the curse, and the perfected Redemption of man and the creation. The Incarnation, *inexpressibly precious and indispensably necessary*, is an important—the first in magnitude— *means for the accomplishment of covenant promises*, but it too is *only preparatory*. Hence it is wrong to narrow down the covenant to the First Advent, just as if the Seed was not in *His glorified humanity* (comp. e.g. Props. 82, 83, 199-203) yet to exhibit a glorious part in the fulfilment of covenanted promises at *His Second Advent*.
p. 328 Vol. 1 Prop 50 Obs. 10

Abraham's Seed is evidence of the sure purposes of God

The very coming of the Seed covenanted to Abraham, insures the fulfilment of the covenant as written. It is in view of this that He Himself is designated “the covenant ,” for He is the Fulfiller of it, and without Him it could not possibly be realized. Justin Martyr (Dial. with Trypho, ch. 51) and others of the Fathers, who viewed the covenant in the light that we do, called Christ “the New Testament,” meaning that in Him the covenant was confirmed and fully assured of ultimate fulfilment. The Advent of Abraham’s Seed, then, is evidence already that the purposes of God expressed in that covenant are sure. Literally He came, vindicating the truthfulness of the covenant given many centuries before, and teaching us, if we will but receive it, that every promise will be literally verified.
p. 331 Vol. 1 Prop 50 Obs. 13

Always received by faith

It seems almost unnecessary to add, and yet its importance will justify it, that this Abrahamic covenant *was always received by faith*, simple faith.
p. 334 Vol. 1 Prop 50 Obs. 22

Covenant understanding is key and taken for granted to understand the kingdom

The doctrine of the Kingdom *presupposes* the covenants Hence the New Test. Scriptures begin with taking the Abrahamic and Davidic covenants *for granted, as something well known and correctly apprehended*. These fundamentals of knowledge were so deeply rooted in the national faith, were so constantly the subjects suggestive of hopeful anticipations of future glory, that *no necessity* existed for their recapitulation. Allusions to them, confirmatory teaching, a consistent harmony with their promises, is all that is required, and this is abundantly found in every writer.
p. 334-335 Vol. 1 Prop 50 Obs. 23

Must be thoughtful and careful

Let a peculiarity, attached to the fulfilment of this covenant, be deeply pondered, viz.: that in the history of a partial fulfilment in the past, it has *never yet* been so realized as to meet the natural wisdom of man, or to answer to the general anticipations of the period when thus fulfilled. Observe this procedure in the very beginning, when Abraham, contrary to all human expectations, raised up Seed in the covenanted line against the course of nature. And down to the miraculous birth of Abraham's pre-eminent Seed, all things were so ordered that they did not meet the expectations of the mass of the nation. The Advent itself, a strictly literal fulfilment, did not meet the hopes entertained by the Jews. The calling of the Gentiles, to raise up a seed unto Abraham, was a thing unanticipated. Judging from the writings of the Church, its expectations have been repeatedly disappointed, so much so that now men deliberately and unhesitatingly deny some of the most precious promises of the covenants, both relating to the Christ and His co-heirs, as e.g. the restoration of the Davidic throne and Kingdom and the inheriting of the land. Analogy teaches us what prophecy distinctly announces, that at the period when this covenant is to be most amply fulfilled by the Christ who confirmed it, the multitude including the kings and nations of the earth, will be arrayed against it, will have no faith in its realization. This, alone, should make us *thoughtful and careful*.

p. 335 Vol. 1 Prop 50 Obs. 24

Proposition 51. The relation that the Kingdom sustains to “the covenants of promise” enables us to appreciate the prophecies pertaining to the Kingdom.

All predictions, all promises, all preparative measures, relating to the Kingdom, are based on, and result from, these covenants. The prophecies constantly keep in view what God has covenanted and confirmed by oath, and enlarge and expand the same by amplification, explanation, etc. Therefore, to appreciate the utterances of the prophets, notice must continually be taken of the foundation upon which they are erected. To isolate them is to defeat one intent of prophecy, viz.: to instruct us in the manner by which God will ultimately fulfil His covenants and establish His Theocratic rule over the nations.

The better destinies of the world

Obs. 1. The one covenant singles out Abraham and his seed, and, in the words of another (Fairbairn, On Proph., p. 189), “linked indissolubly with it the better destinies of the world.” The other covenant promises the same Seed, narrowed down in the Davidic line, a specific throne and Kingdom from which “the better destinies of the world are secured. This connection is observed by the prophets, and is held up so prominently that many writers (however they explain it) have designated it as “the Abrahamic type,” or “the Davidic type.”

To test the faith of His people

Obs. 2. God is jealous of His covenanted Word, and after having confirmed it by oath, by the sending of His Son, etc., He presents it in a form, through additional revelation, admirably adapted to test the faith of His people. Much of it, the most precious portion of it, the distinctive features of it, still belong to the future and are dependent upon the Sec. Advent of Jesus, the Messiah. Hence the predictions of the Old and New Test., unless viewed in the light of the covenant, cannot be duly apprehended. They only form additional links to a previously forged chain, and the places in which they fit must be found and matched.

”Places they fit must be found and matched”

The ignoring of the David covenant

Obs. 3. We see the fatal mistake of those systems of Biblical and Systematic Theology, which entirely ignore the Davidic covenant.

The foundation

Obs. 4. The Church is “built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone” (Eph. 2:20).

Unwarranted doctrinal constructions

Obs. 5. The rejection of these covenants in their totality, and a resultant spiritualistic conception of the Kingdom, with a consequent mystical treatment of the prophecies, lead some of our most eminent writers to present utterly unwarranted doctrinal constructions.

Observing the relationship of covenants to the kingdom removes alleged differences

Obs. 6. By observing this relationship of the covenants and of prophecy to the Kingdom, those erroneous deductions are at once removed, which writers of ability have drawn from alleged differences in the teaching of the apostles.

Effects of preconceived notions

One reason why so many Messianic predictions in the Old Test., especially in the Psalms, are explained away as relating to David, Solomon, Hezekiah, etc., arises from the fact that the prophecies do not agree with the writers’ preconceived notions of the covenants and of a spiritual Kingdom. The *covenanted foundation* of the predictions is overlooked or perverted, and, of course, the superstructure is correspondingly untenable. Thus valuable Scripture is given up to unbelief. Even pious and able writers, who recognize such passages as Messianic, under the influence of the idea formed of the covenants and Kingdom, will call the very words given (as they admit) by God “very one-sided” (as e.g. Kurtz, *His. Old Cov.* vol. 3, p. 438, on Balaam’s prophecy), because they seem to them too earthly or too Jewish, forgetting that the Theocracy proclaimed pertains both to this earth and to the Jewish nation.

p. 340 Vol. 1 Prop 51 Obs. 7

The covenants *outline* the Plan of the Divine Purpose; prophecy partially *fills up and deepens* the lines thus drawn.

p. 340 Vol. 1 Prop 51 Obs. 8

History gives assurance

History is only a witness to the fact that the history of the Church and world, as it progresses, is foreknown to God, and that He orders all things in such a manner that what He purposes to perform shall be ultimately accomplished. History, instead of being a measurer of that which so largely pertains to the future, only gives us the assurance, from the testimony of the past and present, that all God’s predictions will be verified in actual accomplishment.

p. 340-341 Vol. 1 Prop 51 Obs. 9

Proposition 52. The promises pertaining to the Kingdom, as given in the covenants, will be strictly fulfilled.

A covenant must, in the nature of the case, be understood by the parties to whom it is given; the language employed is that ordinarily used, so that the ideas intended may be accurately expressed.

p. 342 Vol. 1 Prop 52

Disobedience caused the house to be desolate, tabernacle fallen down

if his seed would have yielded obedience, David’s throne would never have been vacated until the Seed, par excellence, came; but being disobedient, the throne was overthrown, and will remain thus “*tabernacle fallen down*” “*a house desolate,*” until rebuilt and restored by the Seed.

p. 343 Vol. 1 Prop 52 Obs. 2

14. No grammatical rule *can* be laid down which will make David's throne to be the Father's throne in the third heaven.
p. 343 Vol. 1 Prop 52 Obs. 2
16. . . . if David's throne is the Father's throne in heaven (the usual interpretation), *then* it must have existed forever.
p. 343 Vol. 1 Prop 52 Obs. 2
18. God is faithful in His promises, and deceives no one in the language of His covenants.
p. 344 Vol. 1 Prop 52 Obs. 2
20. The *identical* throne and Kingdom overthrown are the ones restored.
p. 344 Vol. 1 Prop 52 Obs. 2

These, in connection with the covenants themselves, make David's throne and Kingdom a requisite for the display of that *Theocratic* ordering which God has already instituted (but now holds in abeyance until the preparations are completed) for the restoration and exaltation of the Jewish nation (which is preserved for this purpose), for the salvation of the human race (which comes under the Theocratic blessing), and for the dominion of a renewed, curse-delivered world (the Theocratic arrangement making this possible and a realization). Such a throne and Kingdom *are necessary to preserve the Divine Unity of Purpose in the already proposed Theocratic line*. Thus early in our argument reference is made to this point, not so much to prove it as to direct the reader's attention to it, because it is a *goal* to which the path of Scripture *directly leads us*, as it led the Primitive Church.
p. 344 Vol. 1 Prop 52 Obs. 2

Theocratic

It was truly a *Theocratic Kingdom*; and this *Theocratic basis* is the reason why God takes such an interest in its re-establishment. It is Christ's "inheritance," because it is *Theocratic*; and it is this Divine aspect which makes it, as represented, *worthy* of the Son of Man.
p. 348 Vol. 1 Prop 52 Obs. 5

Earthly and political

the predictions and hopes of the prophets are invariably associated with the earthly and political existence of the nation,
p. 348 Vol. 1 Prop 52 Obs. 6

Covenants are the keystone

. . . "the keystone of the whole system" (i.e. Millenarian) is not to be found, as Prof. Sanborn (Essay on Mill.), in the pre-Millennial Advent (however indispensable), but in the covenants. The promises are not in the Sec. Advent, but in the covenants and prophecies based on them; the Advent being only the necessary means toward their accomplishment.
p. 348 Vol. 1 Prop 52 Obs. 7

Carefully guarded language

The extremely guarded language of Scripture on this point, so as not to conflict with the covenanted promise, should lead the student to reflection. . . .
. . . through all the Scriptures, as will be shown hereafter, there is a carefully drawn distinction between what belongs to Jesus Christ because of His relationship as God, and what pertains to Him by promise, by right, by inheritance, by the redemptive work that He is accomplishing because of His Messiahship as David's Son, the promised Theocratic King.
p. 349 Vol. 1 Prop 52 Obs. 9

Visible and eternal, not merely spiritual

. . . the Messianic Kingdom is a visible, external Kingdom, not merely spiritual, although embracing spiritual and divine things.

Proposition 53. The genealogies of our Lord form an important link in the comprehension of this Kingdom.

This is seen already from what preceded. A throne and a kingdom is to be given to a promised son of David, a regular descendant of Abraham's. It is his by right of inheritance. He is the royal Theocratic heir. Hence without such a genealogy something *essential* would be lacking in the chain of evidence.

p. 352 Vol. 1 Prop 53

Purposely supplied link

Obs. 1. This link is purposely supplied, and with special reference to these covenants. This is observable in Matthew commencing his table by asserting that Jesus was "the Son of David, the Son of Abraham," i.e. both covenants, the Abrahamic and Davidic, were thus realized in the person of Jesus Christ. Also in designating "David the King," and omitting it in the descendants; the same expression is significant only when the royal covenant which made David's throne and Kingdom sure is taken into consideration (comp. Judge Jones's "Notes" on Matt., ch. 1, for some excellent suggestions). The Kingdom is covenanted to a legal descendant, and this legal descent is clearly traced, showing the legal, divine right of Jesus to the Theocratic throne and Kingdom.

Identified as Saviour and Messiah and rightful heir

Obs. 2. If the Saviour was merely to descend from David, to take human nature in that line for the purpose of redemptive work at the First Advent, and then that was to be the finale of the matter, why lay so much stress on descent from the royal line?

...

We, therefore, hold that there is a solid, sublime reason why those tables, so uninteresting to many, are given, viz.: not merely to identify Jesus as the Saviour, but to identify Him as the One, *the Messiah*, who has *the lawful right* to David's Theocratic throne. The throne is not typical, not representative, not symbolical, but *actually and really covenanted* to this Heir, and hence the tables truthfully and actually show how by course of descent *He is the rightful Heir* (comp. Prop. 122).

p. 353 Vol. 1 Prop 53 Obs. 2

Jesus' geneology assures certainty of future promises

Jesus, according to Matthew, is a legal successor to the throne of David.

p. 354 Vol. 1 Prop 53 Obs. 3

Luke's table proceeds more on the principle of tracing His descent through progenitors who were the paternal stem of Him who was the heir.

p. 354 Vol. 1 Prop 53 Obs. 3

Now, seeing that the promise has been *so literally* fulfilled in Christ's descent, in His being the legal Heir to the throne and Kingdom, we hold that such a fulfilment gives us *the strongest assurance* that *the remainder* of the promise will likewise, in God's ordering and time, be realized.

p. 354 Vol. 1 Prop 53 Obs. 3

Proposition 54. The preaching of the Kingdom by John, Jesus, and the disciples, was confined to the Jewish nation.

NOTE: Scripture quotes from LSB

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This *necessarily* follows as a sequence from preceding Propositions (as e.g. Props. 19, 20, 21, 22, 23, 24, 29, 31, 33, 35, 38, 39, 40, 42, 43, 44, 45, 46, 47, 48, 49). It is plainly stated in Matt. 10:5, 6 and 15:24, etc., “*Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go ye rather to the lost sheep of the house of Israel, as ye go preach, saying: the Kingdom of God is at hand.*” “*I am not sent but unto the lost sheep of the house of Israel.*” These, and other intimations, are sufficiently distinctive of the fact.

p. 356 Vol. 1 Prop 54

Covenanted to a willing people, worthy by faith, obedience and holiness

the regular lineal believing descendants of Abraham—the nationality of David—with those adopted (Prop. 29) by them, were entitled, *by covenant*, to this Kingdom. Hence the Kingdom was preached to them—tendered to them individually and nationally, and it was left to their choice to accept of it or to refuse it, because it was also in the Divine Purpose to bestow it upon “*a willing people*” to the descendants of Abraham and those adopted, who made themselves *worthy of a Theocratic Kingdom* by faith, obedience, and holiness.

p. 356-357 Vol. 1 Prop 54 Obs. 2

Free Moral Agency

The offer of the Kingdom is not in violation of but in unison with free moral agency.

p. 357 Vol. 1 Prop 54 Obs. 2

Necessary that the Word of should first have been spoken to the Jews

Even after the call to the Gentiles was made out, the apostles still affirmed this covenanted position of the Jews, so that Paul and Barnabas (Acts 13:46) said to the unbelieving Hebrews: “*it was necessary that the Word of God should first have been spoken to you.*”

p. 357 Vol. 1 Prop 54 Obs. 3

Acts 3:25-26

It is you who are the sons of the prophets and of the covenant which God made with your fathers, saying to Abraham, ‘And in your seed all the families of the earth shall be blessed.’ 26 For you first, God raised up His Servant and sent Him to bless you by turning every one *of you* from your wicked ways.” - LSB

Romans 9:4

who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the *temple* service and the promises, - LSB

Kingdom at hand preached to the Jews, not Gentiles

The reader will bear in mind that the message of the disciples—a peculiar and distinctive one—to say “the Kingdom of heaven is at hand” *was not addressed by them to any Gentile*. The same is true of John, and also of Jesus, who carefully avoided it in His address to Gentiles (Obs. 4, note 1). The reason is, as we have seen, that *the Kingdom belonged to the Jews*, and until the call of the Gentiles was entered into on account of Jewish unbelief, the message *pertained to the Jews* and those adopted as Jews.

p. 361 Vol. 1 Prop 54 Obs. 9

Eventual extension to Gentiles without interference of Jewish basis

The Kingdom was ultimately to be extended from the Jews so that it would embrace the Gentiles also, as indicated plainly by the prophecies (Prop. 30). This opinion was held by the Jews, as the titles given to the Messiah showed (e.g. Mac. 2:7, 14, “the King of the World ”). But this ordering did not interfere with the Davidic covenanted basis, or with the predicted (on this account) supremacy of the nation (Prop. 114).

p. 361 Vol. 1 Prop 54 Obs. 10

Proposition 55. It was necessary that Jesus and His disciples should at first preach the Kingdom as nigh to the Jewish nation.

That the Kingdom *was nigh* to the nation is distinctly stated, Matt. 4:17, Mark 1:14, 15, Luke 11:20, Matt. 12:28. The covenanted Theocratic Kingdom was overthrown; at the appearance of the promised Davidic son, who should inherit the Kingdom, it was *absolutely requisite*, in view of the *covenanted relationship* of the nation to this Kingdom, to offer it to the Jews for their acceptance. This *was done* by John, Jesus, and the disciples.

p. 362 Vol. 1 Prop 55

Nigh conditioned on repentance

the Kingdom was *offered as nigh, on the condition of repentance* annexed to the tender.

p. 362 Vol. 1 Prop 55 Obs. 3

Left to the moral freedom of the nation

It was left, we find, to the moral freedom of the representative men of the nation to receive or refuse it. The phrase "*nigh at hand*" is indicative of a tender, which, if necessary, can be withdrawn. The phrase is purposely chosen, pregnant with meaning, and, in view of the power of choosing, leaves a degree of indefiniteness about it, which is materially heightened by its dependence on the preceding "*repent*." For *what then if they do not repent?* In that case will they notwithstanding *receive* the Kingdom, or will it *still* be nigh to them? Leaving following Propositions to answer these questions, let it now be suggested (what so many entirely overlook) that the exact reversal of this formula would be, If you do not repent, the Kingdom will be *far from you; now* it is nigh, within reach; *then* it will be distant, removed, postponed. Alas! how fearfully true this became: *nationally nigh, then nationally distant*.

p. 363 Vol. 1 Prop 55 Obs. 4

God never violates moral freedom relating to the nation

God never violates moral freedom in His purposes relating to the nation. Jesus, with full purpose of fulfilling, and yet foreknowing the sad result, employs the only language adapted to their free agency. Such expressions as "Ye will not come unto me that ye might have life," "would not have this man to reign over us," "ye would not," "He came to His own, and His own received Him not," and kindred ones unmistakably indicate the power of choice.

p. 363 Vol. 1 Prop 55 Obs. 4 note

Nighness is key to the comingling of the advents of Christ

The reader is reminded that this preaching of the nighness of kingdom, this offer of the Kingdom to the Jews at the First Advent on condition of repentance, is the *key* to the comingling of the Advents of Christ (Prop. 34). It could not be otherwise. It being predetermined as eminently suitable to tender this Kingdom at the First Advent of Jesus, the Messiah, and it being also foreknown that it would be rejected, the matter is so guardedly presented as not to interfere with the free moral agency of the nation, and as not to be opposed to foreknown fact. Yet both the rejection of the Kingdom at the First Advent, and the subsequent obtaining of it at the, now understood, *Second Advent* of Christ, *are unmistakably predicted*. Hence, too, in view of this offer and rejection, the prophets pass on and describe more repeatedly and vividly the scenes connected with the Second Advent.

p. 364-365 Vol. 1 Prop 55 Obs. 7

Same kingdom predicted by the prophets

The reader, from what has been said, cannot fail to observe that this Kingdom, thus brought nigh by the offer made by Jesus and His coadjutors, is *the same* Kingdom predicted by the prophets (Prop. 35). There is only *one* Kingdom covenanted, the prophets describe but *one*, the Jews believed only in *one*, the disciples knew and preached only one, viz.: the covenanted Theocratic-Davidic. Jesus, coming to fulfil what the prophets predicted, the covenant demanded, could not preach any other Kingdom than the one described. Hence in His teaching He appeals to the prophets and appropriates their predictions to

Himself (but only in so far as not to make the false impression that under Him the Kingdom was already established), as e.g. in Mark 12:10 He refers to the stone of Ps. 117, and applies it to Himself. This would naturally suggest the Stone of Dan. 2:34, 45, and the inference follows that, although rejected, He is the Head of the coming Kingdom, and through Him the God of heaven will yet set it up. So also Matt. 22:24, Luke 4:18,19, etc.; and He does this to make the rejection of Himself the more inexcusable in them.

p. 365 Vol. 1 Prop 55 Obs. 8

Kingdom requires a suitable moral, spiritual preparation of hearts

Writers in abundance censure Millenarians (as e.g. the Primitive Church) for believing in *the restoration* of the Theocratic-Davidic Kingdom under the Messiah, on the ground of its “earthly relations,” “carnality,” etc. They do not pause to reflect that, owing to its *Theocratic* nature, it *cannot be set up* without a suitable moral, spiritual preparation in the hearts of those who are to experience its blessings. The proof is found in this first preaching, in its being brought nigh on condition of repentance, in its being offered solely in view of a proposed change of character. Those who inherit it as kings and priests must be among the penitent (Prop. 91); the nation itself before it can enjoy its restoration must be converted (Prop. 113). Therefore, seeing *how* it was proposed at the First Advent to the nation, and *how* it is offered to us now conditionally on repentance and faith in Christ as a future inheritance, it becomes thoughtful, reverent men to be *extremely cautious how* they write concerning it.

p. 365 Vol. 1 Prop 55 Obs. 9

Proposition 56. The Kingdom was not established during the ministry of Christ.

This necessarily follows from the preceding; for *no such* a covenanted Kingdom as promised, *no such* a restored Davidic throne and Kingdom as predicted *appeared*. He (Luke 19:11-27) had to leave before he would receive (Prop. 83) the Kingdom.

p. 366 Vol. 1 Prop 56

First preachers would have known if the kingdom was already erected

Obs. 1. The men who were the preachers of this very Kingdom, and who, above all others (especially modern theologians), ought to have known whether it was instituted or not, had no knowledge whatever of its being thus erected.

Apostles knew nothing of a kingdom set up

Obs. 2. The apostles, the best judges in the matter, knew nothing about a Kingdom set up; and therefore, consistently with covenant and prophecy, with former preaching and instruction, with desire and hope ask, Acts 1:6, “Lord, wilt Thou at this time restore again the Kingdom to Israel?” The reply of Jesus confirms their view of existing facts; for instead of telling them that they were mistaken in their idea of the Kingdom, that the Kingdom already existed, etc. (according to the Alexandrian formulas), the answer, referring to the “times and seasons,” implies on its very face that they did not misapprehend the nature of the Kingdom (comp. Prop. 43). They, like Joseph of Arimathea (Mark 15:43), “also waited for the Kingdom of God”

Jesus declared the kingdom still future

Obs. 3. Jesus, before His death, declared the Kingdom to be still future (comp. Props. 58, 66, 67, 68, 70, 71, 73, 74, etc.).

Opponents cannot tell when a kingdom was established

Obs. 4. The significant fact that our opponents cannot tell when this promised Kingdom was set up, although professing that it was established, is corroborative evidence in our favor.

Various theories as to when the kingdom began

1. Under John the Baptist
2. Birth of Jesus
3. Commencement of Jesus' ministry
4. Commissioning of the disciples
5. Confession of Peter
6. At Christ's death
7. At Christ's resurrection and ascension
8. Day of Pentecost
9. Destruction of Jerusalem

Tenor of Gospels and Epistles show that no kingdom as covenanted was set up

Obs. 5. That no Kingdom, as covenanted, was set up, is corroborated by the entire tenor of the Gospels and Epistles, and forbids, if sheer inference is laid aside, the notion to be entertained.

Nighness of the kingdom tendered in the person of Jesus Christ

Obs. 6. This nighness of the Kingdom to the nation was evidenced not merely by the offer of the Kingdom, but by the tender of it in the person of Jesus Christ.

No declaration of Christ's asserting that the kingdom was then in actual existence

Obs. 7. The reader will observe that there is not a single declaration of Christ's which asserts that the Kingdom was then in actual existence.

Nighness is not establishment

Now, while it is true that the Kingdom in a certain sense (Obs. 6) was in Christ, and brought nigh by Him to the nation, yet it is wrong and misleading to infer from this that it was established. The contrary, as held by the early Church, is the truth. It is in view of this unwarranted inference that such writers take the great and unauthorized liberty of changing the phrase "nigh at hand" into "now established," "now founded," "now already present," etc.

Obs. 9

Point of stumbling and serious error

Obs. 10. Here, at this preaching of the Kingdom as nigh at hand, so many stumble and fall into serious error (comp. Props. 38, 42, 55).

Numerous passages affirm our position

In the light of Scripture there is *no excuse* for the prevailing interpretations respecting the Kingdom, for, over against the meanings engrafted by man, there is *an abundance* to satisfy the reverent Student that they are utterly untenable. Without attempting to forestall the proof that the following Propositions contain, it may be well to say that numerous passages directly affirm, or imply, our position. Take e.g. Matt. 26:29, Mark 14:25, and Jesus in the expressions "*until that day*" locates the Kingdom in the future, which is made more emphatic by Luke (22:18) saying: "*Until the Kingdom of God shall come.*" If the Kingdom already existed, such phraseology would be entirely out of place, but with our view it is *consistent and significant*. The general tenor of the Word indicates the same feature. Thus e.g. when Jesus speaks of entering into the Kingdom of heaven (Matt. 7:21, 22), its futurity is expressed by the phrase "*in that day*," i.e., it is something not present to be realized at once. So also in the prayer "*thy Kingdom come*," the futurity of which was believed in by the disciples, and which excited the petition (for the prayer was given in accordance with the well-known views of the disciples) lust before the ascension. Acts 1:6. Thus in Matt. 19:28, Luke 22:29, by adopting the Jewish phraseology linked with the Messianic Kingdom, Jesus conclusively teaches that the Kingdom is future and not present.

p. 373 Vol. 1 Prop 56 Obs 12

Preaching changed after rejection of Jesus

Obs. 13. The distinctive preaching of Jesus, based as it is on the covenants, throws light on the vexed question pertaining to the relation that He sustained to the law. He observed the law Himself and enjoined it upon others, and yet intimated, in the destruction of the temple, etc., the abrogation of the Mosaic law. But we must carefully distinguish when the latter was done, viz. after the representative men of the nation had conspired against Him, and after He had revealed His rejection by the nation.

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

That it was offered in good faith we have seen—the mission of John, Jesus, and the disciples *being confined* to the nation. But the nation, instead of repenting and receiving the Messiah, conspired through *its representative men*, the chief priests, scribes, and elders, to put Him to death. The entire record of the Gospels shows how He was persecuted and finally crucified, as John 1:11, Luke 19:14, Matt. 10:21, Matt. 20:18, 19, etc. By this action they said: “*We will not have this man to reign over us;*” by this conduct they evinced how *utterly unprepared*, morally, they were for a *restored Theocratic-Davidic Kingdom, under the Messiah*.

p. 375 Vol. 1 Prop 57

If it be asked, Why this imposed condition of repentance? the answer is plain. Such a Theocratic Kingdom under the Messiah, with the accompanying elevation of the Jewish nation -- *as covenanted and predicted* -- cannot possibly be established without a suitable moral preparation.

p. 375 Vol. 1 Prop 57 note

Modern reformed Jews deny sin resulted in the fall of the nation

The modern Reformed Jews deny that the fall of the Jewish nation resulted from sinfulness.

p. 376 Vol. 1 Prop 57 Obs 1 note

Fear of Roman power

The leading reason assigned by the priests and Pharisees in council (John 11:47, 48) for putting Jesus to death (whom they hated for exposing their rottenness, and insisting upon repentance) was, that by acknowledging Him as their King, they should bring the Roman power upon themselves, which would destroy “both our place and nation.” Here certainly *was lack of faith in a Theocratic King and Kingdom*. And on this very charge was He arraigned before Pilate (Luke 23:2, 3); thus hatred causing them to choose *Caesar, instead of “Christ, a King.”* Let the reader reflect: their guilt was aggravated by a knowledge of the covenanted Kingdom, of a covenanted Messiah in David’s line able to protect against all earthly power, and hence their malignity was manifested in causing the death of One who gave all the predicted evidences of Messiahship, and *in taking advantage* of the very tender of this Kingdom Kingdom to them in procuring His condemnation. Their knowledge of the covenants and prophets, their acquaintance with the works of Christ, made the rejection *the more deliberate and cruel*. Knowing the claims of the predicted Messiah, knowing that if He ever came He should be truly a King on David’s restored throne—this makes the charge produced by them and their conduct in the matter *the more dastardly and inexcusable*. What was offered in mercy and love, they make *the basis* of accusation and death.

p. 376 Vol. 1 Prop 57 Obs 2

Offer made in good faith

This Kingdom was offered to the nation in good faith, i.e. it would have been bestowed *provided* the nation had repented. The foreknown result made no difference in the tender of it, so far as the free agency of the nation is concerned; that result flowed from a *voluntary choice*.

p. 377 Vol. 1 Prop 57 Obs 4

It follows, then, that the Jews had *the privilege* accorded to them of accepting the Kingdom, and if the condition annexed to it had been complied with, *then* the Kingdom of David would have been most gloriously re-established under the Messiah.
p. 377-378 Vol. 1 Prop 57 Obs 4

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

Matthew 21:43

If indeed, the covenanted Davidic Kingdom is offered, and that tender is rejected through unwillingness to repent, *then it follows*, from the foreknowledge lodged in Jesus, that it is reasonable to expect some such procedure. The statement in the Proposition is abundantly confirmed. Just *so soon* as the representatives of the nation met in council and conspired to put Jesus to death, *then*, released from the first part of His mission, *His style of preaching also changed*. Instead of proclaiming that the Kingdom was nigh to the nation, He now directly intimates and declares that *it was not nigh*. Matt. 21:43, “*The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof*” is already conclusive (as will be shown hereafter), confirmed as it is by other passages.
p. 379 Vol. 1 Prop 58

All Observations in this Proposition are worthy of detailed study.

Marriage of the King's son, Matt. 22:1-14

take the parable of the marriage of the King's son, Matt. 22:1-14, given just *after* (Matt. 21:43), He declared that the Kingdom should be taken from them, and we have:

1. (1) *The Jewish nation* bidden but refusing the invitation (showing the sincerity of the offer, etc.);
2. (2) if the invitation had been accepted, *the marriage would have taken place*, but the invited guests refusing, it *was postponed* until other guests were furnished;
3. (3) the marriage (i.e. the enthronement to the Kingdom, comp. Prop. 169), the wedding (i.e. the inauguration blessings and privileges, the Kingdom being likened to a feast, Prop. 169), were *no longer nigh* to these invited ones;
4. (4) the marriage, the time when the guests are scrutinized, is (as commentators inform us correctly) at the Sec. Advent of this King, *hence postponed until that period*.
p. 379 Vol. 1 Prop 58 Obs. 1

The Great Supper, Luke 14:15-24

Again: the parable of the Great Supper, Luke 14:15-24, has also reference to this fact. It was suggested by the saying, “*Blessed is he that shall eat bread in the Kingdom of God*,” i.e. in this Theocratic-Davidic Kingdom, for such was the meaning attached to the phrase. Jesus, in reply, expressively shows how this Kingdom was received. The persons (Jews) *especially invited* to this “great supper” (i.e. to the blessings of this Kingdom) *rejected* the invitation, for “they all with one consent began to make excuse,” and other guests are to be invited, urged to come and enjoy it, whilst “none of those men which were bidden shall taste of my supper,” i.e. *it was no longer nigh* to those invited. The calling of other guests now (still going on) takes the place of the first invitation—a new exigency and preparation being evolved—and the supper, until these guests are obtained (Prop. 65) is *postponed* to the Sec. Advent (Prop. 169).
p. 379 Vol. 1 Prop 58 Obs. 1

For this postponement of the Kingdom, so constantly ignored by Christian Apologists, is *a most powerful factor* in the criticism, both of the Gospel writings and the Gospel History. It conclusively proves that the great object of the writers, in all of them, was to show --

1. (1) That Jesus was the Messiah;
 2. (2) why the Messianic Kingdom was delayed; when and through whom it shall be established
- The idea of postponement (even contained in the references to a future coming of Himself in glory,

and which caused the question of the disciples in Matt. 24:3 respecting His future coming), must have singularly impressed the disciples, owing to their utter inability to reconcile it with His death. Without comment, they give us a complete history of the facts as they existed, and do not conceal the perplexity in which they were involved, owing to their having allied to the First Advent promises which are only to be realized at the Second.

p. 380 Vol. 1 Prop 58 Obs. 1 Note

Luke 19:41-44

1. (1) Jesus weeping over the city;
2. (2) the things which belonged unto their peace, being rejected, were hid from them;
3. (3) the evil results of their unbelief, in being given over to their enemies and continuing under their power;
4. (4) this great evil brought upon them because they appreciated not the offer made, because "thou knowest not the time of thy visitation." *Here, instead of a Kingdom, is presented a direful threatening of fearful incoming evils.*

p. 380 Vol. 1 Prop 58 Obs. 2 reformatted

Matt. 23:37, 38

1. (1) the rejection of His message, evinced by the treatment of those sent;
2. (2) Christ's earnest desire that they might receive it;
3. (3) but "they would not," indicating a voluntary rejection;
4. (4) then "*the house left desolate*", no restoration being granted;
5. (5) and Christ's *withdrawal* from them for a time;
6. (6) so that, *instead of a Kingdom coming then to them*, dispersion and the destruction of the city is determined, owing to their unrepentant state.

p. 380 Vol. 1 Prop 58 Obs. 2 reformatted

Change in interval

At the beginning of His ministry, it was relatively nigh (as we have shown); the offer was simply conditioned by repentance; and being left to their choice, no long interval, as here intimated, must take place before it is nigh to them. Now, however, since His death was actually contemplated by the representatives of the nation, the offer is withdrawn, and the postponement of the Kingdom, its not being nigh to them, *is directly stated by an enumeration of certain events which are previously to take place before it is nigh again.*

p. 381 Vol. 1 Prop 58 Obs. 3

Misunderstood immediate appearance

Obs. 4. Luke 19:11-27 forcibly demonstrates our Proposition.

p. 382 Vol. 1 Prop 58 Obs. 4

For there is (as there could not be) no declaration that they were wrong in believing that the Kingdom which they expected, the Messianic, *was still in the future*. They were only mistaken in the opinion, carefully announced, "*that the Kingdom of God should immediately appear*". Now the parable is given *to correct* this belief in *the immediate setting up* of the Kingdom, to indicate that *it would not soon appear*, but *only after* an undefined period of time had elapsed.

p. 382 Vol. 1 Prop 58 Obs. 4

Open predictions of death and resurrection toward close of His ministry

Obs. 5. It is worthy of notice, that Christ only openly predicted His sufferings and death toward *the close* of His ministry, Matt. 20:17-20, John 12:32-34, etc.

p. 383 Vol. 1 Prop 58 Obs. 5

Change of preaching wrongfully interpreted by some

Obs. 6. This change of preaching in Jesus has been noticed by Renan and others, and they *wrongfully* attribute it to a change of plan respecting the Kingdom, forced upon Him by attending circumstances. That is, seeing that He could not secure the throne and Kingdom over the Jewish nation, He concluded to erect a more spiritual Kingdom.

...

Renan and his class *totally ignore* the abundance of Scripture assigning *the reasons for postponement*, just as if they had no existence.

p. 384 Vol. 1 Prop 58 Obs. 6

Not merely Jewish temporal blessings and rewards

Obs. 7. The notion entertained by some, that *only* temporal blessings and rewards were offered to the Jews under the Levitical economy, is also shown (as before noticed), by the tender of this Kingdom and its postponement, to be erroneous.

p. 384 Vol. 1 Prop 58 Obs. 7

Change in Christ's public title as "the Christ"

Obs. 8. In view of this foreknown change in the preaching of Jesus resulting from a postponement of the Kingdom, Christ did not *publicly* assume in His personal ministry the title of "*the Christ*" until *after* His betrayal, Mark 14:62. After the death of John the Baptist, which already foreshadowed His own rejection and the nation's refusal of the tender, of the Kingdom, He strictly charged His disciples *to tell no man* that He was "*the Christ*."

p. 384-385 Vol. 1 Prop 58 Obs. 8

One of the best writers on this point is Judge Jones, in his *Notes on Scripture* (as e.g. on Matt. 16:20 and 23:8, etc.), and in his *Essays* (Phil-Basilieus) attached to vol. 3 of the *Literalist*. The Judge, with his fine scholarship, theological learning, and eminent legal abilities, was well calculated to see and bring out points unnoticed by the large class of expositors. Among other things he notices the remarkable change in the phraseology as seen in Acts and the Epistles when compared with the Gospels, and justly argues that, as the name of Jesus, the title of Son of man, was designedly given at one period, and the titles of Christ and Messiah were kept in the background, so also *after* the death and ascension of Jesus the title of Christ is purposely more prominently exhibited. The former procedure is based on the fact of the offer and rejection of the Kingdom; the latter is founded on the fact that this same Jesus, dead, buried, and crucified, is nevertheless "the Christ", and that the covenanted promises *will yet* be realized through Him. The very title implies faith and hope in *the fulfillment* of the covenants.

p. 385 Vol. 1 Prop 58 Obs. 8 Note

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.

This Kingdom is incorporated by covenant promise with the seed of Abraham; that seed is chosen, but refusing the Kingdom on the condition annexed to it, now, that the Divine Purpose revealed in the covenants may *not fail* in its accomplishment through the unbelief and depravity of the nation, another seed must be raised up *unto Abraham*, to whom the Kingdom, in a peculiar sense (as will be explained hereafter), is to be given.

p. 386 Vol. 1 Prop 59

Parable of the wicked husbandmen

In Matt. 21, *after* the chief priests and scribes and elders manifested their opposition to Him, and *after* He had told (v. 31) them, "Verily I say unto you, that the publicans and the harlots go into the Kingdom of God before you" (i.e. in view of their repentance and faith, they became *heirs* of the Kingdom), then He gives the parable of the wicked husbandmen, who not only rejected and killed the servants, but

finally even *the heir* (v. 33-46). When the Jews answered Christ's question concerning what the lord of the vineyard would do in such a case, He accepts of their reply (*condemnatory* of themselves), and shows that He (the Stone) has been rejected, and adds: "*therefore* (i.e. on account of their refusing to receive Him), *I say unto you, the Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof*. Now let the reader carefully consider: (1) The Kingdom of God *taken from* them. This Kingdom belonged *exclusively* to them (comp. Props. 24, 29, 31, 49, 54,55). It was theirs by covenant relationship; but, having made themselves unworthy of it, the tender was withdrawn, and it was to be *given to others*. (2) The Kingdom was to be given to a nation, a people, who, by the fruits resulting from obedience through faith, should show themselves *worthy* of it.
p. 386 Vol. 1 Prop 59 Obs 1

Jews understood the parable

Obs. 2. Additionally, in this declaration of Jesus, we have—

1. (1) the Kingdom which is taken from them is one, which, it is taken for granted, that the Jews comprehended, viz. the covenanted Kingdom, the only Kingdom that they were acquainted with, thus corroborating our position. They well understood its force and propriety, and appreciated its application to themselves, saying, "God forbid."
 2. (2) They expected to receive this Kingdom solely in virtue of their national relationship without observing the condition of repentance annexed to the offer.
 3. (3) They were not to receive the Kingdom within their reach, appertaining to them, owing to their great wickedness in rejecting and even killing, as a culmination of rebellion, the Heir Himself.
 4. (4) Another people was to receive it. This at once opens some interesting questions, which, if we desire to appreciate the Divine Purpose and to prevent its assuming the changeable aspect of human plans diverted and altered by contingencies, demand on our part due consideration.
- slightly reformatted

Must be closely related to the Jewish race

Obs. 3. This already teaches us that to preserve the solemnly-pledged faithfulness of God, this people, to whom the Kingdom is to be given, must, in the very nature of the case, stand closely related to the Jewish race. They cannot be gathered out or selected, as multitudes now vainly imagine and foolishly boast, without any regard whatever to the old covenanted line. They must be, if God is sincere and mindful of His oath, adopted as Abraham's seed (comp. Props. 29, 30, etc.).

Wisdom and power of God amply sufficient

Obs. 4. John the Baptist had already foreshown that the wisdom and power of God would be amply sufficient to carry out His own covenanted Purpose, even if the nation would reject Christ.

Here are several suggestive ideas that we ought, by all means, to keep in mind:

1. (1) that standing in the covenant relationship (being "children of the Kingdom") as the mere natural offspring or descendants of Abraham without repentance and obedience is not sufficient. To insure the Kingdom in their case, both are required; for the Theocratic ordering calls for moral preparation (e.g. Rom. 2:28, 29) as well as for union with the Fathers to whom the covenant was given.
 2. (2) That God is abundantly able to raise up children unto Abraham, so that, if necessity required it, they could be raised up even from stones.
 3. (3) That God would perform so miraculous a creative act rather than leave His covenant promises unfulfilled.
 4. (4) But even when this would be done, the covenant relationship would be sustained in their being, by adoption, the children of Abraham.
 5. (5) Hence, the promises are recognized as given to Abraham, and to inherit with Abraham it is requisite to come into covenant relationship with him.
- slightly reformatted

A national removal

The reader will observe that this removal of the Kingdom is a *national one*. (It *necessarily* is such because identified with the nation.) Various writers have fallen into gross mistakes on this point, and quote the passages relating to it *as if* all the Jews that ever lived had forfeited and lost their right to the Kingdom. The fact is, that the believing portion who had died *will yet* receive it, the believing portion who now accept of it *will likewise* obtain it, and the Gentiles who by faith are engrafted *will also* receive it.

p. 388 Vol. 1 Prop 59 Obs 5

Mistake some make that removal is permanent

Another mistake into which many fall must be corrected, viz.: that the Kingdom being taken from them, it will never be given to the nation again.

p. 388 Vol. 1 Prop 59 Obs 6

Now here we must ask the indulgence of the reader, for a number of things which serve to explain this remarkable language are reserved for separate propositions, and, therefore, no decided and satisfactory explanation can be presented before passing over these. This much, by way of preliminary, may be stated:

1. (1) that those then addressed, the nation as existing down to the present day, cannot (excepting individual believers) inherit the Kingdom in the higher sense (intimated by giving) of Kingship and priesthood, co-heirship with Christ;
2. (2) that the nation, as such, by its wickedness, forfeited the high position of rulership with Christ, which individual believers will receive from him at its ultimate re-establishment;
3. (3) but this does not prevent the final restoration of the nation to its covenanted position in order to secure (a) the establishment of the Theocratic-Davidic throne and Kingdom, and (b) the special bestowal of this Kingdom to this very nation gathered out;
4. (4) hence, Jesus, whilst directly asserting the forfeiture of a high privilege, does not add, as many suppose, that the nation itself shall never again enjoy the blessings of the Theocratic Kingdom, but in a subordinated position;
5. (5) for this Scripture must be interpreted, not isolated, but in connection with others relating to the same subject.

Obs. 6

Peculiar, special relation to the kingdom

Obs. 8. The Kingdom had come nigh to the nation (in the tender of it, in the person of the Messiah, and in covenant relationship leading to the restrictive preaching), and the nation, therefore, must have sustained a peculiar, special relation to it, or else it could not have been taken from them. To be taken from them is indicative of the nation's having a claim upon it (as we have all along demonstrated).

"The kingdom of God has come upon you"

Obs. 9. This taking away of the Kingdom from the nation to whom it belonged as a covenanted right, and thus giving it to others, serves to explain the phraseology ... Luke 11:20, "the Kingdom of God has come upon you." ... Luke 17:21 "the Kingdom of God is among (or within) you."

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

This is distinctly stated, "a nation," Matt. 21:43. It necessarily follows from our Scriptural propositions, and corroborates them. It is a logical sequence from the premises laid down. For, so long as one nation is chosen from among all others (Prop. 24), and the Kingdom is covenanted by oath to that nation (Prop. 49), it is impossible for other nations, in their national capacity, to be thus elected. It would be

a violating of the most solemnly given covenants and assurances.
p. 392 Vol. 1 Prop 60

Must be related to Abraham

Obs. 1. Notice: the Kingdom is promised to the natural believing descendants of Abraham, and as the nation, then existing when the Kingdom was offered, refused to repent in order to receive it, God must now—to carry out His purpose—raise up a nation unto Abraham, i.e. a nation in some way still related to him.

Gentile nations cannot as nations be substituted for the one elect Jewish nation
Obs. 1

Wall of partition must be properly understood

Obs. 2. In the consideration of this matter it is requisite for the reader to keep in mind what has been proven (see Props. 24,30, 49, 50, etc.), that the wall of partition between the Jewish nation, as such, and Gentile nations, as such, is not removed but only between believers of all nations and the Jewish nation. This is essential to a proper understanding of the truth, and is a feature clearly taught as already shown, over against the inferences of De Colanges (Ancient City), and many others.

Abrahamic and Davidic covenants

Obs. 3. The entire tenor of the Old and New Tests, makes the Abrahamic and Davidic covenants subsisting and continuous (Prop. 51); and the Divine Purpose in reference to salvation and the Kingdom is inseparably (Prop. 50) identified with them.

God does not change His plan

Obs. 4. God does not change His Plan of having one nation (comp. e.g. 1 Pet. 2:9) identified with Abraham, in which is lodged the foundation of that Kingdom destined to attain world-wide dominion, and to bring all nations directly under its sway.

God's plan includes the required number in the briefest time compatible with the free agency of man

From this we infer, that the Proposition contains a Plan adopted by the wisdom of God, by which not only the required number of the elect is obtained in the soonest manner, but that it contains within itself the elements by which "*the sure mercies of David*," and all the covenanted promises, will be realized *in the briefest time compatible with the free agency of man*.

p. 394 Vol. 1 Prop 60 Obs 5

The one Jewish nation composed of individuals out of all nations

It is extremely satisfactory to find that nowhere in the Scripture does the now prevailing view, that the Gentile nations, *as nations*, are called, find *the least* support This is precisely what the covenanted Word requires. This one nation to whom the Kingdom is to be given, which shall inherit it, is composed of individuals *out of all nations*. To no one Gentile nation is the Kingdom offered as *it was* to the Jewish, viz.: that on their national repentance the Kingdom of God would be established among or within it. This *could not* be done without doing violence to pledged covenants, seeing that the Theocratic-Davidic throne and Kingdom pertains *nationally* to the Jewish nation. But God can tender this Kingdom, on certain conditions, to individuals of all nations; and therefore all nations are invited in their individual capacity to receive the gospel and by the obedience of faith secure, through believing ones, the blessings of the Kingdom; i.e. in the persons thus believing "a nation" will be gathered to whom the Kingdom will be given.

p. 394 Vol. 1 Prop 60 Obs 6

Gentile nations are not better than the Jewish nation

Obs. 7. It is proper to remind the reader that this bestowal of a Kingdom to “a nation” that is to be gathered does not result from Gentile nations being better than the Jewish nation; It arises solely from the mercy and favor of God, who, out of the Jewish and Gentile nations alike, is ready and willing to accept of believers in Christ to form that nation to whom the Kingdom is to be given.

Not nationalized churches

Obs. 8. It may be added, that this feature throws light upon the question of nationalized churches as representative of the Kingdom of God.

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.

It has been shown that this kingdom belongs by promise and covenant to *the seed* of Abraham (Props. 29, 49); now, as the promises of God are sure (Props. 47, 52), this people, this very nation, *must be engrafted or incorporated* with this *elected seed* of Abraham. This is indispensable, for otherwise God’s *oath-bound* word would *fail* in its fulfilment. Bather than have so precious a word to fail, God is able, as we have seen, to raise up children unto Abraham even, if necessary, from the stones (Matt. 3:9); but instead of resorting to miraculous intervention to produce such a result, God raises up a seed unto Abraham *out of* the Gentiles by engrafting them through faith in the Christ, and *accounting them* as the children of Abraham by virtue of their Abrahamic justifying faith.

p. 396 Vol. 1 Prop 61

Adoption

The plan of adoption is simple: Abraham was justified by faith, the election was bestowed upon him in virtue of that faith, and hence those who believe in the promised seed being *also justified* by faith, are brought into living union with Christ (“the King of the Jews”), and through Him become *the adopted children* of Abraham who was of like faith. Hence the apostle in Gal. 3 tells us (v. 7) “*Know ye therefore, that they which are of faith, the same are the children of Abraham.*” But why become the children of Abraham? Because, as he shows, verses 14-18, the promises and inheritance are given through him, and we *must be related to Abraham* in order to receive and inherit the same. Therefore he goes on and insists that this very essential relationship is established in and through Jesus Christ, and (v. 28, 29) adds: “*for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to promise.*” Thus then (ch. 2:5) receiving “the adoption of sons,” because united and identified with Christ, who is the chief inheritor under the Abrahamic covenant, we become co-heirs with Him. This marvellously simple arrangement, introducing mercy and grace to us Gentiles, preserves the covenanted promises *intact* and *confirms* them.

p. 396 Vol. 1 Prop 61 Obs 1

We've lost the sense of the need for us to become the children of Abraham

Obs. 2

... multitudes (see. e.g. Prop. 67, Obs. 3, Prop. 54, Obs. 4, 5, etc.) see no *necessity* for our becoming the seed of Abraham in order to inherit. With many it seems to be the proper thing, *to be as far removed as possible from a Jewish standpoint*, and to this feeling much and precious truth is sacrificed.

...

But we see a *deep and solid reason* for this process of becoming grafted into this elect, covenanted nation.

The necessary engrafting of Gentile believers

Obs. 3. We cannot too strongly insist upon *this necessary engrafting* of Gentile believers, so that by virtue of *a real relationship*, they, being regarded by God Himself as of the seed of Abraham, may inherit.

Ridiculed as "carnal, fleshly" idea of virtually becoming believing Jews

Obs. 4. Men ridicule as "carnal," "fleshly," etc., that we Gentile believers, in virtue of our union with Christ, are grafted in and become members of the Jewish elect nation, *virtually* becoming believing Jews.

...

we must become "*Jews inwardly*" thus confirming our position (for what, excepting this covenanted relationship, could have induced Paul to use this *peculiar* phraseology, viz.: that, in some way, we must become Jews?),

"Israel"

Obs. 5. This necessary engrafting, this vital connection through Christ with the Jewish elect nation (as the seed of Abraham to whom the promises are given) gives *the key* to the word "*Israel*" applied even now to all true believers.

Becoming a "child of Abraham"

Obs. 6. This necessarily becoming "*a child of Abraham*" in order to inherit the promises, is unaccountable to those who overlook the covenants by which it is demanded.

... it is only the children of Abraham, natural and adopted, that can obtain the promises.

Obs. 6

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

This cannot be otherwise, *owing to their incorporation with the elect Jewish nation as the seed of Abraham by virtue of their faith in, and union with, Christ*. To keep up *this elect* the Gentiles are engrafted, and hence are called, on account of their identification with the elected people of God, "*the elect according to the fore-knowledge of God*" (1 Pet. 1:1, 2), "*a chosen generation*" (2:9, 10) "*which in time past were not a people, but are now the people of God*" (comp. Eph. 1; 1 Thess. 1:4; Col. 3:12; Rom. 9, etc.). If we take the language and promises applied to this elect people, they are *identical* with those originally given to the line of election, and summed up in the expressions "*a royal priesthood, a holy nation,*" etc. (comp. Ex. 19:5, 6; Deut. 10:15, etc.). .

p. 401 Vol. 1 Prop 62

Faith required to "make sure"

The term "*elect*" is need with reference to their being "*chosen*" for this kingdom. 2 Pet. 1:10 exhorts brethren "*to make your calling and election sure,*" and adds that by so doing they shall enter "*the everlasting Kingdom of our Lord and Saviour Jesus Christ.*" *How make it sure?*

1. (1) The Jews are elect (Prop. 24, etc.);
2. (2) since their national fall (as a punishment for sin) the Gentiles are invited to become, by faith, the seed of Abraham that shall inherit the promises;
3. (3) by thus becoming the seed of Abraham *they enter into the covenanted line and also become the elect*;
4. (4) it is by *faith in Christ*, in whom as the predicted David's Son are centered "*exceeding great and precious promises,*" that they become the elect;

5. (5) hence, to make our call as Gentiles to become children of Abraham, and our election to the promised Kingdom sure, *we must live a life of faith in Christ*. In the very nature of the case, the foreknowledge of God is thus manifested “*having predestinated us unto the adoption of children by Jesus Christ*” (Eph. 1:5) in order that the covenanted inheritance may be obtained by “*the elect of God*” (Col. 3:12; James 2:5, etc.).

p. 401 Vol. 1 Prop 62 Obs. 1 (slightly reformatted)

Before God took the Israelites to Canaan He first provided *a sufficient number* of people, even under great trial and sorrow, who should be able to occupy the land, drive out their adversaries, and enjoy their imparted possession. So *now* God has promised a rich inheritance, even the whole earth, to the saints under a Theocratic ordering, which they are to realize in a peculiar, exalted way; but before this inheritance is given God is engaged *in gathering out* this people, even under trial, temptation, and tribulation; and when the chosen, elected number *is complete* (known only to Him), *then* the possession will be received, the adversaries will be judged and overthrown by them as associated in Rulership with the Lord Christ.

p. 401-402 Vol. 1 Prop 62 Obs. 1 note

. . . it includes Gentile believers who are *incorporated* as Jews, and to whom, as we shall hereafter show, the kingdom is *an especial* manner given. We know of no “Gentile Christians” separate and distinct from the Jewish election and hence Daniel is correct in speaking of the saints relating to the future, without the least intimation of a change from the Jewish to a Gentile standpoint.

p. 402 Vol. 1 Prop 62 Obs. 1 note

Doctrine of the kingdom is the key to doctrine of election

This doctrine of the Kingdom in its covenanted aspect gives us *the key* to the doctrine of election. The language referring to election is based

1. (1) on the Divine Purpose relating to this Theocratic Kingdom;
2. (2) on the Plan embraced in that Purpose, of gathering out a people,—whose character, etc., is predetermined—to whom it can be entrusted;
3. (3) on the acceptance of the conditions by persons through which they come into the line of that purpose. The election then (a) is, *so far as God* is concerned, pre-ordained; such a people *will be gathered* (as even Moses predicted) for such a Kingdom of kings and priests to be established, and, as *God changes not*, it will most assuredly be carried into execution; (b) on the part of man, he comes in the line of the predestinated order, or elect, or chosen, *just so soon* as he accords or falls in with the determined process of engrafting through faith in Jesus Christ.

p. 402 Vol. 1 Prop 62 Obs. 2 (slightly reformatted)

“Jew inwardly” through faith

The believing Gentile, becoming through his faith a “Jew inwardly,” is elected or chosen in the place of “the children of the Kingdom” (Matt. 8:11,12), who, through unbelief, are cut off from the nationally covenanted Kingdom. Therefore, these chosen ones, becoming such through adoption, “*shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob* (to whom the covenant was given) *in the Kingdom of heaven,*” etc.

p. 402 Vol. 1 Prop 62 Obs. 3

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

This follows from what has preceded, and is thus thrown into a Proposition to impress it upon the mind. The previous, and the present, election *is founded on the promises and oath* to Abraham.

p. 404 Vol. 1 Prop 63

Similarities of the elect (Previous and Present)

Both elect are the seed, the children of Abraham; *both* sets of branches are on *the same* stock, on *the same* root, on *the same* olive tree; both constitute *the same* Israel of God, the members of *the same* body, fellow-citizens of *the same* commonwealth; *both* are “*Jews inwardly*” (Rom. 2:29), and of the true “*circumcision*” (Phil. 3:3), forming *the same* “peculiar people,” “holy nation,” and “royal priesthood *both* are interested in the same promises, covenants, and kingdom; *both* inherit and realize *the same* blessings at *the same* time. From these and other considerations, involving *identity*, we find this election *a continuous one* by which the faithfulness of God shall be exhibited to the Patriarchs, to their obedient descendants, and to the engrafted believers taken from other nations.

p. 404 Vol. 1 Prop 63 Obs. 1

Manifestations of continuous election

Obs. 2. This continuous election of the same body is manifested not only

1. in the predictions of the prophets,
 2. in the reigning with the twelve tribes,
 3. in participating with the Patriarchs in the blessings of the Kingdom, etc., but it is surprisingly represented even
 4. in the description of the New Jerusalem, which has the names of “the twelve tribes of the children of Israel” (Rev. 21:12), showing that only those who are the children of Abraham have the privilege of constant association therewith.
- reformatted

“Wall of partition”

Obs. 3. This engrafting and continued election confirms what has already been said respecting “the wall of partition” being broken down, not between the Jewish nation and Gentile nations (Pressense, *Early Days of Christianity*, p. 292), but, between Jewish and Gentile believers in Christ (comp. Props. 24, 30, 49, 50, etc.).

One grand continuous reality

Obs. 4. In various works, the theory is advocated that the Christian Church is so entirely new in its institution, etc., that it is no continuation of the old order.

...

yet the expressive language by which it is carefully guarded, warns us to regard the past and the present church of God as *one grand, continuous reality* in the progress of the fulfilment of covenanted blessings.

p. 406 Vol. 1 Prop 63 Obs. 4

No early church discrimination between ancient and modern elect

The quite early church view, as seen in the writings of the Fathers, made no such *unjust* discrimination between the ancient and modern elect. Both were regarded in *the same light* and as belonging *to the same body*, and such persons as Barnabas, Irenaeus, Justin Martyr, and others pointedly traced the election of believers to their being *grafted into* the elect Jewish nation, i.e. that portion of the natural seed of Abraham which also believed and rendered obedience, and thus becoming, through adoption, members of the elect nation. We have already quoted language of theirs, illustrative of this feature, under previous Propositions. It may be added, that so identified, through faith in Jesus, did they feel themselves with the Patriarchs to whom the covenants were given, that (as e.g. Lactantius, *Div. Insti.*, B. 4, ch. 10), they called them “our ancestors,” and vividly expressed the hope, in virtue of being adopted as their seed, of finally inheriting with them.

p. 406 Vol. 1 Prop 63 Obs. 5

This is not a Gentile dispensation

Obs. 6. While in relation to “the times of the Gentiles” and their calling, this might be named, as some do, a “Gentile dispensation,” yet it is a phrase not strictly correct,

Apostles continued as faithful Jews

This adoption and continued election, materially aids in throwing light upon the difficult question, why it was that the apostles and first Christians, with their faith and hope in Jesus Christ, continued faithful Jews, attending the religious services in the temple and synagogue; and that we have no distinctive utterance from the apostles, even when in council together considering the admission and circumcision of the Gentiles, respecting the abrogation of the Mosaic ceremonial law, etc., excepting by Paul afterward. The views entertained respecting virtual adoption, incorporation, and election caused them to occupy such a posture.

p. 406 Vol. 1 Prop 63 Obs. 7

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

No addition to, or continuation of, that elect portion to whom the Kingdom is alone promised (by way of inheritance), can be made without direction from God Himself.

p. 408 Vol. 1 Prop 64

"Keys of the kingdom"

Obs. 1. It has already been shown (Prop. 30), how God, in order to vindicate His foreknowledge and purpose, revealed that Gentiles should participate in the blessings of the Kingdom. But *the manner* in which they should be introduced, was left unexplained. The indefinite nature of the predictions (as e.g. by Moses in Deut. 32) are now, in the light of fulfilment, become definite. But it was *not so* in the days of Jesus and His disciples; something was to be added to show how this incorporation could be effected, for with *the special election of the one nation*, it would have been presumptuous for any one to have joined others with it *without due authority* from God. Hence we find Jesus before His death promising the keys of the Kingdom of heaven to Peter, i.e. *the authoritative knowledge* by which that Kingdom could be gained. Owing to the excessive sinfulness of the nation in rejecting and killing the Messiah, *the one key* concerning the Jews (Acts 2:38), was given to Peter on the day of Pentecost, while *the other key* pertaining to the Gentiles was given to him later by special revelation (Acts 10:1-48).

p. 408 Vol. 1 Prop 64 Obs. 1

Jewish contention is evidence of Jewish expectation

Obs. 2. This doctrine of the election of the Jewish nation, is one so clearly taught that it was deeply rooted in the minds of the Jews. The result was that no addition could be made to it or allowed without *an extraordinary* Divine revelation. Hence we read (Acts 11) that when "the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God," they *contended* with Peter in consequence of his thus encouraging the Gentiles.

p. 408-409 Vol. 1 Prop 64 Obs. 2

"Too Jewish" accusation

Obs. 3. Various authors of eminence have unjustly accused the apostles, and especially Peter, of being "*too Jewish*" in their views respecting the call of the Gentiles. But in the light of the covenants and the election, *how*, we ask, could they be otherwise?

p. 409 Vol. 1 Prop 64 Obs. 3

"A mystery"

Obs. 4. The pronouncing, by Paul, of this election of Gentile believers as "*a mystery*,"—something, which, in view of the elected position of the Jews, was unexplained and to human reason inexplicable,—*confirms* our line of reasoning. That which made "the mystery," was the sole and exclusive promise

given to *the seed* of Abraham; the solving of “the mystery,” was the making known *how* the Gentiles could be incorporated *with* the elect nation.
p. 410 Vol. 1 Prop 64 Obs. 4

Jesus' words not understood before his death

Obs. 5. Even the intimations given by Jesus, before his death, could not break in the minds of the disciples the force of this exclusive promise, until it was *also shown how* the Gentiles could become the seed of Abraham without observing the rites, etc., of a previously ordained proselytism.
p. 410 Vol. 1 Prop 64 Obs. 5

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

The nature of the Kingdom as covenanted, and the rejection of the Kingdom by the chosen nation (making such a gathering requisite), requires such an arrangement. The introduction of the faith principle, by which Abraham was justified before circumcision took place, to raise up children to Abraham, merely produces “*the heirs*,” who inherit the Kingdom. The elect are “the guests,” who are first all invited and furnished *before* the marriage feast takes place. The Kingdom is not given—in the sense of being actually realized—to them one by one as gathered, but when all are gathered.
p. 412 Vol. 1 Prop 65

Final gathering of all elect

Obs. 1. This final gathering of all the elect “from one end of heaven to the other,” at the period of inheriting the Kingdom, is mentioned, e.g. Matt. 24:31; Mark 13:27; 2 Thess. 2:1, etc.
p. 412 Vol. 1 Prop 65 Obs. 1

Requires open manifestation of the engrafted seed

Obs. 2. This Kingdom is promised to the direct faithful seed of Abraham, and it is incorporated with the Jewish nation through the adopted and amalgamated Theocratic-Davidic throne and Kingdom. It is likewise promised to the engrafted seed, but necessarily subject to the same incorporation. Hence, until this seed is *openly manifested* in its nationally engrafted character *with* the Jewish elect nation (a restoration of the nation being *imperative* to fulfil covenants), the Kingdom as promised and predicted *cannot* be established.
p. 412 Vol. 1 Prop 65 Obs. 2

Election connection

Obs. 3. In view of the Kingdom being thus future, it is reasonable to expect such futurity to be specified in connection with the election. This is done in various places, as e.g. 2 Pet. 1:10,11, the election is stated and faithfulness enjoined that an entrance may be secured *hereafter* into the Kingdom. In 1 Pet. 1:2-13, the elect are mentioned, and they are pointed *to the future*, even to the revelation of Christ, for their inheritance. So in Eph. 1:4, these chosen ones are directed *to the future* gathering for their inheritance. *The Word does not contradict itself*. Therefore this futurity of the Kingdom is the basis of the numerous exhortations to obtain it, to walk worthily of it, to look, seek, and pray for it.
p. 413 Vol. 1 Prop 65 Obs. 3

God's invitation

Obs. 4. God for a time leaving the nation first bidden, and treating the Jews as individuals (i.e. not in their national relationship), now invites both Jews and Gentiles to become this people of faith, and through Peter, to whom this knowledge was imparted, the relation of these elect to the Kingdom, in the age to come, is fully and explicitly stated.

...

In no place is it asserted, that the promised covenanted Kingdom was already in possession of the elect, for such a statement would *be palpably contradictory* to the most sacred portions of Holy Writ, viz.: *to the covenants*.

p. 413 Vol. 1 Prop 65 Obs. 4

To all the elected nation

Obs. 5. This Kingdom is to be given to all of the elected nation, both believing Jews of natural descent and engrafted Gentiles, to all believers, therefore, that have ever lived; and it will be bestowed upon both at the same time, including the Patriarchs, ancient worthies, faithful Jews, and believing adopted Gentiles.

p. 413 Vol. 1 Prop 65 Obs. 5

None of the present saints, (viz.: of this dispensation,) have inherited the Kingdom, for the inheriting is placed in the future, as e.g. Matt. 25:34.

p. 413 Vol. 1 Prop 65 Obs. 5

The saints, the elect of this and previous dispensations, are represented as waiting for the Kingdom (comp. Rev. 6:9-11; Luke 18:7, 8; 2 Thess. 1:5-10; Rom. 8:23, etc.).

p. 413 Vol. 1 Prop 65 Obs. 5

Whatever the intermediate state may be, whether in Hades simply (as some assert), or in Paradise in Hades (as others claim), or in the third heaven (as some announce), etc., one thing is clearly demonstrable, viz.: that *the inheriting* of the Kingdom, *the receiving* of the crown, *the obtaining* of the distinctive reward as allied with covenanted promises, are all still *future*, always linked with the future resurrection of the just or allied with the Sec. Advent of Jesus Christ. The Bible is explicit on this point, and the covenants absolutely require this to preserve *the requisite unity*. Let the reader compare what is said on the intermediate state, Prop. 136.

p. 413-414 Vol. 1 Prop 65 Obs. 5 Note

To be given at a particular time

Obs. 6. This Kingdom is to be given at a specified *appointed time* known to God. Without now discussing the predictions, we only refer to the fact that before "*the Kingdom, and dominion, and the greatness of the Kingdom under the whole heaven shall be given to the people of the saints of the Most High*" (Dan. 7), a certain period of time *must first elapse*, certain events *must first transpire*, and *then* the Kingdom is bestowed. It is given to this people at a particular time or era. The parable of the talents ("after a *long time*," etc.), and of the tares and wheat, the delineation of 2 Thess. 2, and of other passages, illustrate this same truth.

p. 414 Vol. 1 Prop 65 Obs. 6

Called to patiently wait for Christ

Obs. 7. In comparing Scripture, it will be found that this period of time is stated to be at the era of *the Sec. Advent*, when this Kingdom will be bestowed upon the elect, Matt. 25:34; Luke 12:32; 2 Thess. 1:5-10, etc. Hence the elect are represented as "*called*" (1 Thess. 2:12) to this Kingdom, to "*a patient waiting for Christ*" (2 Thess. 3:5), and "*His appearing and Kingdom*" (2 Tim. 4:1) are united;—they are exhorted to endure trials that (2 Thess. 1:5) "*ye may be counted worthy of the Kingdom of God*."

p. 414 Vol. 1 Prop 65 Obs. 7

Christ's Kingdom

Obs. 8. It may be added, that this future Kingdom covenanted to the elect nation, and which the elect, including the promised Seed, are to inherit, is explicitly called Christ's Kingdom.

...

We are gravely told (comp. Prop. 159) by a multitude that Christ at the end of this dispensation at His Sec. Advent, will deliver up "His Kingdom," so that, if we are to receive their theory, *no such* distinctive Kingdom is to exist *after* the Advent for the elect to inherit. But this notion is to be rejected as *utterly*

untenable and contradictory to the entire tenor of the Word, which locates the Messianic Kingdom at the Sec. Advent (comp. Prop. 159).
p. 414 Vol. 1 Prop 65 Obs. 8

Future things spoken of as present

Obs. 9. In studying the subject of the Kingdom, we must not be misled by a striking peculiarity of Scripture, viz.: that things *still future*, owing to their certainty, are spoken of *as present*.
p. 415 Vol. 1 Prop 65 Obs. 9

Prerequisite moral qualifications including faith and obedience

Obs. 10. The reader need scarcely be reminded, that in all the elect ones, both ancient and modern, who are to enjoy the Kingdom of God,* *certain moral qualifications* are necessary as a prerequisite. *The natural and engrafted seed of Abraham must all be of faith and obedience.* The decisive argument in Romans and Hebrews evinces, this; for while the seed of Abraham is chosen, not every individual is thus favored; while the nation is elected to a Theocratic position, not every member of it will be saved; it is only *the faithful portion* of Abraham's seed that is commended and that will be exalted. This has been so ably represented by various writers (as Noel, McNeill, Bickersteth, Bonar, etc.), that it only requires brief mention.
p. 415 Vol. 1 Prop 65 Obs. 10

Gentile inclusion does not remove the election of the Jewish nation

The Kingdom thus given to these elect ones does *not remove the election* of the Jewish nation as a nation. This, aside from the covenants and the Theocratic ordering allied with the nation, is seen from the fact, that this seed gathered out is virtually regarded as part and parcel of the nation (is a continuation of the election, Prop. 63), and when the nation is nationally restored will be so recognized *in the inheriting with* Abraham, Isaac, and Jacob. Again, let any one compare Deut. ch. 32, Rom. ch. 11, together with various predictions relating to this elect Jewish nation, and he will find the following succinctly stated:
(1) The *Jews* an elect nation (Prop. 24);
(2) this nation can render itself unworthy of the Kingdom by disobedience;
(3) by its own conduct it will bring upon itself terrible evils and a *temporary* rejection as a nation;
(4) the Theocratic rulership will be, for a time, withdrawn;
(5) during such a period of rejection, God still continues His work of gathering out of it, and out of the Gentiles, the elect;
(6) but the nation itself, for a time under the most severe tribulations, will, owing to this very election (being "*beloved for the Father's sakes*"), again—as the covenant to be fulfilled demands—*be restored* to the favor of God.

This nation, therefore, now under trial, is still *the chosen nation, and this will be manifested in due time* (see Props. Ill to 114). Hence the preference (Luke 24:47; Rom. 1:16; Acts 3:25, 26; Rom. 2:10; Acts 13:46, and 19:21), showed to this nation even after the day of Pentecost in preaching the Gospel—a preference based only upon this election, the Jews being, by virtue of their relationship to Abraham, "*the children of the Kingdom*", and the descendants of those who once enjoyed this Kingdom in its initiatory, incipient form. The natural seed must not, therefore, be ignored; and only upon their refusal to accept of the proffered gospel of the Kingdom were the apostles, and even Paul, authorized to seek after the engrafted ones. One of *the darkest pages* in the history of Christianity is that which records the tendering of insult, wrong, and death instead of the precious message of hope and peace to this covenant favored people.

p. 416 Vol. 1 Prop 65 Obs. 11 (slightly reformatted)

Great diversity in the elect

These elect, now gathered out, are in the various denominations of Christians. The diversity, even of doctrine and practice, does not interfere with the possession of *the living engrafting principle* of faith. The former arises incidentally from the liberty allowed to humanity, which, through infirmity, results in doubt and even error being, more or less, mixed with apprehensions of the truth; the latter, however, in the eyes of a just and merciful God, compensates, if followed *by corresponding fruit* in evidence of

its sincerity, for the weakness exhibited in the former. The one could not have been obviated without largely infringing man's moral agency; the other cannot be negated without interfering with the Divine Will itself.

p. 417 Vol. 1 Prop 65 Obs. 12

Some barely saved

The reader is reminded that while *many* professors are rejected and *few* are chosen, it is also true that out of those saved some are but barely saved, as by fire, and cannot expect to enjoy that honor of position that others realize in the coming kingdom (comp. Prop. 135).

...

Enduring temptation and trial is indicative of a proper apprehension of Christ, of the Spirit and truth abiding with us, of our being truly the children of God, of our being the elect. But while enduring under trial, fighting the good fight of faith, it is not for us to sit in judgement over others who may be struggling and tried as we are; it is sufficient to realize in our own experience God's leadings and to enjoy the sweet consciousness of His favor in the fulfillment of promises pertaining to the present life.

p. 417 Vol. 1 Prop 65 Obs. 12 note

Charged with folly

Obs. 13. This elect people are charged with folly by others, because they trust in covenanted promises, and in the Seed by whom they shall be fulfilled. This was predicted many centuries ago, Deut. 32:21, and is pointedly referred to in 1 Cor. 1:25-28.

p. 417 Vol. 1 Prop 65 Obs. 13

Arrogance

Obs. 14. Many claim, some arrogantly, that they alone are these elected ones and all others, outside of their organization or doctrinal position, are excluded.

p. 417 Vol. 1 Prop 65 Obs. 14

Fundamental union shown

Our line of argument clearly shows *a fundamental union and vital connection* between the two: it also proves *the perpetual* election of a seed and the ultimate fulfilment in that Abrahamic seed *of all that has been covenanted, promised, and predicted* in the Old and New Tests.

p. 418 Vol. 1 Prop 65 Obs. 15

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."

Kingdom requires end of gentile domination

Let us again refer to Luke 21:31, in which it is stated "*when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand.*" Now among "these things" which are *first* to happen are the Jewish tribulation and "the times of the Gentiles" (v. 24), and when these come to pass, and Jerusalem is no longer under Gentile dominion, and the Advent (v. 27) of the Saviour is witnessed, *then* the Kingdom will be established. So long as "the city of the great King," and so long as His land. His by inheritance (Prop. 116), as David's Son, *is under Gentile dominion*, it is *simply impossible* for the Kingdom to exist; and *it is folly to argue*, with the light of the Davidic covenant and prophetic announcements relating to it, that the Messianic Kingdom has been set up. This Jewish tribulation, these times of the Gentiles, this gathering out of an elect, the non-fulfilment of "these things,"—these, and a multitude (in following Propositions), Propositions), of considerations, show that it is *thus postponed*.

p. 419 Vol. 1 Prop 66 Obs. 1

Abundant proof

The proof on this point is abundant. Thus e.g. the Kingdom is associated with the period of “restitution” (Prop. 144), “regeneration” (Prop. 145), “revelation of Jesus Christ” (Props. 138, 139), “the Judgeship” of Jesus (Props. 132, 133), “the new heavens and new earth” (Props. 148, 151), the reign of the saints (Prop. 154), the overthrow of Antichrist (Prop. 160), the Pre-Millennial personal Advent (Prop. 120), etc., etc.

p. 420 Vol. 1 Prop 66 Obs. 2

Immediately after the tribulation

“*The house is left desolate*” until He comes again, when its fallen, desolate condition will be removed. One of the most decided and expressive passages is that of Matt. 24:29, where, after delineating the Jewish tribulation running down through an allotted “times of the Gentiles” we come to the language “immediately *after* the tribulation” (not before, but *after* it) certain events such as the open Advent of the Son of Man and the gathering of the elect, will take place, which in many places (as e.g. Matt. 25, Dan. 7, 2 Thess. 5, etc.) are associated with the setting up of the Kingdom. Such a portraiture of the course of events is in harmony with *the general and uniform testimony* of the Prophets, who almost invariably contrast this Kingdom with a previously endured tribulation by the Jewish nation which has finally ended through special Divine interposition (as e.g. Zech. 14, etc.), and the nation enjoys the blessedness of covenants fully and gloriously realized. With this Prop, must be united such Props, as 58, 88, etc.

p. 420 Vol. 1 Prop 66 Obs. 3

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

Kingdom withdrawn and postponed at first advent

Obs. 1. In Matt. 12:28 (Luke 11:20), when the Jews had taken counsel to kill Jesus, He cast out a devil and was accused by the Jews of performing miracles through the power of Satan. In self-defence, showing that this very power was necessary to Him *who would* establish the Kingdom, He says: “*But if I cast out devils by the Spirit of God*” (Luke: “the finger of God”), “*then the Kingdom of God is come unto you*” (Luke “upon you”) i.e. it was tendered to them on condition of repentance and Christ’s miraculous power evinced the ability to verify the offer of it.

...

it has come “unto or upon them” both in the tender and in the manifested power and person of the Messiah; ...

p. 421 Vol. 1 Prop 67 Obs. 1

Not withdrawn permanently

Obs. 2. But this taking away of the Kingdom from the nation (then unworthy), and the giving of it to others (in a special sense, i.e. as inheritors, as will appear in the course of our argument), must not be pressed, as the reader has already been warned, to the extent that the Kingdom will *never again* be established with this Jewish nation restored to God’s favor. For this would *nullify God’s covenants and oath, and vitiate Christ’s inheritance*.

p. 421-422 Vol. 1 Prop 67 Obs. 2

The Jewish nation not yet ready - Times of the Gentiles

Obs. 3. The Kingdom could not be set up, because it required (according to the Theocratic ordering and the Davidic covenant accepting and incorporating it) *a nation*, and that one *the Jewish nation* (to whom alone it is covenanted), before it could be re-established in a most glorious form under the Messiah.

p. 422 Vol. 1 Prop 67 Obs. 3

God's condescension to earth as ruler did not happen at first advent

Obs. 4. The Kingdom being thus postponed, *no Theocracy* was established. Men, indeed, claim this for the church, but this is a grave mistake and misleading. Let the reader refer to our Propositions on the Theocracy and he will see that the leading essential element, that which constituted a Theocracy, was the fact *that God condescended to act as an earthly Ruler*. Now it is self-evident that no such distinctive feature was inaugurated at the First Advent.

p. 423 Vol. 1 Prop 67 Obs. 4

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

This follows from the Abrahamic, Sinaitic, and Davidic covenants; this is uniformly taught by the Prophets in associating and identifying the Kingdom *with the nationality* of the Jews; this again is confirmed by *the election* of the Jewish nation, the *oneness* of the Kingdom, the *preaching* of John, Jesus, and the disciples, the *renewed covenant*, the offer of the Kingdom, the *engrafting* of Gentiles, the rejection of the nation only *until* the times of the Gentiles are ended, the *postponement* of the Kingdom, etc. *The whole tenor and analogy of Scripture sustain this position*; and it is but a weak, unsatisfactory, inconsistent procedure to deny what is *so plainly* the burden of Holy Writ.

p. 424 Vol. 1 Prop 68

Trend to separate Christianity from Judaism

Obs. 1. It is a standing proposition, even among some who profess to be defenders of Christianity, that, as Renan (*Life of Christ*, p. 373), expresses it, “the general progress of Christianity has been *to separate* more and more from Judaism,” and the inference is drawn that *the wider* such a separation is made, *the better* for true religion. Everything distinctively Jewish is to be sacrificed, giving place to *a substituted Gentileism*. This is especially true of the leading doctrine of the Kingdom; the Jewish view is denounced,, and *a wide departure* substituted as better adapted to the wisdom, standing, etc., of Gentiles.

p. 424-425 Vol. 1 Prop 68 Obs. 1

The Kingdom is Jewish admitted by all classes of writers but opposed

Obs. 2. It is fully admitted by able writers, of all classes, that the Scriptures, taken *in their literal aspect*, do expressly teach *a Jewish Kingdom*; but our opponents contend that this literal rendering is to be discarded *for a spiritual or mystical one*, mainly on the ground that the literal has not been verified.

p. 425 Vol. 1 Prop 68 Obs. 2

Gentile “high-mindedness” prejudice

Obs. 3. It is certainly strange that the old prejudice, originally urged by Celsus against the Jews as in no special and favorable relationship to God, should be so deeply rooted in the minds of many at the present day so that everything that can be even remotely reduced to a so-called “Jewish form” or “Jewish husk” excites a degree of bitterness and hostility, which, to say the least, indicates something akin to the Gentile “*high-mindedness*” against which we are cautioned by Paul (Rom. 11).

p. 426 Vol. 1 Prop 68 Obs. 3

Covenants and throne show kingdom must be Jewish

Obs. 4. The doctrine of the Kingdom, arising from the covenants, must, in the nature of the case, *be essentially Jewish*, being covenanted to *a Jewish people* (and engrafted ones, *the seed of Abraham*), and standing related to *a Jewish throne and Kingdom* (the incorporated Theocratic-Davidic).

p. 427 Vol. 1 Prop 68 Obs. 4

“The King of the Jews”

Obs. 5. The Lord Jesus Christ is to-day as much “*the King of the Jews*” as He was when the superscription was placed upon the cross.

...

So long as we have such a King of *Jewish* birth and the legal Heir of *the Jewish* throne and Kingdom, it is unbecoming to employ the term "*Jewish*" in any other than *a respectful sense*.

p. 427 Vol. 1 Prop 68 Obs. 5

Illustrations

Obs. 6. To illustrate, aside from the covenants and reasoning already given, how intensely *Jewish* this Kingdom is, we refer (by way of anticipation) the reader to two or three particulars.

1. (1) At the restoration of this Jewish nation, while Gentile nations shall experience great blessedness, *the supremacy* among all nations is accorded *to the Jewish nation*, as e.g. Micah 4:8, and 7:15-20; Zeph. 3:14-20; Zech. chs. 10, 12, 14, etc.: (comp. Prop. 114).
2. (2) *Jerusalem* shall be wonderfully exalted in that day, as e.g. Zech. 8:3; Jer. 3:17; Joel 3:17; Isa. 24:23, etc.
3. (3) *The land itself* shall be highly honored, as e.g. Ezek. 36:34, 36; Isa. 51:3; Zech. 2:12; Isa. 60:15 and 62:4, etc.

p. 427-428 Vol. 1 Prop 68 Obs. 6

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

It is asserted in numerous works that the death of Jesus caused such an immediate revolution in the minds of the disciples that it destroyed *all their anticipations* of the expected restored Davidic Kingdom. This is done without due reflection, seeing that it is opposed by the plainest statement.

p. 429 Vol. 1 Prop 69

Resurrection proved His ability to restore the kingdom

Obs. 1. It is true that the death of Jesus (notwithstanding the intimations previously given, as seen in Props. 58, 66, etc.) must have placed them in a perplexed attitude, and must, before His resurrection, have appeared contradictory to their expectations.

...

the question would naturally arise, *how* can this Kingdom be established *when* the King, David's Son, Himself yields to death?

...

the resurrection, restoring the Messiah to them, *reconfirmed that faith in His ability, etc. to fulfil the covenants and Prophets*, so that it ever after shone forth with undiminished strength and lustre.

p. 429-430 Vol. 1 Prop 69 Obs. 1

No indication found in the record

Obs. 2. If writers are correct in their deductions of the effects of Christ's death in revolutionizing the minds of the disciples, *then* there ought to be —if it was a result intended by Divine Providence—a *distinct announcement* of the same in the New Test. We ought to find (1) that they had been mistaken in their previous apprehensions of the Kingdom, and (2) that the death of Jesus and events following indicated this to them. But *nothing* of this kind is found in the record, and we are not at liberty *to infer* it.

p. 430 Vol. 1 Prop 69 Obs. 2

Acts 1:3,6 Proof passage

Obs. 3. For the present it is sufficient to produce a single passage which amply proves our Proposition; others will be added as we proceed. The death of Jesus took place; His resurrection occurred; He remained after His resurrection with those previously sent-forth preachers of the Kingdom "*forty days, and speaking of the things pertaining to the Kingdom of God*" (Acts 1:3). It is exceedingly difficult

to conceive, when the Kingdom was *the principal topic* of conversation, that if these apostles were still ignorant of the very nature of the Kingdom and Christ's death was to be the medium for their enlightenment, some *decided* information to remove the *alleged* "error" was not granted to them during these forty days. The tenor of the narrative shows that in *all* their conversations *respecting* the Kingdom *nothing* was said that *changed* the faith of the apostles. They still need the belief that they had *authoritatively preached*. The proof is found in the question (v. 6), "*Lord, wilt Thou at this time restore again the Kingdom to Israel?*" This is admitted by all—*very reluctantly* indeed by some commentators and writers—to mean that *they still believed* in a restoration of the Davidic throne and Kingdom under the reign of the Messiah. The reply of Jesus, as we already had occasion to observe, *confirms* their belief; for instead of rejecting their idea of *the nature* of the kingdom, He takes that for granted as substantially correct, and *only refers to the time* when it should again be restored to Israel as something reserved by the Father, thus meeting the question proposed which related *to the time*.

p. 430-431 Vol. 1 Prop 69 Obs. 3

Kingdom was not already established in the ministry of Jesus

Obs. 4. The conversation between Jesus and the disciples pertaining to the Kingdom, and the question of the latter just before the ascension, *most effectually disproves* the assertions of eminent writers that the Kingdom *was already* established sometime in the ministry or life of Jesus (Prop. 56).

p. 431 Vol. 1 Prop 69 Obs. 4

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

They could not *consistently* preach that it was established, because

1. (1) the covenant forbids it, the express terms of it not being verified;
2. (2) the rejection of the kingdom by the Jews and its consequent postponement during "the times of the Gentiles," forbids it;
3. (3) the seed of Abraham to whom the Kingdom is to be given not being yet gathered out, forbids it; and
4. (4) the non-arrival of the Sec. Advent forbids it.

--slightly reformatted
p. 433 Vol. 1 Prop 70

His chosen witnesses

After the declarations of Jesus that "the house" (Davidic) would remain desolate until His return, that He would leave, remain away for an indefinite time, that the Kingdom was connected with His coming again, etc., it is reasonable to look *for a corresponding style* of preaching in His chosen witnesses.

p. 433 Vol. 1 Prop 70 Obs. 1

Attack from unbelievers

Obs. 2. The weakness and Jewish cast assigned to the early church teaching respecting the Kingdom, is the place of persistent attack from unbelievers.

p. 434 Vol. 1 Prop 70 Obs. 2

Jewish conceptions

Obs. 3. Our argument—fortified (1) by Scripture, (2) by charges of infidelity, (3) by frank concessions of apologists—accepts of these "Jewish conceptions" of the apostles as *legitimately correct* and *imperatively demanded* by the covenants and the Divine Purpose.

p. 435-436 Vol. 1 Prop 70 Obs. 3

Jewish standpoint

Obs. 4. We take the position that if the witnesses of the truth thus occupied—as enemies and friends, assailants and defenders declare—“*a Jewish standpoint*,” it was *necessary* for them to do so *in behalf of the truth itself*.

p. 436 Vol. 1 Prop 70 Obs. 4

Inferential proof

Obs. 5. Additionally it may be said: (1) If the apostles preached that the covenanted, predicted Kingdom was established, why do they not *directly declare* this as a fact, and thus remove error and prevent the incoming Chiliasm? Is there a single passage which *directly teaches* that the Christian church is the Kingdom? No such declaration or passage is to be found in all the apostolical writings. (2) Hence it is a fact which cannot be gainsaid that those who hold to a present establishment of the Kingdom exclusively rely upon *inferential* proof.

p. 437 Vol. 1 Prop 70 Obs. 5

Peter's first sermons

Obs. 6. Take the first sermons of Peter, and nothing is said of the establishment of the Kingdom, although multitudes inform us that it was *only then* manifested.

p. 438 Vol. 1 Prop 70 Obs. 6

Peter boldly asserts that *Jesus was to sit on David's throne*, that He was raised up and exalted for this purpose, that He was seated at God's right hand until the period arrives (comp. e.g. Rev. 19 and 20) for making His enemies His footstool, and that, therefore, He is *both Lord and Christ*.

p. 438 Vol. 1 Prop 70 Obs. 6

... *this Jesus*, thus declared to be the Messiah, shall remain in heaven *until the period of restitution* spoken of by the prophets, and always linked with the Messianic Kingdom, shall arrive;

p. 438 Vol. 1 Prop 70 Obs. 6

... it is *utterly impossible* to conceive of *any other impression* made upon their minds *than that the Kingdom was still future, and would be established when Jesus would come again*.

p. 438 Vol. 1 Prop 70 Obs. 6

Paul

Obs. 7

James

Obs. 8

Obs. 8. James in his Epistle, *instead* of a kingdom now established, calls believers “*heirs of a kingdom*” and exhorts to a patient waiting for “*the Coming of the Lord*” when the promises will be realized, thus strictly verifying Christ's statements.

p. 439 Vol. 1 Prop 70 Obs. 8

John and Jude

Obs. 9

Epistles

Obs. 10. The simple fact, running through the Epistles, is that *the Kingdom is spoken of as still future and constantly associated with the speedy Advent of Jesus*.

p. 440 Vol. 1 Prop 70 Obs. 10

The passages already adduced abundantly confirm our position, for, instead of teaching what the Alexandrian, monkish, popish, and modern schools so loudly affirm (viz.: that the covenanted Kingdom *had*

already arrived and was in full realization and progress), they point us to the *Sec. Coming of Jesus for the glorious establishment of the Kingdom.*

p. 440 Vol. 1 Prop 70 Obs. 10

Take 1 Pet. 1:10-13, and we have

1. (1) the inheritance and salvation (Jewish phrases) “*ready to be revealed in the last time*”;
2. (2) to be realized “*at the appearing of Jesus Christ*,” “*at the revelation of Jesus Christ*”;
3. (3) and this is the same inheritance and salvation which the prophets predicted, *linking it* with the Messianic Kingdom on earth.

Why should we then, contrary to the entire tenor of the Word, attempt to locate the fulfilment of this salvation, etc., at a period of time *different* from that specified by the apostle and his co-laborers; or, why should we disconnect that which the Spirit (“knowing the deep things of God”) has *expressly joined together*?

p. 440 Vol. 1 Prop 70 Obs. 10 slightly reformatted

Let any one carefully consider the phraseology of the New Test, in reference to the coming again of Jesus, and observe how there is united with it *all the Jewish hopes* of kingdom, restitution, redemption, dominion, reigning, crowning, destruction of enemies, deliverance of His people, etc., and he will clearly see that the distinctive Messianic hopes, the hopes *that centre in the official Christ, are postponed* to the expected, precious *Sec. Advent* of the Messiah.

p. 440 Vol. 1 Prop 70 Obs. 10

Peter's confession - Thou art the Christ

When Peter, therefore, made this confession he believed *as fundamental* to it, that “*the Christ*” was the kingly title of Jesus, that which indicated Him as “the anointed” One, coming as *the King to restore the Theocratic-Davidic Kingdom.*

p. 441 Vol. 1 Prop 70 Obs. 11

Peter *continues* to preach to the Jews “*the Christ*” which was understood by all to denote *the One anointed to be the King on David's restored throne.*

p. 441 Vol. 1 Prop 70 Obs. 11

Apostles

The careful student of Scripture must have been arrested by this additional peculiarity, corroborative of our argument, that in many places (as e.g. 1 Cor. 1:7, 8, etc.) the apostles rapidly pass from the present to the Advent, the intervening period being not worthy to be compared, owing to the absence of the King and Kingdom, to what transpires at the Messiah's return; or, in other words, the distinguishing characteristics of a purely Messianic nature are attributed *to the Sec. Coming*, and the period intervening being *merely preparatory*, is passed by.

p. 442 Vol. 1 Prop 70 Obs. 12

If the predicted Messianic times, the Millennial glory, are to precede (as many declare) the *Sec. Advent*, could such a style of writing be adopted *without dishonoring* the predictions of God and the things of the Messiah? Our argument finds this distinguishing feature *in harmony* with all the utterances of the Spirit, and regards it as *a necessary sequence of the postponement.*

p. 442 Vol. 1 Prop 70 Obs. 12

Apostolic fathers

Obs. 13. That our Proposition is true appears from the immediate result of their preaching. The early church, the Apostolic Fathers, all that were nearest to the apostles and the Elders, *knew* of no established Kingdom but *looked for one to come at the Advent of Jesus.* This is evidenced by the intensely Chiliastic position of the Primitive Church.

p. 443 Vol. 1 Prop 70 Obs. 13

When the apostles, and their co-laborers, “*preached the things concerning the Kingdom of God*,” “*preached the Kingdom of God*,” how does it happen that *the only doctrine* of the Kingdom, East and

West, in the churches under their supervision (comp. Props. 73-77), is the one that we advocate?
p. 443 Vol. 1 Prop 70 Obs. 13

Can a single writer be quoted who lived in the First, and Second, and part of the Third, centuries, and who proclaimed *the modern view* of the Kingdom, now so generally entertained?
p. 443 Vol. 1 Prop 70 Obs. 13

Spiritualistic interpretation

their theory of a Kingdom, compelled to have some kind of a Kingdom in actual existence during this dispensation—resort to the most arbitrary spiritualistic interpretation to locate the Sec. Advent *in the past* so that a resultant Kingdom may logically be connected with it
p. 443 Vol. 1 Prop 70 Obs. 14

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

This is seen (1) from their employing the Jewish phraseology used to designate the Messianic times; (2) from their applying these to the future advent of Jesus, and urging their hearers to expect that such a Coming will fulfil the prophets; (3) from the fact that the Christianized Jews, in their respective congregations, held both to this Sec. Advent (having received Jesus as the Messiah), and to the restoration of the Davidic throne and Kingdom at the second appearing of Jesus.

Confirmed by able writers and church history

Obs. 1. This is admitted by the ablest writers, not only infidels but by such men as Neander. It is corroborated by the church history of the earliest period, informing us, without any dissent, that, so far as known, all the Jewish believers held precisely the views that we are defending.

...

This is seen in employing, as e.g. “the times of restitution,” “the world to come,” “redemption,” “salvation,” “the age to come,” “the day of the Lord,” “the day of Christ,” etc., and without any indicated change of meaning apply them to the Sec. Advent of Jesus, who is the Messiah. This application naturally and logically led the Jewish believers to fix their fond expectations of the Kingdom upon the Sec. Coming, and not on the First. In this, as we have shown in preceding Propositions, they only legitimately followed the divine teaching of Jesus Himself who declared that His Kingdom was postponed (e.g. Prop. 66, 58, etc.) to the time of His Coming again.

Only a Jewish or Chiliastic view is possible

Obs. 2. After such appeals as Paul makes (Acts 26:6, 7, 8) to the Jewish hope (Prop. 182; after linking the Jewish “Rest” with the Coming Messiah (Prop. 143); after uniting the Jewish view of Judgship and Judgment with the Second Advent of Jesus (Props. 132, 133, and 134); after making the Millennial glory dependent upon the future Advent (Props. 120 and 121); after joining the restoration of the Jewish nation with Christ’s return (Props. Ill, 112, 113, 114); after endorsing and enforcing the Jewish first resurrection as preceding the glorious Messianic times (Props. 125-129); after all these, and similar points of union, it is difficult to see how men and women with Jewish views, holding tenaciously to covenant and prophecy, could possibly understand the apostles in any other sense than a Jewish or Chiliastic one. Let the reader consider that this agreement is found not merely in one or two things but runs through a great variety, even embracing all the distinguishing peculiarities of a restored Davidic throne and Kingdom under the Messiah.

Apostle's sermons

Obs. 3. The language of the apostles is in such harmony with the views of the Jews respecting the Messianic Kingdom, that our opponents, instead of giving any explicit passages, are driven to infer an existing Kingdom; and this very illogical inference, as we have repeatedly shown, involves them in

numerous inconsistencies and contradictions.

...

How can Fairbairn and others, who so modernize Peter's two sermons, account for the belief of the very churches to which Peter preached; a faith which constantly looked for a kingdom still future and one that should bear the significant and unmistakable marks of covenant and prophetic promise.

Apostle's writings

Obs. 4. The apostles, in their writings, constantly speak of the Kingdom as something that was well understood and fully comprehended as to meaning. Nowhere do we find the modern explanation and definition given, to it; and, according to our argument, being covenanted and fully described by the prophets, it needed no such additions, being already clearly apprehended.

...

The truth is that it required no such explanations, for the apostles were addressing persons to whom the Old Test., was familiar, to whom the covenants and Kingdom were well known; and hence they labored to show that this Jesus was the Messiah, that at His Sec. Coming the predicted restitution and Kingdom would appear, and that to secure entrance into that Kingdom repentance and faith in that Coming Christ were indispensable.

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

This is not only reasonable, but shown to be a fact, from the apostles having no occasion during their entire ministry to censure any orthodox believers or churches for misapprehending, or holding to a false view of, the Kingdom. The decided and convincing impression is made by the apostolic writings that these first Christian churches were not ignorant of—but correctly understood—the important and cardinal subject of the Kingdom.

Early church history agrees

Obs. 1. Let the student candidly consult the faith of the early churches and see for himself what it was, viz.: that the intimations of Scripture, the statements of the Fathers, the concessions of Neander, Mosheim, and a host of others, and, in brief, all that we have on record of that period, conclusively proves that the doctrine held, both in Jewish and Gentile regions, was at first (during the First, Second, and greater part of the Third, Century,) that which we have defended.

This feature, so noticeable in the Jews under the prophets, under Jesus, and under the Apostles, and thus continuously perpetuated, led Auberlen (Proph. Dan., p. 372) to pertinently remark, that Jesus, and the Prophets and Apostles, were "Chiliasts." The early Church in its entire range was Chiliastic, and eagerly looked, longed, and prayed for the expected Kingdom still future. Enemies and friends, historians and. theologians, frankly acknowledge this distinguishing characteristic of that period.

Obs. 1

Any other teaching impossible for the first churches

We, on the contrary, hold that, according to the truth, it was impossible for the first churches under the personal teaching and supervision of inspired men to have any other faith respecting the Kingdom than that which history ascribes to the first Christians.

Obs. 4

Jewish

Obs. 5. Our doctrine has a Jewish origin, founded upon Jewish covenants, Jewish predictions, Jewish faith, and a Jewish Messiah (Prop. 68, 69, etc.).

Chiliasm is not doctrinally fixed by the duration of the reign (Prop. 159), but is determined by the nature of the Messianic Kingdom.

Obs. 5

Inspired hope

Faith and obedience inspired hope that the covenanted promises, pertaining to the Kingdom, would be verified through Christ at His coming again; any other position, in view of what preceded and surrounded them, would have been unnatural and opposed to the truth.

Obs. 6

Evidence of sound teaching

This early faith in the Kingdom, is evidence of consistent divine teaching, of apostolic supervision, of God's determination to fulfil His oath-bound covenant of the true Scriptural conception of the Messiah as covenanted of the validity of adopting grace, and of our ultimately inheriting at the Sec. Advent, "the sure mercies of David."

Obs. 8

They forget that Millenarians were the very first who opposed, on the one hand, the Jewish spirit of self-righteousness, and, on the other hand, the Jewish libertinism, as antagonistic to the religion of Jesus Christ.

Doctrine extensively held

Obs. 12. The student, who is really desirous to see how extensively our doctrine was held, will consider these points of evidence adduced.

1. (1) How universally the Jews held to our doctrine, e.g. Prop. 20;
2. (2) How this was confirmed by the Prophecies, e.g. Props. 21, 33, 35, 51;
3. (3) how this belief grew out of the covenants, e.g. Props. 46, 47, 48, 49, 52;
4. (4) -that the preaching of John re-established the faith in many, e.g. Props. 38, 39, 40;
5. (5) that the preaching of the disciples was calculated to increase the belief, as e.g. Props. 43, 54, 55, etc.;
6. (6) that no controversy was raised on the subject, e.g. Prop. 44;
7. (7) that the preaching of Jesus confirmed the faith in His disciples and hearers, as e.g. Props. 42, 43, 44, 54, 55, 57, 58, etc.;
8. (8) how the continued faith in the same was preserved and perpetuated by the postponement taught, e.g. Props. 57 to 68;
9. (9) that the death of Jesus did not remove the belief, Prop. 70;
10. (10) how the preaching and language of the apostles was calculated to enforce the belief, e.g. Props. 71, 72, 73. (Thus far there is a connected chain, which indicates how generally our doctrine must have been entertained; but the proof is far from being exhausted. Candor requires the consideration of what follows.
11. (11) That the doctrine was received through the apostles shown more clearly under Props. 73, in no controversy springing up concerning it; under Prop. 74 in the belief of a speedy Advent; under Prop. 75 in its perpetuation, and Prop. 76, gradual change.

Obs. 12 reformatted

Book of Revelation confirms

How could John, under Divine guidance, well knowing the Jewish views that were current (which our opponents fully admit as we have shown), pen down the portraiture of a Messianic reign (Rev. 20:1-6 and 11:15-18), which in its plain grammatical sense corresponds so accurately with the prevailing Jewish opinions, unless such a sense contains the truth?

Obs. 14

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

Neither in the New Test, nor in any of the Patristic writings, do we find the least hint given that the doctrine of the Kingdom excited any controversy with the Jews; which it undoubtedly would have done if antagonistic to the Jewish view. This is strong, corroborative evidence that the doctrine was in accordance with the Jewish Messianic expectations.

Jews (who believed in the kingdom) were the first converts

Obs. 1. Jews, indoctrinated into the covenants, were the first converts, and, with their faith, it would have been utterly impracticable to have influenced them to receive Jesus as “the Messiah,” unless it was understood that these covenants were at some time in the future to be realized through Him.

Effect on conversions of the Jews over time

Obs. 2. Consider

1. (1) how large numbers of the Jews were converted to Christianity, accepting of Jesus as “the Messiah,” because of the fact that they were led to believe (a) that at the Sec. Advent the glorious predicted Messianic Kingdom would be established, and (b) that the life and death of Jesus (His resurrection and exaltation included), evinced Him as pre-eminently qualified to be “the Messiah” and as possessing the requisite power to fulfil the covenant promises.
2. (2) How, as the early doctrine became obscured, substituted, and finally driven from the field, the conversions of the Jews became rarer and almost entirely ceased, excepting such as were produced under compulsion. How else account for so great a change, unless it be in the gradual engrafting of other than Jewish ideas to the Messiahship of Jesus, making the Messiah less and less in correspondence with the Messiah of the Old Test Scriptures?

-- reformatted

Used as means of persecution

Obs. 3. The early Jews, instead of accusing Christians of rejecting such a Kingdom, charged the primitive believers with entertaining such a view, and sought to bring them, on account of the same, into difficulties with the Roman Emperors.

No apostolic argument with Jews over the kingdom

Obs. 4. This, again, is sustained by the apostles’ argumentation with the Jews. Aside from the usage of Jewish phraseology, without explaining it as moderns do; apart from the action of the apostles in Council (Acts 15), which cannot be made to accord with the later notions of the Kingdom; —it is found that the apostles never were compelled to combat the Jewish idea of the Messiah, or of the Kingdom. We have a noted instance of this in Paul, who disputed with the Jews (e.g. Acts 28:17-29), “expounded and testified the Kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets.” He speaks of “the hope of Israel” “preaching the Kingdom of God,” and never once intimates that the Jews were mistaken in their views of the Kingdom as derived from the Covenant. The dispute (as we find e.g. Acts 26:1-23) was not concerning the Kingdom, but respected “Jesus of Nazareth,” whether He indeed be the Messiah.

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.

NOTE: Scripture quotes from LSB

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If it can be shown that the apostles and their converts believed in a speedy Advent, that they looked for it near at hand, as immediate and impending sooner or later, then it follows that the Alexandrian modern view of the Kingdom could not have been entertained by them. They then, of necessity, owing to the shortness of time intervening, must have linked the Kingdom they proclaimed with the Sec. Advent (e.g. 2 Tim. 4:1, etc.).

p. 470 Vol. 1 Prop. 74

Every writer of ability and learning -- whatever theory he may adopt respecting the Kingdom -- acknowledges the apostolic and early belief in a speedy Sec. Advent.

p. 470 Vol. 1 Prop. 74 note

Church not the kingdom but provisional

. . . they *did not regard* the church as the covenanted Kingdom, but as simply *provisionary*.

p. 471 Vol. 1 Prop. 74 Obs. 1

Abundant belief in a near advent

The Scriptures abundantly testify to this belief in a *near Advent*, and all of the apostles testify to the same, as e.g. Paul, Rom. 13:11, 12; Phil. 4:5; Heb. 10:25, 36, 37; Tit. 2:13, etc.; James 5:7-9; Peter, 1 Pet. 4:7; John, Apoc. 22:12, 20, etc. The most eminent writers, believers and unbelievers, *candidly acknowledge* this feature, however they may differ in accounting for it.

p. 471 Vol. 1 Prop. 74 Obs. 2

Matt. 24:32-33

Blessed is he who reads and those who hear the words of the prophecy and keep the things which are written in it, for the time is **near**; so, you too, when you see all these things, recognize that He is **near**^[1], right at the door.

Mark 13:29

Even so, you too, when you see these things happening, recognize that He is **near**^[1], right at the door.

Luke 10:9

and heal those in it who are sick, and say to them, 'The kingdom of God has come **near**^[2] to you.'

Luke 21:28

But when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing **near**^[3]."

Luke 21:30

as soon as they put forth leaves and you see it for yourselves, know that summer is now **near**^[1].

Luke 21:31

So you also, when you see these things happening, know that the kingdom of God is **near**^[1].

Rom. 13:11-12

And *do* this, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer^[4] to us than when we believed. 12 The night is almost gone, and the day is at hand^[2]. Therefore let us lay aside the deeds of darkness and put on the armor of light.

1 Cor. 7:29-31

But this I say, brothers, the time has been shortened, so that from now on those who have wives should be as though they had none; 30 and those who cry, as though they did not cry; and those who rejoice, as though they did not rejoice; and those who buy, as though they did not possess; 31 and those who use the world, as though they did not make full use of it. For the form of this world is passing away.

1 Cor. 10:11

Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have arrived.

Phil. 4:5

Let your considerate *spirit* be known to all men. The Lord is near^[1].

1 Tim. 6:14

that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ,

Heb. 10:25

not forsaking our own assembling together, as is the habit of some, but encouraging *one another*, and all the more as you see the day drawing near.

Heb. 10:36-37

For you have need of endurance, so that when you have done the will of God, you may receive the promise. 37 For yet in a very little while, He who is coming will come, and will not delay.

Tit. 2:13

looking for the blessed hope and the appearing of the glory of our great God and Savior, Jesus Christ,

James 5:3

Your gold and your silver have rusted, and their corrosion will be a witness against you and will consume your flesh like fire. You have stored up *such* treasure in the last days!

James 5:7-9

Therefore be patient, brothers, until the coming of the Lord. Behold, the farmer waits for the precious fruit of the soil, being patient about it, until it receives the early and late rains. 8 You too be patient; strengthen your hearts, for the coming of the Lord is at hand. 9 Do not groan, brothers, against one another, so that you yourselves may not be judged. Behold, the Judge is standing right at the door.

1 Peter 4:7

The end of all things is at hand; therefore, be of sound thinking and sober *spirit* for the purpose of prayer.

2 Peter 3:3

knowing this first of all, that in the last days mockers will come with *their* mocking, following after their own lusts,

1 John 2:18

Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have appeared. From this we know that it is the last hour.

Rev. 1:1

The Revelation of Jesus Christ, which God gave Him to show to His slaves the things which must soon^[7] happen; and He indicated *this* by sending *it* through His angel to His slave John,

Rev. 1:3

Blessed is he who reads and those who hear the words of the prophecy and keep the things which are written in it, for the time is **near**^[1].

Rev. 2:11

He who has an ear, let him hear what the Spirit says to the churches. He who overcomes will never be hurt by the second death.'

Rev. 22:7

Let the one who does unrighteousness, still do unrighteousness; and the one who is filthy, still be filthy; and let the one who is righteous, still do righteousness; and the one who is holy, still keep himself holy."

Rev. 22:10

And he said to me, "Do not seal up the words of the prophecy of this book, for the time is **near**^[1].

Rev. 22:12

12 Behold, I am coming quickly^[6], and My reward *is* with Me, to render to every man according to his work.

Rev. 22:20

20 He who bears witness to these things says, "Yes, I am coming quickly^[6]." Amen. Come, Lord Jesus.

Jesus taught his near coming

Oosterzee (Theol. N. Test., p. 126) says: "*It cannot be denied* that the Lord throughout His teaching, as well as in His last eschatological discourses, represents His coming as very near at hand. This was the natural consequence of the prophetic form of conception, in which the difference of time and space

falls into the background, the exhortation to watchfulness and active labor receiving greater force from reference to the near, unexpected, and decisive future." There is propriety in the reason thus assigned, but it does *not cover* the entire ground, failing to tell us *why* this is the "prophetic form of conception." p. 474-475 Vol. 1 Prop. 74 Obs. 4

Attacked by infidels

The announcements made of a near Advent in such phrases, "*the Lord is at hand*" "*the coming of the Lord draweth nigh*," etc., has excited the ridicule of infidels as evidence of grave error; has provoked, in some instances, from professed believers reluctant acknowledgments of "mistakes," and, in other cases, lamely produced apologies derived from the personal status of the Apostles. The *real ground* for the usage of such language has been too much overlooked. A remarkable feature in this contest over the expressions and meaning of the Apostles is the following: unbelievers and believers both refer to the fact that the language is given in *the old Jewish prophetic form*. The ancient prophets (as e.g. Isa., Joel), spoke of the promised Salvation, the day of the Lord, the Coming of the Mighty One, as being near, close at hand, etc., when the fulfilment of prophecy shows that *centuries upon centuries* must intervene before it is fully realized. No one has *objected to these forms* of prophetic expression, on the ground that they represented remote events as near because it was reasonably supposed that such phraseology was *in strict accordance* with a professed prophetic revelation given in *the largeness of time which must characterize the utterances of the Spirit of God*. Precisely so with the Sec. Advent; being a doctrine given by *the selfsame Spirit*, it would *illogically correspond* with His *previous utterances* to pronounce it remote, even if many (according to human measure of time) centuries intervened. For the latter, although distant to man, would not be so with God, to whom "*one day is as a thousand years, and a thousand years as one day*." We must, therefore, judge the Apostles' language, *not by a human, but by the Divine standard*. The Spirit—if of God,—does not measure time as we do; and it *is only fair and honest* to weigh expressions regarding time *given under the direction of that Spirit by the largeness of view* which characterizes God Himself. If the Spirit in the consciousness of Omniscience, Omnipresence, Eternity, the Infinite,—of previously given declarations corresponding to these,—had in the prophetic announcements of the Apostles employed, even to designate thousands of years, the language (to accord with human ideas) "remote," far distant," "long time," etc., unbelievers would, probably, be *the very first* to point out the *inconsistency* of such phraseology with the Divine attributes, and justly claim that such expressions are *indicative of human infirmity*. We hold, consequently, that the declarations of the Apostles respecting the nearness of the Advent, *are in strict accordance with the truth*, and that, in themselves properly apprehended, they contain *decided evidence* of the Spirit having given them. And, as they sustain an intimate relation to *the perfection* of the Spirit, they cannot be interpreted, without undue violence, as an accommodation to human imperfection. p. 475-476 Vol. 1 Prop. 74 Obs. 5

God's view, not man's

God's Word is not man's that presents this nearness; hence God, and not man, informs us according to *His own view*, whether it is near or distant. To God it is but a brief period, and this principle relating to time still future is recorded in various Scriptures. Thus e.g. that long (to man) period of Jewish tribulation, extending from the Babylonian Captivity down to Christ, down to our own times, is called in Isa. 54:7, "*a small moment*." This whole dispensation is called "*a day*," etc. Now, the Primitive Church, after the apostles, instead of grasping this Divine mode of speaking, took the language as if characteristic of man's ideas of nearness, and apprehended this nearness as imminent, impending. What possibly increased this feeling in the early churches was the adoption of the defective (Sept.) chronology, by which it was supposed that nearly six thousand years had elapsed, and the Sabbatism was expected (compare candid remarks of Prof. Bush, *On Mill.*, p. 23 and p. 4). But against this, it may be alleged, that the apostles looked for the Advent during their lifetime. In answer, see Obs. 8. Two additional points may be suggested: (1) Prophetic time, either as to beginning or ending, or both, is reserved by God as specially pertaining to Himself, and, therefore, any references to such time will be given according to *God's own estimate of time*. (2) The language is also adapted to the capability of salvation. Before the Advent and Kingdom appears, a certain predetermined number of the elect must first be gathered. As the destined seed of Abraham is raised up, the work, which to human estimation is a long one, to God is but a short one, and will be -- to use the Spirit's estimate -- speedily accomplished.

Hence we can, and do, receive the comments of unbelievers, etc., excepting their deductions that the apostles were mistaken. This e.g. the author of *The Beginning of Christianity* (p. 366) says in reference to the speedy Advent: "This expectation is expressed by all the apostles in terms which fairly admit of no other interpretation. It is found in Paul (Rom. 13:11,12; 1 Cor. 7:29-31; and 10:11; Phil. 4:5; 1 Tim. 6:14)." "The same expectation is expressed in the Epistle to the Hebrews (10:25, 37); in the Epistle of James (5:3,8); in the Epistles of Peter (1 Pet. 4:7; 2 Pet. 3:3); in the first Epistle of John (2:18); and in the Apocalypse (1:1; and 2:11; and 22:7,12,20)." To put any other construction on these passages, as if *the parousia* to which they refer was anything else than the Sec. Advent of the Lord to Judgement, would introduce a dangerous license in the interpretation, and one which might be employed to subvert the principle doctrines of the Christian system. Under the general expectation of the apostles, mistaken though it might prove to be in the one particular of time, there lay a fundamental truth. From our standpoint, the apostles need no apology for employing such language; for its use proves them to have been inspired.

p. 476-477 Vol. 1 Prop. 74 Obs. 5 note

God's measurement of prophetic periods

In accord with the truthfulness of the Divine statements in reference to time, a decided advantage is derived from them in the form given. The estimate of nearness given by God Himself, in measuring prophetic periods, throws around the Sec. Advent a *purposed indefiniteness*, a sufficiency of uncertainty, an impression that it may be near, to be conducive to watchfulness and piety, to excite vigilance, energy and labor, to impart wisdom, prudence and character, to incite to patient, diligent and faithful study. The evidently designed chasms in chronology, the selection of signs which more or less attend the history of centuries, the concealment of the number of the elect, the withholding the day and the hour, the speaking of things present owing to their certainty of arrival, although still future, the brevity of dispensations when compared with the ages of eternity,—these are all in the same line, suggestive that time is given to present motives of caution and action.

p. 477 Vol. 1 Prop. 74 Obs. 6

Precious nearness

In view of the inestimable purposes of Salvation connected with the Sec. Advent, the latter cannot be held up *too prominently*, being, as Holy Writ expresses it, "*the blessed hope*." The nearness connected with the preciousness, makes the Advent so extremely desirable and the object of inspiring hope. Many who receive, and many who reject our doctrinal position, hold to the exceeding worth of this Advent, both to its immanency (may at any time occur), and to its desirableness (i.e. ought to be desired by the true believer).

p. 477 Vol. 1 Prop. 74 Obs. 7

- [1] - adverb - 30 occ [1451] (<https://biblehub.com/greek/1451.htm> Strong's)
- [2] - verb (pai) - 42 occ [1448] (<https://biblehub.com/greek/1448.htm> "Strong's")
- [3] - verb (pia) - 42 occ [1448] (<https://biblehub.com/greek/1448.htm> "Strong's")
- [4] - adverb - 1 occ [1452] (<https://biblehub.com/greek/1452.htm> "Strong's")
- [5] - verb (ppa) - 1 occ [1448] (<https://biblehub.com/greek/1448.htm> "Strong's")
- [6] - adverb - 12 occ [5035] (<https://biblehub.com/greek/5035.htm> "Strong's")
- [7] - noun - 8 occ [5034] (<https://biblehub.com/greek/5034.htm> "Strong's")

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

All the orthodox of the early church fathers adopted Chiliasm

So extensively, so generally was Chiliasm perpetuated, that Justin Martyr positively asserts that all the orthodox adopted and upheld it.

...

"But I and whatsoever Christians are orthodox in all things do know that there will be a resurrection

of the flesh, and a thousand years in the city of Jerusalem, built, adorned and enlarged, according as Ezekiel, Isaiah, and other prophets have promised. For Isaiah saith of this thousand years (ch. 65:17), ‘Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into, mind; but be ye glad and rejoice in those which I create: for, behold, I create Jerusalem to triumph, and my people to rejoice,’ etc. Moreover, a certain man among us, whose name is John, being one of the twelve apostles of Christ, in that revelation which was shown to him prophesied, that those who believe in our Christ shall fulfil a thousand years at Jerusalem; and after that the general, and, in a word, the everlasting resurrection, and last judgment of all together. Whereof also our Lord spake when He said, that therein they shall neither marry, nor be given in marriage, but shall be equal with the angels, being made the sons of the resurrection of God.”

Justin Martyr Obs. 1

Confirmed by Jerome

Jerome (Com. on Jes., 19:10), says: “that he durst not condemn the (Millennial) doctrine, because many ecclesiastical persons and martyrs affirm the same.”

Obs. 4

”The chiliastic period of Apocalyptic interpretation”

Dr. Smith (N. Test. His., p. 723, On Rev.) remarks: “The interval between the Apostolic age and that of Constantine has been called the Chihasttc period of Apocalyptic interpretation.”

Obs. 5

Witnessed by the Apocryphal books

Obs. 6. The extent to which the doctrine prevailed is also apparent from the Apocryphal books. The counterfeit is based upon the genuine.

Received by Gentile churches as heartily as Jewish

The Gentile Christian churches down to the third century (until Caius, Origen, and Dionysius), received it just as freely and entertained it just as heartily as the Jewish Christian.

Obs. 7

Opposed in third and following centuries

Although the doctrine was opposed in the third and following centuries, yet it continued for some time to have many who held to it. The custom of Christians, as Tertullian informs us, to pray “that they might have part in the first resurrection was not easily rooted out, for, as Cyprian (about a.d. 220) tells us, the thirst for martyrdom was increased by the hope that suffering for Christ would entail a more distinguished lot in His coming Kingdom.

Obs. 9

Lack of continual orthodoxy is proof of falsity

Obs. 11. It has been observed by some that this doctrine of the early church, if true, should have been continuously presented in a prominent orthodox form (i.e., confessionally), and because not so held, it cannot be true. But this entirely overlooks the predicted defection from the truth (as e.g. 2 Thess. 2, 2 Tim. 4:3, 4, etc.), and the warnings given to us to return to the truth as previously imparted; it elevates the mere deductions and confessional position of the church above that of the Scriptures in its covenants and prophecies; it forgets that the probationary attitude of man and the exercise of his will has an important bearing, making a rejection of truth possible; and it ignores the fact, that precisely the same line of argument which applies to a foretold apostatizing from truth, and to the propriety (necessity) and good results of a revival of doctrine by the Reformation, can, with equal force, be used in the defence of this single doctrine.

Obs. 11

Must be rejected due to relatively small following

Obs. 12. It has been alleged by others, that, taking the church as a whole, and considering the vast multitude since the days of the apostles that have rejected the doctrine, but comparatively a small number have held to this view of the Kingdom;—and, hence, it ought to be rejected.

Premil Advocates of the first century, second century, and third century

in the closing years of the 2d century men arose who started an antagonism distinctively presented and urged in the 3d cent., and which culminated in the 4th and succeeding centuries.

in the Catholic Church the doctrine of the 1000 years' Kingdom was the dominant doctrine, and the rejection of it was regarded as an approach to Gnosticism.

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

the doctrine was in the first churches, viz.: a belief that in the millennial age, still future, Christ would personally come and reign, restoring the Davidic throne and Kingdom and fulfilling the covenant promises,

Influence of churchly prosperity and spiritualization of Scriptures

It was only when the Scriptures and the promises were spiritualized, when, under the influence of release from persecution and incoming churchly prosperity, the church itself was exalted through civil patronage, that the Primitive doctrine was gradually but surely set aside, and the church itself was made (as by Origen) “the mystic Kingdom of heaven,” or (as by Eusebius) “the very image of the Kingdom of Christ,” or (as by Augustine) “the City of God.”

Obs. 1

Destructive influence of Alexandrian school, Gnosticism and Origin

Obs. 2. The Ency. Amer., Art. “Mill.,” briefly states the case: “The Gnostics, despising matter, were adversaries to the dogma of the Millennium. . . . And ultimately the philosophical school of Alexandria.”

“in this century the Millenarian doctrine fell into disrepute, through the influence especially of Origen, who strenuously opposed it, because it contravened some of his opinions.”

Obs. 2

In his Com. of the First Three Cen. (vol. 2, sec. 38), he observes: “Among the Jewish opinions to which in this age philosophy proved detrimental, the most distinguished was that of the reign of Christ a thousand years, with the saints restored to their bodies. This opinion, I believe, was introduced into the church near the commencement of the Christian commonwealth. And down to the times of Origen, all the teachers who were so disposed openly professed and taught it, although there were some who either denied it, or at least called it into question. But Origen assailed it fiercely; for it was repugnant to his philosophy; and by the system of biblical interpretation which he discovered, he gave a different turn to those texts of Scripture on which the patrons of this doctrine most relied.” “It is certain, from Justin Martyr and others, that very many, and they men of great influence, thought as he did (i.e. were Millenarians), nor were they on that account taxed with corrupt doctrine.” “But in the third century the reputation of this doctrine declined; and first in Egypt, through the influence especially of Origen. . . . And yet it could not be exterminated in a moment; it still had respectable advocates.”

Obs. 2

“He (Origen) wished to have the literal and obvious sense of the words disregarded, and an arcane sense, lying concealed in the envelope of the words, to be sought for. But the advocates of an earthly Kingdom

of Christ rested their cause solely on the natural and proper sense of certain expressions in the Bible.”
Obs. 2

The mixture producing decline

To reconcile these opposite tendencies, another and succeeding party arose, who assumed that reason occupied the position of umpire, and from the deductions of reason instituted a medium between the two, retaining something from both Gnosticism and Chiliasm, so far as interpretation was concerned, but also spiritualizing the Kingdom, applying it to the church, etc. From this arose the rejection of the peculiar and distinguishing characteristics belonging to both Chiliasm and Gnosticism. Hence, it was the relationship that error sustained to Christianity—adopting the phraseology of the latter but with other meanings attached, wearing the garb of friendship and even of piety—that gradually undermined the formerly received doctrine of the covenanted Kingdom.

Obs. 3

Direct means to get rid of the Chiliastic idea

Obs. 4. It is well to keep in view the direct means employed to get rid of the Chiliastic idea of the Kingdom.

1. (1) Caius (or Gaius) and Dionysius first cast doubt upon the genuineness and inspiration of the Apocalypse, it evidently being supposed that the appeals made to it—in view of its correspondence with preceding Jewish ideas—could not otherwise be set aside.
2. (2) By rejecting the literal sense, and substituting a figurative or allegorical; this effectually modified covenant and prophecy.
3. (3) Such portions of the Old Test, as literally taught the doctrine, had their prophetic inspiration discredited, as in the Clementines (comp. Neander on them).
4. (4) Accepting all the prophetic portions, and what could not be conveniently allegorized and applied to the church, was attributed to heaven for fulfilment (as seen in Origen and his followers).
5. (5) Making promises directly given to the Jewish nation as such, either conditional in their nature or else merely typical of the blessings accruing to Gentiles. These, after what has been written, need no comment.

Obs. 4 reformatted

The weapon of philosophy

Obs. 5. Another deadly, most effective weapon was the philosophy of that period.

...

The first insidious approach was, that this “wall and hedge” was so ran as to exclude from the vineyard of truth whatever human reason regarded as objectionable; the second followed as a necessary (through human infirmity and shortsightedness) result, error itself was graciously accepted, diligently planted, cultivated, and grown. The crop was abundant.

Obs. 5

repetition alone is often the parent of faith, and then of authority,

Obs. 5

Influence of the enmity between Jewish and Gentile Christians

Obs. 7. Another cause which operated largely to diminish the belief in the doctrine of the Kingdom was the coldness and enmity which arose between the Jewish and Gentile Christians, when they separated into parties antagonistic to each other.

...

Nothing contributed so largely to this as the removal (through Gnostic and Alexandrian influence) of the distinctive Jewish idea of the Messiahship and resultant Kingdom, the bond of faith that had united Jew and Gentile into fraternal believers.

Constantine and the Christian state

Obs. 8. Notably, the conversion of Constantine, the deliverance and exaltation of the church, and finally the union of State and church under Imperial supervision and protection, served to make Millenarianism unpalatable.

the Christians, emancipated from oppression and persecution, and dominant and prosperous in their turn, began to lose their vivid expectation of our Lord's speedy Advent and their spiritual conception of His Kingdom, and to look upon the temporal supremacy of Christianity as a fulfilment of the promised reign of Christ on earth. The Roman Empire, become Christian, was regarded no longer an object of prophetic denunciation, but as the scene of a Millennial development. This view, however, was soon met by the figurative interpretation of the Millennium, as the reign of Christ in the hearts of all true believers."

Obs. 8

The church now prepared for a long-continued period of temporal prosperity, and the State church of that time forgot the Millennial glory of the future."

Obs. 8

Suppression of Millenarian works

Obs. 9. Another method, pointed out by Brooks, Mede, etc., which materially aided in removing our doctrine, was the suppressing of Millenarian works. Thus e.g. the works of Papias, several from the pen of Irenaeus, the Treatise of Nepos against the Allegorizers, Tertullian's on Paradise, and others, were successfully removed. Indeed the writings of some of the Fathers were so totally obliterated that it is only by intimations in the writings of opposers that we know that they were Chiliastic in sentiment. While the ravages and changes of time, the destructiveness incident to age, may account for the removal of some, yet the extent of the suppression (together with corruptions, omissions, substitutions of other writings) clearly indicates the animus of aversion and hostility.

Writers who opposed

Obs. 10

Great opposers - Augustine, The City of God

Probably no work has appeared that had such a powerful influence in overwhelming the more ancient doctrine, as Augustine's leading one, The City of God. This was specially designed to teach the existence of the Kingdom of God in the church beside or contemporaneous with the earthly or human Kingdom.

Obs. 11

Cessation of the conversion of the Jews

Obs. 12. The cessation, in almost a total manner, of the conversion of the Jews, also materially aided in extinguishing the doctrine of the Kingdom.

Falsely accuse Pauline, Petrine, Johannine theologies

Obs. 13. This enables us to dispose of the historical inaccuracy of those who, overlooking the causes of decline mentioned, tell us that the decrease of Chiliasm is due to the influence of the Pauline Theology superseding the Petrine or Johannine; Learned disquisitions, abounding with there assertion, are given on this point; but to sustain this philosophical conceit, it is requisite to close the eyes to well-known facts that utterly disprove the theory.

Influence of unsound interpretations

many writers have shown that the Chiliasts, more or less, down to Constantine's conversion thought that Rome would be the seat of the Antichrist and the Roman power would be destroyed. This was widely circulated, and finally became a part of the Chiliastic creed, impressed by persecution and the hope of deliverance, and was so regarded by its opponents. Now the prophecy as believed, instead of being

verified, seemed to be utterly vain and idle when the Empire became professedly Christian. The result was, that the failure of a portion of the Chiliastic scheme, as then entertained, was deemed, without examination, to be sufficient proof of the unsoundness of every other part, and the whole was rejected. Obs. 15

Excited hostility contributed to the suppression of Chiliasm

Obs. 16. The opposition that Chiliasts maintained against various errors and the allegorical interpretation of Scripture, excited hostility against them, and contributed to aid in the suppression of the doctrine.

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.

This is so plain a historical fact that it needs no special evidence to sustain it. Roman Catholic writers, ecclesiastical historians, and others, have repeatedly recorded the statement, and no denial of it has ever appeared.

Papacy

Obs. 1. The Papacy has been ever hostile to our doctrine, owing to the Chiliastic opposition to its pretensions, its provisions looking to futurity, its hierarchical endowments, corruptions, and bold assumptions of being the promised Kingdom.

Origen

Obs. 2. In the very nature of the case, the Chiliastic Kingdom of the Abrahamic-Davidic covenant as taught by the Fathers, the hope in the constantly expected Advent of Jesus to establish such a Kingdom, the anticipated struggle with an Antichrist in ecclesiastical-political power, the view entertained respecting the church as a struggling, tried body awaiting deliverance and triumph alone through the personal Advent of the Messiah—these prevented aspiring prelates and the ambitious learned from endorsing it. It was an easy matter, by adopting the Origenistic interpretation of several senses, to reject the covenanted restored Davidic throne and Kingdom under a personal Messiah, and to substitute in its place an existing Kingdom under the rule of appointed hierarchs, and claim that in and through them Christ was already reigning in His promised Kingdom.

Church authority

Obs. 3. When a church arrogates to itself the great honor of showing forth within its borders the predicted millennial glory (as e.g. Eusebius and others, dating its inauguration from Constantine, or Augustine and others, dating the same from the First Advent of Christ); when it enforces the belief by a wholesale appropriation of prophecy without the least regard to its connection, covenant basis, prospective attitude, relation to the Jewish nation, union with the Sec. Advent, etc.; when it hedges this around by a confessional barrier, and calls for all its membership to receive it as the truth—then, especially when it has the ecclesiastical and civil power under its control to compel obedience, it is not strange that the doctrine, so hostile to these arrogant assumptions as ours, should be hated and depressed.

Scholars claiming chiliasm was the Roman Catholic faith of more than one century

the Roman Church “has grossly falsified the creed of antiquity, inasmuch as there is ample evidence that the doctrine of the Chiliasts was actually the Catholic faith of more than one century.”

Obs. 4

Papacy spirit and aim

Obs. 5. It may then be briefly stated as a self-evident fact, that the entire spirit and aim of the Papacy is antagonistic to the early church view, being based on coveted ecclesiastical and secular power, on extended jurisdiction lodged in the hands of a Primate.

Monkery

Obs. 6. The institution of monkery exerted a powerful influence in causing the rapid decline of our doctrine.

Councils

Obs. 7. The authority of Councils in the interest of hierarchical tendencies materially aided in obscuring the doctrine of the Kingdom.

The decisions of Councils were finally elevated to an equality with the Scriptures, and thus aided in crushing the doctrine.

Obs. 7

Control of Theological teachings

Obs. 8. Theology, under the constant surveillance of a church jealous of its delegated kingly authority, in its more systematic arrangements, was entirely controlled so as to favor the substituted Kingdom. We find, therefore, in all such works, running down through the scholastic age to the Reformation, a set apologetic defence of the Romish notions of the Kingdom.

Not entirely extirpated

Obs. 10, Baronius and others have asserted that for a long time the doctrine was “entirely extirpated.” This is not strictly correct. It certainly was brought into such disfavor by a ruling Romish Church that during “the dark ages,” down to the Reformation, it was scarcely known.

Not the advent of Jesus to judgement ~ 1000

Obs. 11. Various writers in tracing our doctrine have, through inadvertency or misapprehension of our belief, made the unscholarly mistake of attributing a revival of our faith to the extended belief in the Advent of Jesus to judgment about the year a.d. 1000 and succeeding dates, and, with evident relish, endeavor to make our system accountable for the calamitous results (so graphically described by Mosheim). But this belief arose from the Romish view, and not from Millenarianism.

Now this was the opposite of Millenarian views, which made the Millennium future, to be introduced by a resurrection, and to be followed by a glorious restoration of all things. The misapplication of the Millenary (making it Pre-Advent) and of the Sec. Advent (making it Post-Millennial) is purely Romish error, and, in view of the extent in which it was held and the miseries that it entailed, is decisive proof how largely Millenarianism had been obliterated.

Obs. 11

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

Four various views of Chiliasts

Obs. 1

Some reformers were Chiliasts (or partial) but none were Whitbyans

Obs. 2

Reformers not directly Chiliasts - Luther, Melanchthon, Zwingli, Calvin, and Knox

Obs. 3

They held the Augustinian or Popish views

viz.: that the church, in some sense, was the Kingdom of God (preparatory to a higher stage), and that the Millennial period (one thousand years) included *this* dispensation or gospel period (some of the Millennial descriptions being applicable only to a future period either in heaven or the renewed earthy, and hence was nearing its close.

p. 527 Vol. 1 Prop. 78 Obs. 3

But each of these recorded their belief, in

the duty of every believer to be *constantly looking for the Advent*,
in a *speedy* Advent,
in there being no future Millennial glory *before the coming of Jesus*,
in the church remaining a *mixed state* to the end,
in the *design* of the present dispensation,
in the *principle of interpretation* adopted,
in unbelief again extending and widening *before* the Advent,
in the *renewal* of this earth, etc.—

doctrines *in unison with Chiliasm*. The simple truth in reference to them is this: that they were not Chiliasts, although teaching several points *that materially aid* in sustaining Chiliasm (as e.g. in those enumerated), and in some, as Luther and Melanchthon, holding that at the end of the 6th Chiliad—the close of six thousand years—Christ would appear and introduce a glorious Sabbatism (Prop. 143). They were thus *really Anti-Millenarian* in the sense of expressing faith in a proper Millennium yet to come, or in that of believing in a Millennium already past, and this *can be abundantly proven* from their writings, in their declarations of the future anticipated condition of the world, in their hopes of an Advent drawing nigh, and in their emphatic denial of a conversion of the world prior to the expected Advent.

p. 527-528 Vol. 1 Prop. 78 Obs. 3 reformatted

Therefore it is that neither Millenarians (*excepting* in the features stated) nor Whitbyans (i.e. believers in a future Millennium brought about without the Advent through present agencies) can wholly claim them.

p. 528 Vol. 1 Prop. 78 Obs. 3

Various beliefs antagonistic to Chiliasm

Obs. 4 lists 14

Confessions of faith and creeds

Obs. 5

6 pages of notes are included in this section

Chiliasm not restricted to any branch of Protestant denomination

Obs. 6

Post Reformation leading influential Premillennialists

Obs. 7

Prominently among these are the following: the profound Biblical scholar Joseph Mede (born 1586, died 1638), in his still celebrated *Clavis Apocalyptica* (translated into English) and *Exposition on Peter*; Th. Brightman (1644), *Expositions of Daniel and Apoc.*; J. A. Bengel (a learned divine, born 1687, died 1752), *Exposition of the Apocalypse and Addresses on the same*; also the writings of Th. Goodwin (1679); Ch. Daubuz (1730); Piscator (1646); M. F. Roos (1770); Alstedius (1643 and earlier); Cressener (1689); Farmer (1660); Fleming (1708); Hartley (1764); J. J. Hess (1774); Homes (1654); Jurieu (1686); Maton (1642); Peterson (1692); Sherwin (1665); and others (such as Conrade, Gallus, Brahe, Kett, Broughton,

Marten, Sir I. Newton, Whiston, etc.), materially aided in directing attention to the Millenarian doctrine and to influence persons to Biblical study on the subject.

p. 539 Vol. 1 Prop. 78 Obs. 7

When these were followed by men eminent for learning and marked ability (some have been mentioned, others will follow); when the leading poets and commentaries gave an additional impulse to Millenarian doctrine by their forcible portrayals and exegetical comments; when persons of the highest and lowest position, in all ranks and professions, of undoubted piety and usefulness, thus united in expressing Chiliastic views, the doctrine of the early church received correspondingly a revival and renewed strength in the hearts and hopes of believers.

p. 539 Vol. 1 Prop. 78 Obs. 7

Men inaccurately labeled anti-Millenarians

Obs. 8

John Wesley

Dr. Chalmers

Spener

Rev. Hall

Others listed in note 2

Archb. Cranmer

Archb. Newcome

Dr. Benson

Rudd

Toplady

Rise of Millenarianism in the U.S.

Obs. 9

U. S. Scholars holding to Chiliasm

The progress of Chiliastic doctrine in this country, while immensely in the minority, has been highly respectable, as admitted even by our opponents. It embraces many of the ablest, most devoted and scholarly men that the church has produced.

p. 542 Vol. 1 Prop. 78 Obs. 10

Obs. 10 then has almost two full page note listing many, many chiliasts (p. 543-544)

Chiliast scholars in other countries

Obs. 11

The advocates of Chiliasm in England, Germany, France, and other European countries form a band that contains names highly honored by the church, both as to attainments and usefulness in the service of Jesus.

p. 544 Vol. 1 Prop. 78 Obs. 11

Commentators supporting Chiliasm

Obs. 12

Writers expressing Chiliastic belief

Obs. 13

Authors prominently setting forth one or more essential features of Chiliasm

Obs. 14

Writers

Obs. 15

Controversial writers in defense of Millenarianism

Obs. 16

Various other writers

Obs. 17

Writers opposed to Whitbyan theory

Obs. 18

Controversial Works against Millenarianism

Obs. 19

Holders of Whitbyan Theory

Obs. 20

However respectable the number of adherents to our doctrine in whole or in part, yet they form but a *small* minority in comparison with *the immense* body that rejects the belief once so prevailing in the church.

p. 549 Vol. 1 Prop. 78 Obs. 22

The retention of the Augustinian theory or Constantinian view by some; the general adoption of a spiritualizing interpretation to sustain a Church-Kingdom view; the reception of the Whitbyan hypothesis; the issuing of works in which our doctrine is caricatured, misrepresented, and ridiculed; the linking of our doctrine with the vagaries and fanaticism of certain parties to make it odious; the incorporation of some parts of our system by smaller organizations that exerted but little influence; the parading of mistakes made by some rash writers both as to time and details; the influence of leading societies in their publications, their endowments, commentaries for popular use, periodicals, etc.; in brief, the unfriendliness of worldliness, sect, indifference, unbelief, prejudice, etc., has been exerted to overpower this ancient faith. Numerous Numerous instances will be cited as we proceed. The fact that great and good men—men eminent for piety and ability in the church—have aided in decrying the doctrine has had a powerful influence upon the minds of many (comp. Props. 177-180). Doctrinal belief is not, however, decided by numbers (Matt. 8:13, 14, and 22:14; 1 Cor. 1:26, 27, etc.).

p. 549-550 Vol. 1 Prop. 78 Obs. 22

Newspapers, periodicals exhibiting Chiliastic doctrine

Obs. 28

Survival of Chiliasm of the past centuries

Obs. 29

The survival of Chiliasm, amidst the opposition, ridicule, persecution, etc., of the past centuries, is worthy of notice. Dr. West (*His. of the Doc.*) has some forcible remarks on this point, showing “that only because it is *an imperishable truth of God* has it been able to survive the ordeal which it has passed.” Considering the reproach attending it—the debasements and admixtures to which it has been subject; how offensive it was to Gentile rulers, to Gnostic and Alexandrian teachers, to Papal claims; the persecutions to which it was exposed; the obloquy heaped on it as heresy to crush it; the misrepresentations, abuse, hostility, etc., heaped upon it, as found in thousands of works; and considering the pious and eminent men who clung to it, taught it, and urged it upon others, it must be—as Chiliasts affirm—a truth found in the Divine Record, planted there *by God Himself* to inspire faith and hope.

p. 553 Vol. 1 Prop. 78 Obs. 29

Missionaries holding to Chiliastic doctrine

Obs. 30

Evangelists and Revivalists who are Chiliastic

Obs. 31

Believers of all classes and tendencies

Obs. 32

Conferences in London, Miltday, New York and other places

Obs. 33

Poets

Obs. 34

Conclusion

In conclusion, a brief resume of our historical argument, to show its connection, is in place. The evidence in support of each step is *ample and conclusive*. Indeed, no other doctrine has *a more clear and decisive proof* in its behalf drawn from historical ground than this one.

1. We have shown that the Jews, before and at the First Advent, held to it, professing to derive it from covenant and prophecy. (Compare e.g. Props. 20, 21, 40, 44, 72, 74.)
2. Then we prove that John the Baptist and the disciples both entertained and preached the doctrine. (Compare Props. 38, 39, 43.)
3. Next, that the doctrine was still held after the death of Jesus. (Compare Props. 69, 70.)
4. Extended evidence is given that the apostles, after the ascension and after the day of Pentecost, still adhered to it. (Compare Props. 71, 72 with Props. 66-68.)
5. It is proven that our doctrine was generally, if not universally, received by the early churches, East and West, North and South. (Compare Props. 72, 73, 74, 75.)
6. This doctrine was perpetuated by the followers and successors of the first teachers. (Compare Prop. 75.)
7. That it was only changed and opposed under the Gnostic and Alexandrian influences. (Comp. Prop. 76.)
8. That the Papacy materially aided in crushing the doctrine, because obnoxious to her teaching, claims, etc. (Comp. Prop. 77.)
9. That, thus almost exterminated under Papal influence, there was a revival after the Reformation, since which time it has again been taught by able and devout sons of the church, as shown in this Prop.

p. 555 Vol. 1 Prop. 78 Obs. 36 slightly reformatted

Proposition 79. The Kingdom of God, promised by covenant and prophets, is to be distinguished from the general and universal Sovereignty of God.

the Kingdom, of covenant is a visible, outward Theocratic Kingdom, manifested here on earth, identified with a certain people, promised in a definite manner, and ruled over by "the man ordained." As we shall show hereafter (Prop. 81), it is a Kingdom specifically promised to the "the Son of Man," who is the Son of David. These, and other aspects of it, clearly distinguish it from such a sovereignty.

Even some opponents of Chiliasm see a difference between sovereign rule and theocratic rule

Obs. 1. It is but justice to say that many of our opponents (as e.g. Thompson, etc.) and others (as e.g. Van Oosterzee, etc.) justly discriminate between this Kingdom and God's Sovereignty, telling us that we must not make this Kingdom denote the Supremacy of God as manifested in Creation and Providence, in His "Universal Government over this and other worlds."

...

They teach us that the one is given by covenant promise, and that the other ever existed, even before this special Kingdom was promised to man.

...

And they happily direct us to two passages, given by the same writer, as illustrative of the two, viz.: Dan. 6:26 and 7:13-14.

Others do not distinguish

Obs. 2. Others, however, do not discern between things that differ,

Works of Systematic Divinity

Obs. 3. It is noticeable that in works of Sys. Divinity this Sovereignty is placed under the part pertaining to God and His general government, and is separated from the promised Kingdom of Christ by treating of the latter under the Part relating to Christ and His work.

...

For, uniting the two and making them one, they at once make that, which they tell us was never (even for a moment), intermitted, the subject of recorded promises as something to come, to be inherited, etc.

Previous arguments demonstrate the difference

Obs. 4. The line of argument already presented (which forms but a small portion of the Scriptural reasons to be assigned), is amply sufficient to show, that a specified Theocratic Kingdom, incorporating the Davidic throne, which once existed, which was withdrawn, and which is promised to be restored under David's Son, is something widely different from the general Sovereignty of the Almighty over the universe. So plain, and simple, and self-evident is this Proposition, that no more space is required in its consideration.

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.

This is distinctively shown by a simple fact (overlooked by the multitude) that the Kingdom is never promised to Him as "the Son of God" but as (the covenants and predictions demand it) "the Son of Man" or "the Son of David".

Jesus is Lord over all in his divine nature

Obs. 1. It may be premised, in order to avoid misconception, that Jesus now in His Divine nature, in His Oneness with the Father, does exercise a dominion over all things. According to this nature He is Lord over all, and this is, in our estimation, most unequivocally taught in such passages as John 1:8; Col. 1:15, 19; Phil. 2:9,11; 1 Cor. 8:6; Rom. 11:36; Rev. 1:5-6, etc.

Divine-Human

The Theocracy, by incorporating the Davidic kingship, embraces, as the grand instrumentality for its future re-establishment in sublime power and glory, the Divine-Human, now united in Jesus, the Messiah.

Obs. 1

Early Chiliasts distinguished between Divine-Human and Sovereignty

Obs. 2. The early Chiliasts clearly distinguish between the Kingdom belonging to Jesus as the Divine-Human, and the Sovereignty vested in Him as God.

Early Chiliasts view

The idea, gathered from their writings, is this: in His Divine capacity He is represented as reigning, but this reign is not the reign of promise;

Obs. 2

Kingdom pertains to Divine and Divine-Human (the Christ)

Obs. 3. When Christ assumes the Kingdom at the time appointed, in view of His being the predicted seed of David, this does not by any means cause Him to lay aside the Sovereignty that He has with the Father over the universe. As Divine He is with the Father evermore, but as the Divine-human, He manifests Himself (and the Father through Him) on earth in a specified form of reigning adapted to humanity. Hence the predicted Kingdom is something that pertains not; merely to the Divine but to “the Christ,” i.e. the Divine-human united.

The right comes to Him in the covenanted line through the human element (i.e. as the lawful seed of David) delegated by the Divine Sovereignty of the Father and rendered efficacious and Theocratic by the intimate and ever-enduring union of the Divine, thus constituting Him in the highest and purest sense the Theocratic King.

Obs. 3

Theologian confusion

Obs. 4. It is amazing that theologians, without observing the contradiction involved, confound the Divine Sovereignty with the covenanted Kingship of Jesus, and yet acknowledge that Rom. 14:9; Phil. 2:9; Heb. 12:2, etc., teach that “the ground of His dominion is to be found in His obedience unto death, the death of the cross” (so Oosterzee’s Dogmatics). Now certainly the Divine Sovereignty is not grounded in any such contingency, but the Kingship pertaining to Jesus, as the Son of David, is based upon His obedience, etc. (comp. Props. 83 and 84).

Avoid extremes

There are some things which essentially belong to Jesus as the Son of God, as One with God; and there are other things which appertain to Him as “the Christ,” the Divine-human. Two extremes are to be avoided: on the one hand to lay all stress on the Divine, and making, in this Kingdom, the human too subordinate; and on the other hand pressing the human to the exclusion of the Divine. Both are firmly and eternally united, and the very revelation of the Son of Man, as David’s Son, will necessarily be an attestation to His divinity in the works that He will do, in the power that He will exercise, and in the relation that He sustains to the universe.

“Son of God” not employed in direct connection with the kingdom

Obs. 6. As if purposely to guard us against the error which is so largely prevalent, the phrase “Son of God” is not employed in direct connection with the Kingdom of heaven to be set up on earth.

The predicate “Son of God” is given to show His ability to save, that requisite power is united with the human, as in Rom. 1:1; Heb. 4:14; 1 Jno. 3:8, etc. The predicate “Son of Man” is bestowed to identify Him as truly coming in the covenanted and Theocratic order.

Obs. 6

Divine has elevated the human

Obs. 7. The Divine has elevated the human, held in conjunction for the pre-ordained Theocratic rule, to the Father’s throne, i.e. “the Christ,” the Divine-Human united in one Person is “set down with my Father in His throne,” and that in virtue of His overcoming. Hence all power is lodged in Him both

in heaven and in earth; He is exalted at the right hand of God; He is made “both Lord and Christ.” This insures the ultimate fulfilment of the Christship—for the Divine Sovereignty thus linked by the union of the fulness of the Godhead bodily with the Man Jesus shows that through “this Man” (as Paul calls Him) the Theocratic arrangement in the Davidic line, indicated by His being “the Christ,” will be carried out, and that thus God, in and through Him, will reign in the desired capacity of earthly Ruler over humanity.

”Both Lord and Christ”

Now waiting till His enemies be made His footstool

distinguishing as the Bible does between His inherent Divine Sovereignty as God and the future manifestation of the God-Man as Theocratic King, He is represented in the latter capacity as waiting, “expecting till His enemies shall be made His footstool,” etc.

Obs. 7

We exalt Jesus

Obs. 8. We do not lessen or lower the exaltation or power, or divinity, or glory of Christ, in thus referring the predictions and promises of the Kingdom covenanted to David’s Son to an outward manifestation still future. (Comp. Prop. 203). Instead of detracting from Him, we exalt Him as high as the Record honors Him, seeing that we accept of its Divine utterances just as we find them, feeling assured that the literal fulfilment of the covenant itself in the Theocratic ordering will only the more clearly vindicate the foundation upon which it rests, viz.: Divine Sovereignty as exhibited in a special Plan of Redemption realized in all its fulness.

We honor Christ

By this faith, we honor “the Christ for in this way our belief is expressed that He will yet fulfil the precious covenants and the predictions of the prophets, just as they read; we evince our confidence that He is worthy, as David’s Son, to receive what is directly promised to Him, and to which He is entitled, His inheritance, throne and Kingdom; we express our trust that He, thus reigning in a special and triumphant Theocratic manner, will perfect Redemption, not from a part but from the whole of the curse; we glorify Him in exhibiting His own faithfulness in Salvation, crowned as it will be by His promised Theocratic rule as “the Christ showing forth the union of the human with the divine in the most conspicuous, Honorable manner here on earth (comp. Props. 200, 201, and 204).

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

The kingdom, therefore, is pointedly in harmony with covenant and promise, predicted as bestowed upon “the Son of Man,” as e.g. Dan. 7:13.

Importance of the union of God and man

The Infinite and the Finite, the God and the Man, the Absolute and the Relative, are united in this the most astonishing of all unions. We dare not separate what God has joined, and we declare, (1) that such a union is perpetual, and (2) that its foundation—overlooked by many writers—is in the Theocratic Plan as purposed (comp. Prop. 199). But while this is so, our argument, in accord with the expressed Divine Purpose, makes much of the human nature and the important part it is yet to take in Redemption.

Obs. 1

Title emphasizing Jesus' covenanted humanity

Obs. 2. Various reasons are assigned by theologians for the use of this phrase “the Son of Man a favorite with Jesus,

...

it is the peculiar, distinctive, predicted name of the Messiah given to Him in virtue of His covenanted relationship to the kingdom.

...

the Kingdom, when specifically promised, is always promised to the humanity of Jesus, i.e. to Him as “the Son of Man,” and not to His Divine nature, i.e. to Him as “the Son of God.”

Obs. 2

Kingdom promised to Son of David, Son of Man

Obs. 4. The most fruitful source of misinterpreting this Kingdom arises from not discriminating to whom this Kingdom is specially promised. According to the covenant—and this must necessarily be the basis of a correct Scriptural representation—it is promised to the Son of David, the Son of Man.

it is not the Divine Sonship that constitutes “the Christ” (although an essential element), and it is not the Davidic Sonship that constitutes Him “the Messiah” (although essentially requisite), but it is the two inseparably united that makes Him “the Christ.”

Obs. 4

David throne by covenant and promise

Obs. 6. “The Son of Man” is fully identified with the re-establishment of the Davidic throne and Kingdom by covenant and promise.

A real, veritable Son of David

Obs. 7. Hence at the Sec. Advent there must be, in order to fulfil the oath-bound covenant made with David (viz.: that one “according to the flesh” must be raised up to sit on the restored Theocratic throne), a real, veritable Son of David. The humanity, glorified as it may be, cannot be ignored; it is an essential factor in the Theocratic ordering. Therefore the coming of “the Christ” is represented as the Coming of “the Son of Man,” i.e. a coming in the very humanity assumed under covenanted relationship.

Incarnation is a covenanted necessity

Obs. 8. The critical reader will not fail to notice that the Incarnation is a covenanted necessity, and that it forms a fundamental part of our system of faith; for without it the fulfilment of covenant promises would be impossible.

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.

Announced by Psalmist and Paul

Obs. 1. What the dominion forfeited by sin was to be, is clearly announced, e.g. by the Psalmist and Paul.

...

Heb. 2:6,7

Ps. 8:5-8

Some confine it to Jesus Divine Sovereignty

Obs. 2. In the next place, all Christian writers on the subject inform us that this dominion is restored to man again through Jesus Christ, the second Adam. But, with the exception of Millenarian writers, they somehow confine it to Jesus in His Divine Sovereignty,

...

Such spiritualize the dominion, and do not allow its ultimate realization in the very place where it was forfeited, i.e. they refuse to believe in man's restored dominion over the earth, and make thus an imperfect Redemption.

Restored Theocratic David throne and Kingdom

Obs. 3. This dominion, here on earth, will be exerted by Jesus, the Man, through the re-establishment of the Theocratic ordering. It is the restored Theocratic Davidic throne and Kingdom, in its organized and associated capacity, under the leadership of the covenanted King that constitutes the leverage for the exertion of this dominion. The saints, made like unto Christ and associated with Him in His power, largely participate in it, all nature being brought into subjection to them. Thus the Scriptures will be amply fulfilled.

In abeyance until the kingdom

Obs. 4. Hence, while this dominion is even now lodged in the Son of Man, yet it is held in abeyance until the period of its manifestation in and through this Kingdom.

...

it is erroneous (as a multitude of writers, including Hodge, Barnes, etc., just quoted), to say that this dominion was fully attained and realized by the incarnation and the exaltation of the Son of God.

...

we see not yet all things put under Him, and He is awaiting the time when His enemies shall be made His footstool But the period of time is coming when this will be done, and the dominion, held in restraint for purposes of mercy and love, will be exhibited with God-like power and glory.

The Son of Man must come first

Obs. 5. It is only in the Millennial age, when this Theocratic Kingdom is established, that this forfeited dominion is fully restored.

...

Hence this era must be preceded by the Coming of "the Son of Man" (Prop. 119-121).

Perfected Salvation

Obs. 6. If such an external, outward dominion is lacking in the history of the earth, then an important restitution is wanting, and we receive an imperfect Redemption; with its restoration we obtain an important element of perfected Salvation.

Man's noble origin and high destiny

Obs. 7. This dominion, promised, predicted and restored, is corroborative of the Biblical account of man's noble origin and high destiny, forming quite a contrast to the ignoble theories of recent scientists.

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

This bestowal of the Kingdom to the Son of Man by the Father, is clearly and explicitly taught in the covenant. Hence in agreement with it, we have the language of Dan. 7:13, 14, Isa. 49; Luke, 22:29 and 1:32, etc. The Divine Sovereignty insures it unto Him.

Kingdom different than Divine sovereignty

Obs. 1. This giving of the Kingdom by the Father to the Son of Man, shows, what has already been observed, that this Kingdom is something very different from the general Divine Sovereignty exercised by God.

At the second advent

Obs. 2. This Kingdom is given to the Son of Man at a particular, definite time.

...

the peculiar phraseology, corroborated by the prophets and applied by Jesus, unmistakably refers it to the Sec. Advent, which we have already seen (e.g. Props. 56-68), is the designated time for taking the Kingdom.

Helps detect error

Obs. 3. By simply keeping in the line of the covenanted Kingdom which the Father in the appointed time, still future, will bestow upon the Son of David, we know how to estimate that vast mass of mystical conceptions and spiritualistic descriptions given by Origen, Swedenborg, Randolp, and a host of others, of the predicted Kingdom being now already realized in some form, or to be experienced immediately after death.

Deferred ultimate exaltation until the second advent

Obs. 4. Because we are told (Heb. 10:12), that “this man, after he had offered one sacrifice for sins forever sat down on the right hand of God,” it is inferred that this exaltation of the human nature embraces the predicted rulership of the Son of Man. But in this very connection (next verse), as if to guard us against such an inference, it is added: “From henceforth expecting” (Barnes, etc., “waiting,”) “till His enemies be made his footstool.” All commentators agree that this overthrow and subjection is still future, and the Scriptures teach in the plainest manner that it is connected with His Sec. Advent.

Both Father and Son conquer enemies

Obs. 5. The Sovereignty of the Father is the foundation, the security, that David’s Son shall obtain this Kingdom at the allotted time, and, therefore, this Sovereignty is also represented as giving up into the hands of this Son of Man all his enemies. Hence, in view of the Oneness of the Father and Son, one class of passages intimate that the enemies of Christ are given into His power by the Father, and yet when the work of subduing these enemies is specifically stated and in detail, it is one assigned to the Son (sustained by His relationship to the Father), because the Father commits all judgment and the Judgeship to Christ as the Son of Man, and Jesus, at His revelation, is described as coming in vengeance, etc. Therefore it becomes the student to allow both classes of passages their due position and weight in the order of procedure.

Subordinate to the Divine will of the Father

Obs. 6. The Kingdom being given by the Father to the Son of Man, we can, keeping this fact in view, appreciate the fact stated in 1 Cor. 15:27, 28, viz: “But when He saith, All things are put under Him, it is manifested that He is excepted, which did put all things under Him,” etc.

...

a Theocracy—in the very nature of the case, as seen in the form of the Kingdom, in its past history as given, and in the manner of its future restoration under David’s Son—must ever retain the position of being subordinate to the Divine Will of the Father.

Christ's current headship over the church is not his covenanted theocratic rule

Obs. 7

Exact time of giving the Kingdom to the Son of Man is not revealed

Obs. 8. The exact time when the Father will give this Kingdom to “the Son of Man” is not revealed.>

”the man”

Obs. 9. When this Kingdom is given by the Father then will be perfected the covenanted arrangement concerning “the Man” as indicated in 2 Sam. 7:19 and 1 Chron. 17:17 (comp, the Davidic covenant

under Prop. 49).

Therefore it follows, taking covenant promises for our guide, that this Plan respecting the Kingdom is made in virtue of the humanity of Christ, His relationship to Man in the Davidic line; and God the Father will not allow this Plan to fail, but will in due time exhibit His Theocratic rule in and through the Man ordained.

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 from His Divine nature, or from “piety,” “religion,” “God’s reign in the heart” etc.

Our argument all along involves this, for we have (1) the Kingdom promised to David’s Son; (2) this promise based on the foretold affirmations that this Son shall be spotless, without sin; and (3) the continued blessedness and perpetuity of the Kingdom asserted in view of the perfect character of this descendant of David. Numerous passages declare this; hence, when we come to the Apostles, they plainly inform us that His exaltation and reception of dominion is due to His obedience, sufferings, and death. Two passages alone clearly present this to us, viz.: Heb. 12:2; Phil. 2:8, 9. The latter part of the Proposition follows as a natural sequence.

Jesus life and death confirms His right and title

Obs. 1. The first clause of the Proposition is fully admitted by Commentators (as e.g. Barnes, etc.), and by Theologians (as e.g. Knapp, Ch. Theol., p. 351 and 355), as “acquired,” so that in the language of Knapp, “He received it (the government) from His Father as a reward for His sufferings, and for his faithful performance of the whole work, and discharge of all the offices entrusted to Him by God for the good of man.”

...

It is the distinctive Son of David to whom this Kingdom belongs by covenanted Divine right. He only confirms His right and title to it, as the Representative Ruler in such a Theocratic Kingdom, by the life and death which He manifested.

The Kingdom is not piety or reign in the heart

Obs. 2. Some of the most eminent writers and commentators not knowing how to escape the dilemmas incident to their theory of a present existing Kingdom of promise, gravely tell us that this Kingdom is “piety,” or “religion” or the most favorite phrase (as e.g. Dr. McCosh, and others), “God’s reign in the heart.”

...

why not then date the Kingdom from Adam down to the present, seeing that “piety” or “religion,” or “God’s reign in the heart,” has existed continuously?

...

Piety, religion, etc., are prerequisites to attain to this Kingdom, and are to exist in the Kingdom itself, but are far from constituting the Kingdom.

Some Jews had piety but no kingdom

Obs. 3. The tender of the Kingdom to the Jewish nation, its rejection, postponement, the peculiar style of preaching of the first preachers—all go to show that “piety,” etc. existed with a certain portion of the Jews, without the establishment of the Kingdom.

Example of wrong teaching

Obs. 4

Perfect adaptability for the Ruler position

Obs. 5. This evinces what the covenant, etc., demands, viz.: a Ruler, who is such in virtue also of His humanity; and includes, that this Ruler has shown what no other Theocratic Ruler can do, His perfect adaptability for the position, i.e. to carry out the Divine Will in government. Keeping in view the goal of Theocratic government and its requirements, we find in the honorable obedience of Christ the most ample and satisfactory assurance that in His occupancy of the Davidic throne and Kingdom, He will indeed be a truthful and stable Representative of God. Therefore Peter says, 1 Pet. 1:21, etc.

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.”

We have shown that Abraham is to inherit the promises in this Kingdom (Prop. 49, etc.), and that saints inherit with him (Prop. 62, 63, etc.). The time of inheriting the Kingdom is specified, in accordance with our argument, e. g., in Matt. 25:34. Therefore to make “piety,” etc., the kingdom is an incongruity. To say that the Patriarchs were in this Kingdom, before the Advent of “the Christ,” is a palpable absurdity; to infer that they and others are now in it, when it has not appeared in its covenanted form, and when it has been postponed to the Sec. Advent, is equally unworthy of credence.

Means to obtain the kingdom is different than the kingdom itself

Obs. 1. This is virtually to make “piety” inherit “piety.” This is a substitution of the means by which the Kingdom is obtained for the Kingdom itself.

Unjust reflections and comparisons

Obs. 2. With the idea that believers now enjoy the Kingdom in the present dispensation, the most unjust reflections and comparisons are instituted derogatory to the ancient worthies.

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.

This Proposition is thus presented to recall, at this point of our discussion, some conclusions previously arrived at. We have shown

1. (1) Prop. 57, how the kingdom was rejected,
 2. (2) Prop. 58, why it was postponed,
 3. (3) Prop. 59, that during this postponement a seed is raised up unto Abraham,
 4. (4) Prop. 63, that this seed, composing the elect nation, is the one to whom the Kingdom is given.
- Therefore, whenever the design of this dispensation is distinctively referred to, it is to save them that believe, to proclaim the terms of salvation by which, if observed, men may become inheritors of Christ’s Kingdom, to gather out such a body of elect ones.
- reformatted

Two mistakes not discussed in this proposition

Obs. 1. It is not necessary, under this heading, to notice two mistakes by which the affirmation of the Proposition is obscured by error, viz.: (1) the regarding this dispensation as the final one, and (2) the belief in the conversion of the world before the Sec. Advent. These will be made, hereafter, the subjects

of special remark (as e.g. the first, under Props. 140, 138, 139, 137, etc., and the second, under Props. 175, 121, 122, 152, 153, etc.).

Still future

Obs. 2. If our argument has any logical force, based on the plain grammatical sense of covenant, and prophecy, and fact,—if it has any Scriptural weight in insisting upon a restored Theocratic order under David's Son here on the earth where the previous Theocratic rule was inaugurated, —then the absence of such a Theocracy in the form covenanted, itself is sufficient to indicate that a dispensation or ordering under the personal reign of David's Son is still future, and that the Millennial glory in the blessedness of nations will only then be realized.

This recalls previous conclusions

Obs. 3. Our Proposition is, consequently, only formulating, or recalling, the conclusions arrived at under previous ones pertaining to the election. It has been shown

1. (1) that there is an elect-people, Prop. 24, etc.;
2. (2) this elect-people for a certain and fixed time, is discarded, Prop. 59, etc.;
3. (3) another elect-people is gathered out, Prop. 61, etc.;
4. (4) the former election, now held in abeyance, is fully restored, re-engrafted in order to fulfil the covenant, Prop. 66, etc.;
5. (5) hence the design of this dispensation, or “times of the Gentiles,” in which this continuation of elected ones, grafted in, is going on, is not to establish the Kingdom but to prepare the way for the final restoration of that Kingdom to the covenanted people, Prop. 65, etc.;
6. (6) and that it is by our identification with that people that we also inherit with them, Prop. 64, etc. In the very nature of the case, this dispensation, as its progressive work indicates, can do no more than prepare the heirs for the Kingdom.

This dispensation

Obs. 4. Our argument regards this dispensation

1. (1) as preparative to the Kingdom;
2. (2) as introduced, because of the fall of the Jewish nation, raise up a seed unto Abraham;
3. (3) as elective and not national in the sense that it gathers out of all nations a people for God;
4. (4) as extending to all nations in its offers of mercy, but resulting in no conversion of nations and of individuals only;
5. (5) as spiritual in its designs and operations, so that no introduction of an outward exhibition of God's Kingdom is to be expected in it;
6. (6) as one that will end in unbelief and Apostasy, just like previous dispensations, proving both the continued inherent depravity of man and the non-erection of the covenanted Kingdom;
7. (7) as one that is therefore, an extraordinary manifestation of Divine grace and forbearance in Him who knows the end from the beginning;
8. (8) as one connected with probation, trial, suffering, chastening, bereavement, etc., and to exalt which into the position of the Coming one (freed from these evils), is to do violence to the Word;
9. (9) as one which, in the establishment and perpetuation of the Christian Church, stands forth as a constant sign or witness that God's purposes do not fail;
10. (10) and hence, as a standing proof that, how ever long delayed, the oath-bound Davidic covenant will be most amply realized.

“Heirs with Abraham”

Obs. 5. The covenanted relationship is recalled by the phrase, “heirs with Abraham.”

...

How comes it then that all the promises and threatenings revolve around that Jewish race as a central pivot, which is still recognized in the N. Test, as indispensable, since into that race we must be grafted, and to inherit we must be adopted as Abraham's children? Why must we become Jews (i.e. of the seed of Abraham) in order to enter this Kingdom, if the promises are not given to that nation, and still

pertain to them?

...

The “hope of Israel” is our hope;

Noticing the design, defends

Obs. 6. Noticing the design of this dispensation and not overloading it with things that belong to a coming one, Christianity itself, as it exists, is susceptible of a more easy defence against the attacks of infidelity.

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

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

#toc

So important is this fact that before entering into a direct description of the relation that the church sustains to this dispensation and to the Kingdom, we take the liberty of referring the reader to what has been proven concerning this postponement, Props. 56-68. If our position is correct (and we deem it, as the early church did, impregnable) then it follows, as a matter of course, that many things now applied by divines to this dispensation have no relation whatever to it.

What dispensation intended?

Obs. 1. It is a rule, more frequently violated than observed, that for a correct understanding of Scripture we should pay attention to the particular dispensation to which portions of it are intended to apply.

...

The “dispensation of grace to the Gentiles” (Eph. 3:2) is fully and completely identified with “the dispensation of the fulness of times” (Eph. 1:10), and the result is an interpretation which mingles and interweaves that which God’s Purpose separates. The definite postponement of the Kingdom, once entertained, preserves us from this free and plastic moulding of Scripture to suit our own ideas of the fitness of things.

The church is not the kingdom

Obs. 2. Among the things which the postponement of the Kingdom effectually removes, is the prevailing opinion that the Church is the promised Kingdom of the Messiah.

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

the inference is drawn that the wider such a separation is made, the better for true religion. Everything distinctively Jewish is to be sacrificed, giving place to a substituted Gentileism. This is especially true of the leading doctrine of the Kingdom; the Jewish view is denounced, and a wide departure substituted as better adapted to the wisdom, standing, etc., of Gentiles. is preparatory, because its office is, under divine assistance, to gather out of the nations the elect, i.e. those who are grafted into the Jewish Commonwealth, who shall, by virtue of adoption as Abraham’s seed, be accounted heirs and inheritors of the Kingdom with Abraham. It is simply calling and preparing “the heirs of promise” the “heirs of that kingdom which God hath prepared for them that love Him.”

Variety of attempts to elevate the church to the kingdom

Obs. 1. Discarding the simple truth of the Proposition, eminent men of ability have arrayed themselves against each other, contending for some favorite church theory, manifesting an amazing variety of definitions, subtle divisions, imaginary distinctions, and irrelevant display of learning. This has resulted mainly from elevating the church into a Kingdom under the mistake that this dispensation being final, and the prophecies locating the Messiah's Kingdom here on earth, the church must of necessity be like predicted Kingdom.

The church is never directly called the kingdom in the scriptures

Obs. 2. If we are wrong in this, and other Propositions linked with it, it can be easily decided against us by producing a passage where the church is directly called a Kingdom. A due examination will reveal the fact that no such Scripture can be found.

The Origenistic interpretation, so destructive to early Millenarianism, appeared as the patron and champion of this inference, until under its widespread influence, the inference was changed into a supposed axiomatic truth. Being also in the line of ambition, etc., it was tenaciously held by all who were favorable to hierarchical tendencies, and any who rejected it as inference and assumption were regarded as heretics. Indeed even now, it is so deeply imbedded in religious belief and system, that to call it by its true name, a mere inference, is to excite prejudice, bitterness and wrath in the hearts of some who profess to love the truth for the truth's sake.

Obs. 2

Proof that the church is the kingdom will resolve the issue

Obs. 3. We are not surprised that the result just mentioned should follow, for if it can be shown that the covenanted Kingdom is something different from the church; that the Kingdom is held in postponement until a certain predetermined number of elect are gathered; that the church is appointed to gather and cherish these elect, and hence is preparatory in its action, then this view of the Kingdom, showing that the church's relation to this Kingdom is a subordinate and. preparatory one, prepares us to appreciate the claims of Popery, Puseyism, hierarchical tendencies, nationalizing churches, and a host of similar exclusive demands put on faith and practice, all of which are founded on the assumption that the church is not preparatory to the predicted Kingdom, but is in truth the covenanted Kingdom itself Our doctrine is too humiliating for such, and therefore fails of acceptance.

Wrong view leads to published antagonistic notions

Obs. 4. As stated, it is owing to the view taken of this Kingdom, that such widely antagonistic notions are published respecting the church.

A battlefield

Obs. 5. The Romanist and the Protestant have made the question of the church a battle-field, in which many a past strife is noted by history.

Seeking exact agreement in church govt.

Obs. 6. Many, impelled by the idea that if the church is a Kingdom there ought, of necessity, to be a unity, have sought for this in various ways—in an outward union of believers, in an exact agreement of doctrine, in some form of church government, etc.

EKKLESIA - designedly chosen word

Obs. 7. It is our deep conviction that the word ekklesia, translated church, was designedly chosen to express what the church really means.

Let the reader notice how we have shown that to raise up a seed unto Abraham certain elect, those of like faith unto Abraham, are chosen out of the nations. The word therefore, ek, out of, and kaleo, I call, denotes to call out of, and hence means precisely what the Apostles in Council, Acts 15:14, denominated

its object to be, viz.: to call out from among the nations a people, etc.
Obs. 7

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

Christ, now, in virtue of His divine nature, has absolute control over all nations, over the church, etc., but He only exerts that Sovereignty (Props. 79 and so) as God in Providence, etc., not as the Son of Man (e.g. Props. 81-83), David's Son, in His human nature.

...

This Rulership now belongs to David's Son, is His both by right of covenanted birth and obedience, but is not yet realized and will not be until the establishment of the Kingdom.

...

He reigns not merely as the Son of God, but really and truly as the Son of Man.

Proper idea

This gives us then the proper idea of Christ's relationship to the church. As Divine, One with the Father, the church is under His care and protection; as Son of Man He sustains a Headship over the church; as the future revealed King, His interest in the church is deep and abiding.

Obs. 1

Not all authority exercised now

Obs. 2. To avoid misconception, and the charge of lowering Christ's dignity or position, it may be in place to repeat that we most cordially receive and hold to what is said concerning Christ in Eph. 1:20-23, and other passages. But with the aid of a comparison of Scripture, we avoid the conclusion that many arrive at, as e.g. in Eph. 1:20-23, that the authority vested in Him is now in all respects exercised.

Headship refers to head of rulers

Obs. 3. The Headship of Christ over the church refers not so much, as is supposed, to Rulership over the church as to His being the Chief or Head of Rulers, i.e. that the church is in come peculiar and distinctive manner associated with Him. What this is, will appear under the Props. (154 and 156) relating to the reign and priesthood of the saints. Christ Himself intimates this distinction when He calls faithful believers "brethren" and not "servants." The church is represented as Christ's body, simply because that body are "co-heirs," joint inheritors with Him in the Kingdom, and therefore they are purposely never called "the subjects of the Kingdom"—a phrase coined by man and contradictory to both the honor and position of the body, which takes a much higher rank. It is inconsistent, to say the least, to call "inheritors" of a Kingdom, the subjects of it.

Jesus is called, and by right, and in the covenanted manner, is, "the King of the Jews," "King of Nations" "King of the World" but is never called "the King of the Church."

Obs. 3

The saints, elected to be associated with Christ in Rulership, are indeed subordinated to Christ. He is the Head, the Chief, and they being also kings with Him, it is rightfully His title to be styled "King of Kings" seeing that the latter are inferior to Him, but while subordinate, their rank, etc., elevates them as brethren and joint rulers above that of mere subjects in the ordinary use of the Word. They are truly subjects in one sense only, viz.: in the one given, e.g. 1 Cor, 11:3.

Obs. 3

The "day of the Lord"

Obs. 4. The Kingship of Jesus Christ, as David's Son, the Theocratic Ruler, is to be manifested in a period of time, called by way of pre-eminence "the day of the Lord" "the day of Jesus Christ, etc.

...

The covenant promises, if actually fulfilled, require this; and hence until their realization, the church occupies the position of waiting (e.g. 1 Pet. 1:7, 13) for this Revelation of Jesus as King. During this expectation all things are working in behalf of the election, the contemplated gathering, the manifestation of the sons of God. The Head is preparing the members, by the bestowal of blessed privileges, sacred ordinances, rich experience, and His own ever-abiding Presence, for the coming exaltation of the kingdom. Communion with Christ and with each other necessitates a churchly arrangement, so that the requisite elect may be taken out from among the nations to place the future Theocratic Kingdom on an immovable basis.

All things will be subject to Him

Obs. 5. In this postponement of the Kingdom, specifically promised to the Son of Man, we do not, by any means, detract from that power which is given to Jesus, or deny that to His will all things are subject.

Making church equal kingdom leads to bad conclusions

Obs. 6. Overlooking the design of the establishment of the Christian Church, viz.: to raise up a seed unto Abraham by gathering out of the nations a people for His name, until the throne and Kingdom, now desolate, shall be restored to its covenanted position, has led to some remarkable features in philosophizing.

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

There is only one kingdom, Prop. 35, etc. Saints who become the seed of Abraham, are to receive, inherit this kingdom of promise, 1 Thess. 2:12; 2 Thess. 1:5; 2 Pet. 1:11; Matt. 25:34, etc. The Kingdom preached by the Baptist, Jesus, and the disciples continues to be proclaimed, Acts 8:12; 14:22; 20:25; 28:31, etc., and believers become “heirs” of it, Jam. 2:5. The wicked shall not inherit it, 1 Cor. 6:9. The apostles represent themselves and co-laborers as working for it still future, Col. 4:11; 2 Thess. 1:5; 2 Tim. 4:18; Heb. 12:28, etc.

The kingdom is future

Obs. 1. This Proposition is only intended to specify one of the results arising from preceding Propositions; and it is decidedly corroborative of our argument that the Scriptures employ language to indicate the futurity of the kingdom.

If the church is the Kingdom, and believers are now in it, why designate them “heirs” etc., of a Kingdom?

If believers already by entering the church, enter into the promised Kingdom of God, and if this Kingdom is merged into a future one, it would be somewhat inconsistent to urge them to strive for that which they already possess; or, at least, the language ought to be so changed that they are urged to retain their hold upon a present Kingdom lest they forfeit the future prolonged one.

Wrong conclusions

Obs. 2. Making the church the promised Kingdom, and believers in the enjoyment of it, has logically led some of our opponents (not all, for many recoil from it in view both of experience and the sad history of the church), to proclaim, that the promises relating to the reign of the saints are now also fulfilling.

Only for believers

Obs. 3. Only believers are promised this Kingdom. Faith and its fruits are essential to its inheritance. This is pointedly declared in Scripture, as e.g. Gal. 5:21; Eph. 5:5, etc.

The church leads to the kingdom

Obs. 4. In Matt. 16:18, 19 Jesus seems to distinguish between the church and the Kingdom by placing the Kingdom of heaven in opposition to it, enforcing the idea that the church leads to, or is appointed as a means to attain unto, the Kingdom.

Confirming passage - Matt. 8:11-12

Obs. 5. The passage Matt. 8:11, 12, when “many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of heaven but the children of the Kingdom shall be cast out” etc., not only confirms (1) the Proposition; (2) the election of the Jewish nation; (3) the offer of the Kingdom to the covenanted people, but it also establishes (4) the fact, that the church is not the Kingdom here mentioned, seeing that this Kingdom is related in the covenanted manner with Abraham, Isaac and Jacob. Hence commentators generally apply this Kingdom either to the third heaven or to the one still future.

Possession in anticipation and expectation

Obs. 6. Flesh and blood cannot inherit (i.e. to become a ruler in it) this Kingdom, 1 Cor. 15:50. Just as it is with the Head, the Mighty One, that the covenant and promises demanded an immortal Ruler, so it is with His members, the body. As King He is to be manifested in His glorified form—a David’s Son possessing all that is requisite to fulfil the Word; so also the saints, as co-heirs, kings and priests must be in their glorified condition before they receive the Kingdom. Hence, while in the church, in flesh and blood, they only await the promises—hope and pray for their realization. The church, then, instead of possessing a Kingdom, as actually existing according to promise, only possesses it in anticipation, in looking for and expecting its arrival.

No prophecy of an inter-advent kingdom

Obs. 7. Prophecy does not predict a Kingdom to exist between the First and Second Advents of Christ as a prelude to the Kingdom of the Eternal Ages. To make out such a prediction, Prophecy must be wrested from its connection, or else it must be spiritualized to make it sufficiently accommodating.

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

Whatever churchly or religious organization existed among the Jews after the overthrow of the Kingdom, they themselves, as we have shown, did not regard the Kingdom of God as existing just prior to the First Advent.

Jews did not realize they were living in the kingdom

Obs. 1. This Proposition in this form is the more necessary, since many writers spiritualizing this reign into “God’s reign in the heart,” “piety,” etc., endeavor to make out that the Kingdom was actually realized without the cognizance of the Jews, and in opposition to the first preaching.

Kingdom is not a continuation of the Jewish Church

Obs. 2. This Proposition is yielded to us by many of our opponents, some already quoted, who make the Christian Church something new, and hence a Kingdom in a form in which it did not previously exist, although a continuation of the Jewish Church.

Contradictory statements

Obs. 3. We find on this point the most contradictory statements.

Pious Jews at first advent were not in the kingdom

Obs. 4. Any definition of the Kingdom under Christ, which affirms nothing more than was experienced by the pious Jews at the First Advent, is most certainly defective.

Church before Theocracy was not the prophesied kingdom

Obs. 5. The reader's attention is recalled to our argument which clearly shows, under Propositions pertaining to the covenants, etc., that the Church itself as it existed before the formation of the Theocracy was no Kingdom here on earth; that such a Kingdom was first presented when the Theocratic form of government was instituted, God Himself condescending to act in the capacity of an earthly Ruler over the nation, and State and Church were firmly united in mutual support.

The church always existed but it is not the kingdom

Obs. 6. It is right, therefore, to say, that the Church has always existed and even, as some do, to declare, that the Christian is a continuation of the previous Church in another form and with added privileges; but it wrong to assert that the Church, without the previously ordained Theocratic order in actual union with it, is the Kingdom of God in the sense given by covenant and Prophets.

Example

Obs. 7. To illustrate how the Jewish Church is elevated, in a circumlocutory way, to the position of a Kingdom, we select an example.

Another example

Obs. 8

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

Having met with the phrase “Gospel Kingdom” in writings, and having heard it from the pulpit, this favorite expression of some may require a few remarks. By the phrase is evidently meant either this dispensation or the church or religion, or the proclamation of the gospel. It is a phrase of human coinage, nowhere found in the Bible, and is incorrect when applied to the present time. The gospel is good news, glad tidings concerning the Kingdom. Hence the phrase is never found in the writings of careful authors.

“Gospel of the kingdom” not “Gospel kingdom”

Obs. 1. It is strongly corroborative that the language of the Bible falls in so accurately with our line of argument. We read of “the Gospel of the Kingdom,” seeing that the Gospel itself has no power to produce the Kingdom, but is simply preliminary to it, designed to call the elect, who become “heirs” of the Kingdom.

Kingdom was taken from Jews but retained the gospel

Obs. 2. Aside from other considerations, we have shown (Prop. 59, Obs. 5), that the Kingdom was tendered to the Jews but owing to their sinfulness was to be taken from them (i.e. could not inherit or receive it), and was to be given to another chosen, gathered people. The Kingdom was taken from the Jewish nation, but the nation, as all admit, retained the Gospel—the privileges of this dispensation, of the church, of religion, in brief, of all that pertains to the Gospel. It follows, therefore, as a national sequence that if the Kingdom was taken from them, that Kingdom did not consist in “the Gospel Kingdom,” whatever meaning may be attached to it, for to this, if it denotes the present dispensation of the Gospel, the nation was made first accessible, the preaching of the Gospel commencing at Jerusalem.

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

What is the church?

Obs. 1. The Christian Church is an association of believers in Christ, who, led by the same consciousness of God, truth and spirit, accept of the terms of salvation, repentance and faith, and continue in the use of the means of grace appointed by the Redeemer. It is an association exclusively for religious purposes, separate and distinct from civil or secular interests.

Why Church formed?

It (the church) was formed solely on account of the rejection of the Kingdom by the Jews, in order that through it a body of believers might be raised, through whom finally, when all gathered, the Kingdom might be reorganized in the most effective and triumphant manner.

Obs. 1

Early church did not believe they were the kingdom

Obs. 2. The first churches and the apostolic Fathers and their immediate successors, as already shown had no conception of the Church being the promised Kingdom of the Covenant and Prophets. They looked and prayed for its speedy coming at the Second Advent. Origen was the first one who made the Church the mystic Kingdom of God

Reasons why church is not the kingdom

1. (1) The announcements of the Kingdom with which the New Test, begins is opposed to it, Prop. 19;
2. (2) the expectations of the pious Jews, Props. 20, 47, 40, 41, and 43;
3. (3) the condition of the Church does not accord with predictions of the Prophets respecting the Kingdom, Prop. 21;
4. (4) the Church does not correspond with the preaching of John, Jesus and the disciples, Props. 22, 23, 38, 39, 54, 42, 44;
5. (5) the Church is not like the Kingdom of God once established, lacking the Theocratic arrangement once instituted, Props. 25, 27, 28, 29;
6. (6) the Church is not like the Kingdom once established, overthrown and promised a restoration, Props. 31, 32, 33;
7. (7) the Church is not the Kingdom, otherwise the disciples were ignorant of what they preached, Prop. 43;
8. (8) that the Church is the promised Kingdom is opposed by the covenants, Props. 46, 47, 48, 49, 50, 52;
9. (9) the preaching of the Kingdom as nigh and then its postponement is against making the Church a Kingdom, Props. 55, 56, 57, 58, 59, 60, 61, 62, etc.;
10. (10) the preaching of the apostles after Christ's death confirms our doctrine, Props. 70, 71, 72, 73, etc.;
11. (11) the Church was not taken from the Jews but the Kingdom was, Prop, preceding, etc.;
12. (12) the Church is not the Kingdom because it will not be given until the elect are gathered, Props. 62, 63, 65, 68, etc.;
13. (13) The Second Advent is the period when the Kingdom is established, Prop. 51, 52.

Obs. 3

Continuous kingdom view

Obs. 4. Some occupying higher ground, take the view that the Kingdom of God existed continuously before and in the Christian Church, asserting that the form of the Theocracy was changeable and temporary (so Kurtz, His. of the Old Covenant, p. no), but that the essence was retained and transferred to the Christian Church, thus forming an unbroken Kingdom of God.

The present used as the future

Obs. 6. A main leading feature in this effort to make out of the Church the predicted Kingdom of the Messiah; is found in applying to the present, things relating to the Church which are spoken of as prospectively (the present used as the future, Prop. 65, Obs. 9), as e.g. Heb. 12:22, 23.

Mis-appropriated promises

many promises, that are only to be realized in the future Kingdom, are seized and appropriated to the Church; and this is not only done by the Popes quoting and applying to themselves, as earthly Heads of the Church, Millennial predictions, but by Protestants in their laudation of Churches.

Mis-used names

It is notorious that the names Israel, Judah, and Jerusalem are regarded by a host of writers as synonymous with the Church, without any regard to the connection of the prophecy that the same Israel, Judah and Jerusalem acted and overthrown for its sinfulness, is to be restored to favor, and is thus meant.

Favorite passage used

Isa. 9:6, 7 is the favorite passage with them in making the Church the Kingdom of the Messiah.

Church is a state of probation

Obs. 9. The church, as we have shown, being designed to gather out and raise up those who should be rulers in, inheritors of the Kingdom, it is necessary for them to possess certain qualifications. Those just mentioned are specified, and therefore true believers, instead of being in the Kingdom, are represented as being in a state of probation, of trial and testing. The very nature of probation is opposed to the idea of the Kingdom as given by the Prophets, and hence in the Epistles believers are exhorted to hold fast to faith and obedience that they might attain unto the Kingdom, 1 Pet. 1:7; 2 Thess. 1:5-11, etc.

The Church is struggling and suffering

Obs. 10. The church, instead of being represented as a Kingdom, is held up to us as a struggling, suffering people, Col. 1:24; 2 Tim. 1:8; 2 Cor. 1:5; 2 Thess. 1:4; 2 Pet. 4:12,13, etc.

Missing modern phrases

Obs. 11. Those modern phrases of ministers and people, "of extending, enlarging, building up, etc., Christ's Kingdom" are not to be found in the New Test. They are the result of viewing the church as the Kingdom. The absence of such phraseology and eulogies of the church derived from Millennial descriptions must also have some weight with the student.

Church did not begin in period of suffering

Obs. 12. The church is not this Kingdom of prophecy, because the establishment of the church does not meet the conditions of the prophecy respecting the period of suffering, etc., preceding the Kingdom.

No agreement on when the Church-Kingdom began

Obs. 14. Those who believe that the church is the Kingdom, differ widely among themselves as to when it was established and in what it consists.

Bad hermeneutics

Obs. 15. Making the church the Kingdom of God is a plain violation of some important rules of interpretation.

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

Spiritualizing and mystical influence

Obs. 1. This doctrine, noticed by, and influencing the faith and hope of the Primitive Church, is now, under spiritualizing and mystical ascendancy, passed by

One of the most radical defects in modern theology

One of the most radical defects in modern theology is found on this point, and, so long as persevered in, certain avenues of knowledge are closed; mystical interpretation; vain attempts to conciliate the Divine utterances with prevailing theories of church and state; labored, unavailing efforts to trace a methodical progress in the teaching of the Saviour and disciples; spiritualistic applications which effectually degrade the ancient faith of the church; the overshadowing and ignoring of highly important truth—these and other evils attend such a position.

Obs. 2

Key to unlocking many scriptures

Obs. 3. The rejection of the postponement of the Kingdom, is a rejection of the only key that can unlock the singular and otherwise mysterious sayings of Jesus. The consistency of the Divine narration of Christ's life, and of the faith and conduct of His disciples before and after His death, is alone preserved by its adoption.

Powerful influence for three centuries

the idea of the postponement of the Kingdom had a most powerful influence, for at least three centuries, in moulding the doctrinal views of the church.

Obs. 4

Could not come unless Jesus went away

could not come unless Jesus went away. This was necessary, because the sinfulness of the nation had postponed the predicted promised Coming of the Spirit with the Kingdom (comp. Prop. 170),

Obs. 5

Jews held to no kingdom established yet

The Jews, abiding by the plain statements of the Old Test., survey the various prevailing theories, advanced respecting a present existing Messianic Kingdom, and finding them one and all antagonistic to the covenanted and predicted promises, reject Christianity itself,—as if this humanly interpolated view was a part of Christianity (which it was not for the first three centuries). Compare Prop. 193.

Obs. 6

Pervading influence of Church-Kingdom theories

Obs. 8. The most amiable piety, as well as the grossest unbelief, is alike arrayed against an acknowledgment of this postponement, owing to the pervading influence of the church-Kingdom theories.

Must include the OT prophets

To fully know what His mission was, and how it will be eventually realized, we must refer not merely to His life, to the preaching and testimony of His disciples, but also to what the Prophets have written, ever

remembering that the covenants form the basis of all pertaining to the Kingdom. From these united, the doctrine of the Kingdom can be clearly adduced.

Obs. 10

David covenant remains unfulfilled

Obs. 11. By this postponement the special Davidic covenant remains unfulfilled (excepting that David's Son and Lord is born, and qualified for the immortal reign), and "the tabernacle of David" continues "fallen down" and "in ruins"—"The house" remains "desolate."

Evidence of the postponement

Obs. 12. The evidence in behalf of this postponement has already been given (e.g. Prop 58, 65, 66, 67, 70, etc.),

Postponement announced in Isa. 49

Obs. 13. To Millenarians it may be observed, that a remarkable announcement of the postponement of this Kingdom, its ultimate establishment in the restoration of the tribes of Israel with the glory that shall follow, is found in Isa. 49:1-23 (Comp. Alexander's version), in Micah 5:2, 3, 4 ("give them up until" etc.), in Zech. 13:7-9, etc.

Very large Judaistic element yet to be fulfilled

Obs. 16. The postponement indicates that a very large Judaistic element remains yet to be realized in fulfilment.

Attempt to disunify the Gospels

Obs. 17. This view also shows how ungrounded is the insidious (and to the philosophic mind, fascinating) theory, so prevalent, of distinguishing between the Gospels, making them different types or stages of expression. The simple fact is (comp. Prop. 9 and 10), that the Gospels are a unit in representing the leading subject of the Kingdom and of the King, and all of them have the same Jewish covenanted position presented.

Effects of unbelief

Obs. 18. Unbelief,—rejecting the Messianic position, its rejection by the nation and the resultant postponement,—endeavors to deteriorate the actions of Jesus by ascribing to mere human passion what evidently was caused by the legitimacy of His station and His treatment by the nation.

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

Examples disprove synonymous

Obs. 1

Take every place where the word church occurs, and either in the passage itself, or in the context, or by a parallel passage, the notion of believers in their associated capacity is understood. But let us take the word kingdom and substitute for it that of church, and the result is seen e.g. in Mark 11:10; Luke 12:32; 22:29; 21:43; Mark 9:47; Acts 14:22, etc.

Comparing definitions fails synonymity

Obs. 2

Substitutions are unwarranted and dangerous

Obs. 3. Such substitutions are unwarranted and dangerous, although presented by most able men.

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

Having alluded to this, it may be well to particularize. The Kingdom, as promised from the details of prophecy, is to exhibit a visible outward unity. So much is this admitted by our opponents, that they are seeking for and advocating such a unity. The feeling is almost universal that prediction demands it; and hence all, not finding it yet existing, anticipate it in the future. Isaiah, chs. 60, 61, 62, 65, etc., are conclusive. But, on the other hand, such a state or condition has never been realized in the church after eighteen hundred years of trial, and therefore we conclude that the church, not exhibiting the characteristics predicted of the Kingdom and connected with its establishment, is something different from that Kingdom.

Schism's foretold

Obs. 1. Let the unbiassed student contemplate how schisms, etc., are foretold in the church (Acts 20:29, 30; 1 Cor. 11:19; 2 Tim. 4:3, 4; Rom. 16:17, etc.); how it was organized amidst dissensions and antagonism even among its leaders (on the subject of circumcision and observance of the law); now it affected compromises concerning the law and the ritual; how it arose without a direct verbal abrogation of Mosaic institutions, so that some followed the latter and others annoyed the Gentiles who refused the same. Christ Himself, Paul tells us, was preached a contention. These and other marks of weakness, infirmity, etc., certainly prevent us from accepting the church as the predicted Kingdom, seeing that the latter is to come in a very different manner. Its beginning (i.e. church's) is not that assigned by the Prophets to the Kingdom of promise.

Church history shows conflicting elements

Obs. 2. The progress of the church teaches the same. Surely a Kingdom established by Jesus in fulfilment of the prophecies could not possibly have the conflicting elements that the church has so lavishly shown.

The Church has still been doing its mission

Obs. 3. These differences, division into sects, etc. are not given under the impression that the church has not, in a measure, carried on the design intended by its organization.

...

These evils may to some extent have retarded and hindered the work, but still it has been going on toward completion.

...

But to convert this design into the Kingdom itself requires an imagination and a faith strong enough to plant—against the direct testimony of holy men of old—these evils, these conflicting elements into the Kingdom of the Son of Man.

"Them that believe" are found in all denominations

Obs. 4. This leads to a brief consideration of the unity of the church.

...

To carry out the design of the church does not necessarily require unity; unity indeed would facilitate its execution, and for various reasons it is desirable, and hence is enjoined, but really is not essential, as the history of the church conclusively proves. "Them that believe" are found in all denominations;

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

Taking the prophetic record, which gives the Messianic Kingdom a uniform government with a uniform faith, it is impossible to accept of the church, with its diversified forms of government, as an intended exhibit of the Kingdom.

Church not founded with fixed form of government

Obs. 1. While men differ in their interpretation of the church, yet it is generally admitted, excepting by the Roman Catholics and a High-Church party, that Christ did not found His church with an accurately affined and fixed form of government for its associated capacity, but left the forms it should assume in society, and among nations, to the development made by Providence and human agency.

...

The very design of the church does not require such a government, it being fully met by the simple organization, few rites, sacraments, worship, and rules which are given.

Many shapes and sizes of current church government

Obs. 2

Obs. 2. Some hold that by virtue of the church being a Kingdom, Christ rules over it by a vicegerent (i.e. the Pope); others, by a divinely appointed and regularly descended Episcopacy; some, by the rules of the State, forming State religions; others, by the ministry and officers of the congregation; some, by individual congregations who in the aggregate form the Kingdom; others, by General Councils, Conferences, Assemblies, or Synods; and others, by the associated union of the civil power with the church either as primary or subordinate. There is a variety to suit all inclinations.

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

This has already been distinctly shown under Props. 69-75, but some additional remarks to enforce the same can be readily given.

No passage found

Obs. 1. If the church is the predicted Kingdom of God, we certainly ought to find some direct passage teaching this, either in the writings of the Apostles or their immediate successors. But such an one cannot be found.

...

A whole nation under a mistake respecting the Messiah's Kingdom which the Apostles were specially commissioned to preach; and yet an error so fundamental is not directly corrected, but must be inferred or implied! Is it reasonable or credible? The truth is, that no such repudiation of error was needed.

Expected Nearness of the Advent

Obs. 2. At the risk of repetition, it may again be said, that the declarations of the Apostles concerning the nearness of the Advent (Prop. 74) prevented them from entertaining the view that the church is the promised Kingdom of Christ.

Paul's Message to the Thessalonians

Obs. 3. The strongest possible argument that the Apostle Paul could have used to convince the Thessalonians that they were mistaken as to the imminency of the Advent, would have been the modern one concerning the church, i.e. that Christ's Kingdom was established in the church, and that according to Daniel and the prophets a long career of honor and dominion was before it, for it would be folly

to suppose that a Kingdom just newly set up should so speedily come to an end without fulfilling the prophecies. Let the student reflect on the situation, on the abundant predictions concerning the Kingdom, and then let him consider that if the church was really intended to meet the prophecies of the Kingdom, surely such an appeal, so simple, consistent, and convincing, would have been spoken. Inspiration, however, to be consonant with itself, could not thus give it. Instead of designating the church a Kingdom they (the Apostles) teach that it is a probationary and preparatory stage to the Kingdom.

Example of a bad philosophy

Obs. 4

Saint's after death do not go into the third heaven

So little, indeed, did the first Christians hold the notion that the church is the Kingdom, that they refused even to allow the saints after death to have ascended into the third heaven (see Brooks' *El. Proph. Inter.*, Bickersteth's *Guide*, etc.), and be in the enjoyment of it, placing them in an intermediate state, awaiting in Hades the coming of the Kingdom (so, e.g., Justin Martyr explicitly declares).
p. 643 Vol. 1 Prop 98 Obs 5

"Thy Kingdom come"

Let the reader *refer* e.g. to Prop. 93, Obs. 10, and observe how Tertullian explains the Lord's Prayer. "Thy Kingdom come" cannot be prayed for by those who already possess it.
p. 643 Vol. 1 Prop 98 Obs 5 Note

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

In the first centuries Millenarianism was prevalent and generally held, Props. 72-76. It was entertained *in the form* that we now advocate, and, in the very nature of the case, *could not* receive the opinion stated in the Proposition. The Fathers all looked and longed for a speedy appearance of the Kingdom under the personal reign of Jesus. The opposers of Chiliasm in the third century first gave a different interpretation to the church, by which it was transformed into the Kingdom of Christ.
p. 644 Vol. 1 Prop 99

Origen's novel view

Obs. 1. The opposers mentioned designed such an exchange to offset the idea of a coming Kingdom of Christ here on earth. If they could point to an already existing Kingdom over which Christ then reigned as predicted, it would go far to demolish *the Chiliastic doctrine* of the future Kingdom. The Origenistic interpretation was admirably adapted to bring about so desirable a substitution, and through its flexible and mystical manipulations the work was accomplished. Origen was about, if not, the first one who introduced "the novelty."
p. 644 Vol. 1 Prop 99 Obs. 1

Origen's undecided views

Obs. 2. In justice, however, to Origen himself, we must add, that while paving the way for others, and expressing himself somewhat like many moderns, yet even he frequently writes guardedly, perhaps undecidedly. Thus e.g. in his "*De Principiis*" when making a Kingdom to exist here on earth in the church, he speaks of the church (B. 1, ch. 6) "*which is the form of that Kingdom which is to come*" and (in B. 3, ch. 6), he goes on to show that "*the form*" of a Kingdom does not include the reign of Christ, but only that of Christ's agents, for speaking of "the consummation and restoration of all things" when "those better institutions" will be introduced, he adds: "For, *after* his Agents and servants, the

Lord Christ, who is King of all, will *himself assume* the Kingdom.” As we cannot tell whether Rufinus added to this or not, we are content to receive it as also Origenistic, and proof that he himself could not entirely rid himself of *the early* church doctrine of a Kingdom still future belonging pre-eminently to Jesus Christ.

p. 644 Vol. 1 Prop 99 Obs. 2

Nominal Christianity

Obs. 3. After the Roman Empire nominally became Christian, then, indeed, a host of writers sprang up, who lavished the Kingdom upon the church with so liberal a hand, that the union of state and church under Constantine and his successors was pronounced to be not only the Kingdom of Christ, but the Kingdom in Millennial bloom, even to a New Jerusalem condition. (See Eusebius and Jerome.)

The withering touch of depravity

Obs. 4. The history of the doctrine of the church should not influence any one to reject the truth itself. The Scriptures, in the cautions and warnings given, teach us to anticipate the result witnessed. No doctrine of the Bible, however important, but has been perverted and abused by men, and has been allied with error and even extravagance. The doctrine of the Kingdom has not escaped the withering touch of depravity;

Infidel writers

Obs. 5. With infidel writers no view of the church is satisfactory.

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

The covenant forbids the idea to be entertained, for the Davidic covenant and the promises based on it, as we have shown, remain ‘unfulfilled, unrealized in the church. This Proposition is advanced in this form only to direct attention to the fact, that many writers affirm that the visible church itself is the kingdom. The arguments already advanced refute this notion, but leaving these to speak for themselves, we give some additional observations.

Admitted by opponents

Obs. 2. The reader will notice, that the visibility of the Kingdom in the church is a matter fully admitted by a host of our opponents.

Kingdoms often formed by writers

A Kingdom is often formed (as e.g. Olshausen, Com., vol. 2, p. 172) at the will of the writer to suit the occasion.

Obs. 3

Confusion

Obs. 4. A number of authors, who declare that “the church on the earth, or the body of the faithful, is a true and visible representation of Christ’s Kingdom, the Kingdom of Grace, the mediatorial Kingdom,” also say, “the Patriarchal Church, the Jewish Church, and the Christian Church are but different names for the same church—they are all the Church of Christ.”

Progress of human race does not become the kingdom

Thus deep thinkers have of their own accord adopted the early church view, that the present state of the church is only provisional, but they certainly mistake when they (i.e. some of them) attribute the

ultimate result, i.e. the development into a visible Kingdom such as prophecy demands, to the progress of the human race through religious, moral, mental, social, scientific, etc., influences, instead of, where prophecy places it, to the personal intervention and power of Christ.
Obs. 5

Guardians of Christianity

Obs. 6. The unsatisfactory correspondence of the present condition of the church with the condition of the Kingdom of God as delineated by prophecy, has led sincere and ardent Christians, with most honorable motives, to agitate and press for constitutional amendments, by which states and nations, civil governments, are to become identified with the church as a sort of allies or guardians of Christianity. This is done under the supposition that in this way the Kingdom of Christ will be established and extended to meet the requirements of prophecy; and much laudation is expended in this direction.

Let us be content with our “stranger and pilgrim” allotted condition until the time comes when God and His Son shall unite church and state, not under rulers liable to corruption, etc., but under tried and immortal ones.

Obs. 6

Some hold to church above state

Obs. 7. Many of the last class also profess to guard their view against some objections by upholding the unchanged condition and supremacy of the church, making the state a very subordinate part in the future programme.

Unanswered question: Is the church the kingdom of God?

Obs. 8. It is a truth, that a vast number of works are published in the interest of controversy and of doctrine respecting the church, in which the most important of all the questions concerning the church is either taken for granted or else entirely ignored. The leading, fundamental question, whether the church is truly the covenanted Kingdom of God, is, in many instances, entirely untouched.

Idea of superiority and supremacy over others

Obs. 9. Just in proportion as the notion that the visible church is the Kingdom of God is entertained and extended, in the same proportion will there also be an extravagant idea of superiority and supremacy over others.

Conducive to infidelity

Obs. 10. This claim of making the visible church the Kingdom of God has been conducive to infidelity.

Kingdom not affected by anti-christ

Obs. 11. The simple predicted facts, that the visible church is to *be overcome* by the Antichrist (comp. Props. 123, 162, 160, 161, etc.), and that the church *is saved by the personal Advent* of Jesus when under the most terrible of persecutions in the future—are sufficient in themselves to show that the nature of a Kingdom, as covenanted and predicted, does not appertain to the church. For, when the Kingdom is once established, all prophecy declares that, instead of being overwhelmed by its foes, it obtains dominion over the nations and ever afterward retains the same. No Antichrist can then give the option of worship or death.

p. 654 Vol. 1 Prop 100 Obs. 11

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

A new teaching since the reformation

This division of the church into the visible and invisible is of comparative recent origin. Dr. Knapp (Ch. Theol., p. 471) traces the use of these terms, saying: "These are, indeed, new, and bare come into use since the Reformation."

p. 655 Vol. 1 Prop 101 Obs. 1

Unknown to the early church

The doctrine that the invisible church is the Kingdom of God was unknown to the early church.

p. 658 Vol. 1 Prop 101 Obs. 3

Inconsistent sophistry

Obs. 4. It is remarkable to notice how, in the advocacy of the invisible church as a Kingdom, its advocates involve themselves in a sophistry in-consistent with their own development theory of a growth of this invisible Kingdom until finally at some time in the future it shall become visible as a world dominion, etc.

Misinterpretation of some passages

Obs. 5. This adhesion to an invisible Kingdom is based on the supposed ground, that according to some passages we are taught that Christ will not have an earthly Kingdom.

...

every reader can for himself see the utter antagonism of their spiritual theories by comparing their utterances on the texts "my Kingdom is not of this world" (John 18:36), "the Kingdom of God is within you" (Luke 17:21), with those derived from Dan. 2:34, 35, 44, 45; Dan. 7:14, 27, and Heb. 11:15.

Example of vagueness

Obs. 6

Some unbelievers hold to this

Obs. 7. It is certainly curious to notice how even unbelievers avail themselves of this invisible Kingdom theory.

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

Combination of visible and invisible church is not the kingdom

Having shown that neither one nor the other is the predicted Kingdom, it follows, from the reasons given, that a combination of both cannot transform them into such a Kingdom.

Obs. 1

Papacy claims church is the Kingdom

Obs. 2. It is not surprising that the Papacy should so tenaciously hold to the doctrine that the church is the Kingdom,

The church idea does fit the kingdom description

Obs. 3. The very idea of the Christian Church, as given by these same writers, forbids the notion of a Kingdom,

...

Since, then, no such union as precedent makes necessary to God's idea of the Kingdom, called and appropriated as His, is to be found in those definitions, or in the church itself as organized by the Apostles, we ask, Is it proper to give it this designation?

Condition of the church and kingdom do not match

Obs. 4. If the church is the Kingdom of God, then the student, if candid, and allowing the prophecies their plain grammatical sense, must see that the condition of the one is not like the predicted condition of the other.

Method of interpretation will affect your view

Obs. 5. The question back of that of the Kingdom itself, which must be decided, is that referring to the literal, grammatical sense of the Word, Prop. 4.

Mixed interpretation, confusion is the growth of centuries

Obs. 6. Take any history of dogmas, and if impartial, it will enable us readily to trace in the doctrine of the church that the present mixed interpretation and confounding of it with the Kingdom of God is the growth of centuries.

...

The church was nowhere called the Kingdom; for the church, instead of admitting itself to be the Kingdom, was looking for the speedy coming of the Kingdom.

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

Some writers, especially in answering Millenarians, inform us that the Kingdom of Christ, of God, or of heaven, is now in heaven, where the redeemed now dwell, and that it will continue to remain there after the resurrection. Aside from its direct conflict, with covenant and promise, it is easily rebutted by Dan. 2 and 7, Rev. 14, etc., which describe the Kingdom as one existing here on earth over the whole world.

Third heaven kingdom does not meet conditions of prophecy and covenant

Obs. 1. Whatever the authority and power of Christ in the third heaven in His Divine and human natures (Props. so, 79, 83, etc.), the same does not meet the conditions either of prophecy (Prop. 35, etc.), or, especially, of covenant, Prop. 49.

Unscriptural interpretation

Obs. 2. The Kingdom is not, as held by some, e.g. Dr. Lange and others, the church in heaven before the Second Advent in a triumphant state called "the Kingdom of glory." This theory is derived from mistaking the Divine Sovereignty for *the specially promised Kingdom to the Son of man*, and probably from a desire to cover up what defects may exist in several lower grades or phases of Kingdoms simultaneously in operation. But this is *exceedingly unscriptural*; and the theory can be traced directly to the Origenistic interpretation.

p. 668 Vol. 1 Prop 103 Obs. 2

Early church was looking for the kingdom

Obs. 4. The early church had no idea that this Kingdom was received *at or after* death (see Prop. 98, 136). Whatever the view concerning the intermediate state, whatever the condition allotted to the pious, one thing is *certainly affirmed*, that they looked for the Kingdom, the inheriting, crowning *at the Second*

Advent of Christ and *not* at death. The departed were also represented as *waiting for* the Kingdom, and the whole period during which the bodies of the saints were not restored was characterized as one of expectation, waiting for redemption, Rom. 8:23. The non-crowning of Paul, during the intermediate period, the reception of the Kingdom at the time of “regeneration” or “restitution,” etc., was decisive.
p. 669 Vol. 1 Prop 103 Obs. 4

Proposition 104. The Christian Church is not denoted by the predicted Kingdom of the Prophets.

Obs. 1. Taking the establishment of the Kingdom for granted, and overlooking the postponement, has led to a wholesale appropriation by the church of predictions relating exclusively to the Kingdom still future.

the church cannot be meant by the Kingdom, for the prophecy locates the appearance of the Ancient of Days and the bestowment of the Kingdom after the horns have appeared.

Obs. 2

after three have fallen, and after the rise and extended progress of another horn called the “little horn,”

Obs. 2

The stone comes, the Son of man comes, at the time when the Kingdoms are to be destroyed, and the prophecy proclaims this to be one of the objects contemplated by the Coming.

Obs. 2

This Kingdom is only given to the Son of man at this Coming, referred by Jesus not to the first but a future one, and therefore it is not the church. (Comp. Prop. 121).

Obs. 2

The horns and the little horn are represented as existing down to this Coming, and during their presence and exertion of power, the saints, just as has occurred in the church but will not in the Kingdom, have been oppressed and persecuted.

Obs. 2

a Coming in triumph to rescue saints after they have endured a period of trial, etc. Hence this is not the Coming which preceded the Ch. Church, but must be the same alluded to in Rev. as preceding the Mill. age.

Obs. 2

The declaration of the prophecy is, that the church was in a struggling condition “until” “the time came that the saints possessed the Kingdom.” This language clearly implies that during the period when this oppressing hostile power existed, the saints did not possess the Kingdom.

Obs. 2

The setting up (as Tregelles, Fairbairn, etc.) of thrones (not casting down), “the judgment set and the books opened etc., locates the coming of the Ancient of Days and that of the Son of man, just where John locates the judgment under the last trumpet—Rev. 11:15-19; Rev. 15:15-19; Rev. 20:4—still in the future. Therefore, these are not descriptions of events preceding the establishment of the Christian Church. (Comp. Props. 121, 132, 133, 134, etc.)

Obs. 2

The giving of the Kingdom, dominion, etc., implies at once a rulership, power, exaltation, etc., a fulfilment of which is thus far contradicted by the history of the church. It embraces actual dominion over nations, their subjection, etc., which has never been realized.

Obs. 2

When the power of this Kingdom is once exerted, it includes a continued, unremitted exertion and manifestation of the same, which does not correspond with the wavering, often weakened condition, relapses, losses, etc., of the church. (Comp. Prop. 159.)

Obs. 2

The time when this Kingdom is set up is a time of dire vengeance, as the slaying of the beast, giving his body to the burning flame indicates; this agrees with the vengeance to be inflicted at a future coming recorded in Rev. 19, etc. Hence, a Kingdom before this period of retribution is not described. (Comp. Props. 115, 123, 147, 161, etc.)

Obs. 2

The smiting of the stone is also a representation of vengeance. It demolishes, breaks into pieces, makes like chaff or dust, and utterly roots out. This teaches violence, not conversion, etc., as some contend to support a theory, but the utter removal of hostile powers, as our argument demands, and as illustrated in' the closing portions of the Apocalypse. Kingdoms antagonistic to the truth, wars resultant from them, etc., exist down to the Second Advent; but that period, as Paul tells the Thessalonians, is a time of terrible smiting or vengeance. The church has exhibited no such power, and therefore is not denoted.

Obs. 2

The entire narration of the prophecy makes the natural impression that this Kingdom is not set up beside the image or beasts to be contemporaneous with them, and to be engaged in a continued series of smiting processes, but that at a certain period (as Rev. 11:15) it will be manifested, and that in connection with their removal.

Obs. 2

The condition of the world at the Sec. Advent does not coincide with the proposed conquest of the world attributed by interpreters to the church.

Obs. 2

The Kingdom, dominion, etc., is to be in the territorial limits, the very place occupied by the image and beasts, but if the church is meant, how comes it, unless we indorse the assumptions of the Romish and Greek Churches, which do not meet the conditions of the prophecy, that the church after so long a trial has never exercised such dominion within those limits?

Obs. 2

A real, visible, outward Kingdom is to be witnessed.

Obs. 2

The prophecy implies forcibly that when this Kingdom is set up it will be done so conspicuously that all will know definitely the period of its setting up.

Obs. 2

From these considerations, and especially from that arising in a preservation of covenanted promise, of Divine Unity of Purpose, of consistency between earlier and later prediction, we are forced to the conclusion that the church by no means meets the conditions imposed by the prophecy.

Obs. 2

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Dan. 2:31-45

"You, O king, were looking, and behold, there was a single great image; that image, which was large and of extraordinary splendor, was rising up in front of you, and its appearance was awesome. 32 The head of that image *was made* of fine gold, its breast and its arms of silver, its belly and its thighs of bronze, 33 its legs of iron, its feet partly of iron and partly of clay. 34 You continued looking until a stone was cut out without hands, and it struck the image on its feet of iron and clay and crushed them. 35 Then the iron, the clay, the bronze, the silver, and the gold were crushed all at the same time and became like chaff from the summer threshing floors; and the wind carried them away so that not a trace of them was found. But the stone that struck the image became a great mountain and filled the whole earth. 36 "This *was* the dream; now we will say its interpretation before the king. 37 You, O king, are the king of kings, to whom the God of heaven has given the kingdom, the power, the strength, and the glory; 38 and wherever the sons of men inhabit, *or* the beasts of the field, or the birds of the sky, He has given *them* into your hand and has made you rule with power over them all. You are the head of gold. 39 But after you there will arise another kingdom inferior to you, then another third kingdom of bronze, which will rule with power over all the earth. 40 Then there will be a fourth kingdom as strong as iron; inasmuch as iron crushes

and shatters all things, so, like iron that breaks in pieces, it will crush and break all these in pieces. 41 Now in that you saw the feet and toes, partly of potter's clay and partly of iron; it will be a divided kingdom; but it will have in it the toughness of iron, inasmuch as you saw the iron mixed with common clay. 42 *And as* the toes of the feet *were* partly of iron and partly of clay, *so* some of the kingdom will be strong and part of it will be brittle. 43 And in that you saw the iron mixed with common clay; they will combine with one another in the seed of men; but they will not cling to one another, even as iron does not combine with clay. 44 And in the days of those kings the God of heaven will cause a kingdom to rise up which will never be destroyed, and *that* kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself stand forever. 45 Inasmuch as you saw that a stone was cut out of the mountain without hands and that it crushed the iron, the bronze, the clay, the silver, and the gold, the great God has made known to the king what will happen in the future; so the dream is certain, and its interpretation is trustworthy."

Dan. 7:1-28

In the first year of Belshazzar king of Babylon Daniel saw a dream and visions in his head *as he lay* on his bed; then he wrote the dream down *and* said the *following* summary of the matter. 2 Daniel answered and said, "I was looking in my vision by night, and behold, the four winds of heaven were stirring up the great sea. 3 And four great beasts were coming up from the sea, different from one another. 4 The first *was* like a lion and had *the* wings of an eagle. I kept looking until its wings were plucked, and it was lifted up from the ground and made to stand on two feet like a man; and a heart of a man was given to it. 5 And behold, another beast, a second one in the likeness of a bear. And it was raised up on one side, and three ribs *were* in its mouth between its teeth; and thus they said to it, 'Arise, devour much meat!' 6 After this I kept looking, and behold, another one, like a leopard, which had on its back four wings of a bird; the beast also had four heads, and dominion was given to it. 7 After this I kept looking in the night visions, and behold, a fourth beast, fearsome and terrifying and extraordinarily strong; and it had large iron teeth. It devoured and crushed and trampled down the remainder with its feet; and it was different from all the beasts that were before it, and it had ten horns. 8 While I was contemplating the horns, behold, another horn, a little one, came up among them, and three of the first horns were pulled out by the roots before it; and behold, this horn possessed eyes like the eyes of a man and a mouth speaking great *boasts*. 9 "I kept looking Until thrones were set up, And the Ancient of Days was seated; His clothing *was* like white snow And the hair of His head like pure wool. His throne *was* ablaze with fire, Its wheels *were* a burning fire. 10 A river of fire was flowing And coming out from before Him; Thousands upon thousands were attending Him, And myriads upon myriads were standing before Him; The court sat, And the books were opened. 11 Then I kept looking because of the sound of the great *boastful* words which the horn was speaking; I kept looking until the beast was killed, and its body was destroyed and given to the burning fire. 12 As for the rest of the beasts, their dominion was taken away, but an extension of life was given to them for an appointed season of time. 13 "I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And came near before Him. 14 And to Him was given dominion, Glory, and a kingdom, That all the peoples, nations, and *men of every* tongue Might serve Him. His dominion is an everlasting dominion Which will not be taken away; And His kingdom is one Which will not be destroyed. 15 "As for me, Daniel, my spirit was distressed within me, and the visions of my head kept alarming me. 16 I came near to one of those who were standing by and began seeking out *from* him the exact meaning of all this. So he said *it* to me and made known to me the interpretation of these things: 17 'These great beasts, which are four *in number*, are four kings *who* will arise from the earth. 18 But the saints of the Highest One will receive the kingdom and possess the kingdom forever, for all ages to come.' 19 "Then I desired to know the exact meaning of the fourth beast, which was different from all the others, extraordinarily fearsome, with its teeth of iron and its claws of bronze, *and which* devoured, crushed, and trampled down the remainder with its feet, 20 *and the meaning* of the ten horns that *were* on its head and the other *horn* which came up and before which three *of them* fell, namely, that horn which had eyes and a mouth speaking great *boasts* and which was larger in appearance than its associates. 21 I kept looking, and that horn was waging war with the saints and overcoming them 22 until the Ancient of Days came and judgment was given in favor of the saints of the Highest One, and the season arrived when the saints took possession of the kingdom. 23 "Thus he said: 'The fourth beast will be a fourth kingdom on the earth, which will be different from all the *other* kingdoms and will devour the whole earth and tread it down and crush it. 24 As for the ten horns, out of this kingdom ten kings will arise; and another will arise after them, and he will be different from the previous ones and will make low three kings. 25 He will speak words against the Most High and wear down the saints of the Highest One, and he will intend to make changes in seasons and in law; and they will be given into his hand for a time, times, and half a time. 26 But the court will sit *for judgment*, and his dominion will be taken away, annihilated and destroyed forever. 27 Then the reign, the dominion, and the greatness of *all* the kingdoms under the whole heaven will be given to the people of the saints of

the Highest One; His kingdom *will be* an everlasting kingdom, and all the dominions will serve and obey Him.' 28 "At this point the matter *of this revelation* ended. As for me, Daniel, my thoughts were greatly alarming me, and the splendor of my *face* changed, but I kept the matter in my heart.

Isa. 25:6-9

And Yahweh of hosts will prepare a lavish banquet for all peoples on this mountain; A banquet of aged wine, choice pieces with marrow, *And* refined, aged wine. 7 And on this mountain He will swallow up the covering which is over all peoples, Even the veil which is stretched over all nations.

8 He will swallow up death for all time, And Lord Yahweh will wipe tears away from all faces, And He will remove the reproach of His people from all the earth; For Yahweh has spoken. 9 And it will be said in that day, "Behold, this is our God in whom we have hoped that He would save us. This is Yahweh in whom we have hoped; Let us rejoice and be glad in His salvation."

Isa. 2:1-5

The word which Isaiah the son of Amoz beheld concerning Judah and Jerusalem. 2 Now it will be that In the last days The mountain of the house of Yahweh Will be established as the head of the mountains, And will be lifted up above the hills; And all the nations will stream to it. 3 And many peoples will come and say, "Come, let us go up to the mountain of Yahweh, To the house of the God of Jacob, That He may instruct us from His ways And that we may walk in His paths." For from Zion the law will go forth And the word of Yahweh from Jerusalem. 4 And He will judge between the nations, And will render decisions for many peoples; And they will hammer their swords into plowshares and their spears into pruning hooks. Nation will not lift up sword against nation, And never again will they learn war. 5 Come, house of Jacob, and let us walk in the light of Yahweh.

Isa. 2:10-22

Enter the rock and hide in the dust From the dread of Yahweh and from the splendor of His majesty. 11 The lofty look of man will be made low, And the men made high will be bowed down, And Yahweh alone will be exalted in that day. 12 For Yahweh of hosts will have a day *of reckoning* Against everyone who is proud and high And against everyone who is lifted up, That he may be made low. 13 And *it will be* against all the cedars of Lebanon that are high and lifted up, Against all the oaks of Bashan, 14 Against all the high mountains, Against all the hills that are lifted up, 15 Against every lofty tower, Against every fortified wall, 16 Against all the ships of Tarshish And against all the desirable craft. 17 The loftiness of man will be bowed down, And the men who are high will be made low; And Yahweh alone will be exalted in that day, 18 But the idols will completely vanish. 19 *Men* will go into caves of the rocks And into holes of the ground Before the dread of Yahweh And the splendor of His majesty, When He arises to make the earth tremble. 20 In that day men will cast away to the moles and the bats Their idols of silver and their idols of gold, Which they made for themselves to worship, 21 In order to go into the caverns of the rocks and the clefts of the cliffs Before the dread of Yahweh and the splendor of His majesty, When He arises to make the earth tremble. 22 Stop regarding man, whose breath *of life* is in his nostrils; For why should he be esteemed?

Micah 4:1-8

Now it will be that in the last days The mountain of the house of Yahweh Will be established as the head of the mountains, And will be lifted up above the hills, And the peoples will stream to it. 2 And many nations will come and say, "Come and let us go up to the mountain of Yahweh And to the house of the God of Jacob, That He may instruct us from His ways And that we may walk in His paths." For from Zion will go forth the law, And the word of Yahweh from Jerusalem. 3 And He will judge between many peoples And will render decisions for mighty, distant nations. And they will hammer their swords into plowshares And their spears into pruning hooks; Nation will not lift up sword against nation, And never again will they learn war. 4 And each of them will sit under his vine And under his fig tree, With no one to make *them* tremble, For the mouth of Yahweh of hosts has spoken. 5 Though all the peoples walk Each in the name of his god, As for us, we will walk In the name of Yahweh our God forever and ever. 6 "In that day," declares Yahweh, "I will assemble the lame And gather the banished, Even those *upon* whom I have brought calamity. 7 I will make the lame a remnant And the outcasts a mighty nation, And Yahweh will reign over them in Mount Zion From now on

and forever. 8 And as for you, tower of the flock, Hill of the daughter of Zion, To you it will come—Even the former dominion will come,
The kingdom of the daughter of Jerusalem.

Zech. 14:1-21

Behold, a day is coming for Yahweh when the spoil *taken* from you will be divided among you. 2 Indeed, I will gather all the nations against Jerusalem to battle, and the city will be captured, the houses plundered, the women ravished, and half of the city will go forth in exile, but those left of the people will not be cut off from the city. 3 Then Yahweh will go forth and fight against those nations, as the day when He fights on a day of battle. 4 And in that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley so that half of the mountain will move toward the north and the other half toward the south. 5 And you will flee by the valley of My mountains, for the valley of the mountains will reach to Azel; indeed, you will flee just as you fled before the earthquake in the days of Uzziah king of Judah. Then Yahweh, my God, will come, *and* all the holy ones with Him! 6 And it will be in that day, *that* there will be no light; the luminaries will dwindle. 7 And it will be a unique day which is known to Yahweh, neither day nor night, but it will be that at evening time there will be light. 8 And it will be in that day, *that* living waters will flow out of Jerusalem, half of them toward the eastern sea and the other half toward the western sea; it will be in summer as well as in winter. 9 And Yahweh will be king over all the earth; in that day Yahweh will be *the only* one, and His name one. 10 All the land will be changed into a plain from Geba to Rimmon south of Jerusalem; but Jerusalem will rise and inhabit its site from Benjamin's Gate as far as the place of the First Gate to the Corner Gate, and from the Tower of Hananel to the king's wine presses. 11 And people will inhabit it, and there will no longer be *anything* devoted to destruction, for Jerusalem will be inhabited in security. 12 Now this will be the plague with which Yahweh will plague all the peoples who have gone to war against Jerusalem; their flesh will rot while they stand on their feet, and their eyes will rot in their sockets, and their tongue will rot in their mouth. 13 And it will be in that day, *that* abundant confusion from Yahweh will fall on them; and they will take hold of one another's hand, and the hand of one will go up against the hand of another. 14 And Judah also will fight at Jerusalem; and the wealth of all the surrounding nations will be gathered, gold and silver and garments in great abundance. 15 And in the same way, the plague on the horse, the mule, the camel, the donkey, and all the cattle that will be in those camps will be like this plague. 16 Then it will be that any who are left of all the nations that went against Jerusalem will go up from year to year to worship the King, Yahweh of hosts, and to celebrate the Feast of Booths. 17 And it will be that whichever of the families of the earth does not go up to Jerusalem to worship the King, Yahweh of hosts, there will be no rain on them. 18 And if the family of Egypt does not go up or enter, then no *rain will fall* on them; it will be the plague with which Yahweh plagues the nations who do not go up to celebrate the Feast of Booths. 19 This will be the punishment of Egypt, and the punishment of all the nations who do not go up to celebrate the Feast of Booths. 20 In that day there will be *inscribed* on the bells of the horses, "Holy to Yahweh." And the pots in the house of Yahweh will be like the bowls before the altar. 21 And every pot in Jerusalem and in Judah will be holy to Yahweh of hosts; and all who sacrifice will come and take of them and boil in them. And there will no longer be a Canaanite in the house of Yahweh of hosts in that day.

Isa. 63:1-6

Who is this who comes from Edom, With garments of glowing colors from Bozrah, This One who is majestic in His clothing, Marching in the greatness of His power? "It is I who speak in righteousness, mighty to save." 2 Why is Your clothing red, And Your garments like the one who treads in the wine press? 3 "I have trodden the wine trough alone, And from the peoples there was no man with Me. I also trod them in My anger And trampled them in My wrath; And their lifeblood is sprinkled on My garments, And I stained all My clothes. 4 For the day of vengeance was in My heart, And My year of redemption has come. 5 I looked, and there was no one to help, And I was astonished, and there was no one to uphold; So My own arm brought salvation to Me, And My wrath upheld Me. 6 I trod down the peoples in My anger And made them drunk in My wrath, And I brought down their lifeblood to the earth."

We remind the reader of one fact as fully presented in past Propositions, and demonstrated *both* historically and scripturally, viz. : That the view we take of the prophecies pertaining to the Kingdom accords in every respect with those entertained by the Church in the first centuries. It is passing strange, to say the least, that the early believers, east and west, north and south, should, under the leadership of men who organized and perpetuated the Church, place, as we do, the fulfillment of those predictions *at the Sec. Advent of Jesus*, and not, as many now do, at the founding of the Ch. Church. These prophecies,

too, are so prominent, so magnificent in proportions, such landmarks in the Divine Redemptive plan, that they must have largely occupied the attention of the apostolic and succeeding age.
p. 671 Vol. 1 Prop 104 Obs. 1 Note

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

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Jesus, in teaching His disciples to pray for a future, coming Kingdom, undoubtedly taught them to pray for *the same* Kingdom covenanted, predicted, and which they preached. He certainly desired them to pray understandingly, and, therefore, the views entertained by them respecting the Kingdom remaining uncontradicted to the end (Acts 1:6), and which must have inspired the use of the petition, are certainly correct (comp. Props. 37-45, and 54-68).

p. 689 Vol. 1 Prop 105

The petition "Thy Kingdom come" (Matt 6:10, Luke 11:2) cannot appropriately be prayed by one who is already *in* the Kingdom, for the sentiment expressed looks to futurity. The disciples to whom it was given, and evidently used it, had no idea whatever of the modern notions engrafted on the prayer. They prayed it looking, as we have in detail proven (as many of our opponents frankly admit), for a Kingdom to come visibly in the future, and this Kingdom was the Theocratic-Davidic restored under the Messiah. We may well ask. How could the Divine Master give them a prayer with such a clause in, which, as all the facts show, they—if the modern view is correct—grossly misunderstood, without some explanation? Our line of argument conclusively proves that such an explanation was unnecessary (and hence was not given) because they had the true idea of the Kingdom, when they prayed for the Theocratic Kingdom to come. Jesus, knowing the view of the Kingdom held, by giving this petition in its present form, endorses the disciples' opinion as a correct one.

p. 689 Vol. 1 Prop 105 Obs. 1

Matthew 6:9-13

Pray, then, in this way:

'Our Father who is in heaven,

Hallowed be Your name.

10 Your kingdom come.

Your will be done,

On earth as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we also have forgiven our debtors.

13 And do not lead us into temptation, but deliver us from the evil one.

[For Yours is the kingdom and the power and the glory forever. Amen.]

Luke 11:2-4

And He said to them, "When you pray, say:

'Father, hallowed be Your name.

Your kingdom come.

3 Give us each day our daily bread.

4 And forgive us our sins,

For we ourselves also forgive everyone who is indebted to us.

And lead us not into temptation.'"

The petition "*Thy Kingdom come*" is a prayer that *one* distinctive Kingdom should come, not two or more; not that one should be within the other, not that one should be a prelude to the other. The

disciples only recognized in the petition one Kingdom; the early Church adopted the same belief, and we see no reason for a change of faith, seeing that the covenanted and predicted Messianic Kingdom, as expressed in the plain grammatical sense, is the one evidently denoted.
p. 690 Vol. 1 Prop 105 Obs. 2

Obs. 3. Attention is directed to the fact that critics (like Lightfoot, Schoetgen, Gregory, etc.), indorsed by various commentators, assert that Jesus collected this prayer out of Jewish Eschatologies, and prove the assertion by given every sentiment expressed in full as drawn from them.

Obs. 4. The quite early Church entertained our view of this petition, as is apparent from the Eschatology affirmed by them, seeing that they looked for the speedy Advent, etc.

The petition "*Thy Kingdom come*" assumes, by its allusion to futurity, that the Kingdom did not then exist.
p. 691 Vol. 1 Prop 105 Obs. 5

Obs. 6. The expression "Thy Kingdom comes" expresses faith in the realization of the covenant, and the predictions based upon it.

Obs. 7. "Thy Kingdom come" embraces the idea of a conspicuous, visible, external coming, so that every one would be cognizant of its coming.

Obs. 8. Prophecy, if the Church is the Kingdom prayed for, should, by way of encouragement, and in answer to faith, show that the prayer is realized in its delineation of events. But the reverse of this is true,

Obs. 9. This petition must be, if Scripture is to give in its whole testimony, viewed in the light of the postponement of the Kingdom (comp. Props. 58, 66, 67, etc.).

Obs. 10. Eminent divines take this petition, and in dedication and missionary sermons, employ it to denote the present existing Church, and vigorously and eloquently exhort their hearers or readers to help, by special labor and efforts, to make the Kingdom come.

Obs. 11. "Thy Kingdom come" is the prayer of those who are "heirs" for they have an interest in it.

It is a prayer designed to stimulate faith and hope, to wean from the world, to qualify us for a future "abundant entrance."

To appreciate it properly, we must study its distinctive meaning, denoting as it does a well-defined ("Thy") Kingdom, which the Father has promised most solemnly under oath, and which David's Son receives from the Ancient of Days at the allotted period—a Kingdom bringing completed Redemption and the most precious blessings.

Obs. 12. Pre-Millenarians are a unit in the application of this petition to a future Messianic Kingdom at the Sec. Advent.

Therefore all Pre-Millenarians unite in regarding the petition as embracing that still future Kingdom.

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

The force of the temptation

the force of the temptation:

1. the first temptation is based on the actual existence of hunger and of real power lodged in the Christ;
2. the second on the protection promised to servants of God and God's ability to protect; and so
3. the third is also based on facts, viz.: the promised Kingship of the Messiah on David's throne and Kingdom, and the consequent attainment of Supreme Rulership over the world.

Obs. 1 - reformatted

Anti-chiliastic comments of some

The far-fetched and one-sided comments of some who find in the third temptation “a negation of all the Chiliastic schemes of the synagogue”

Obs. 2

The kingdom is given by the Father

Obs. 3. So unguardedly do able men express themselves on this subject that we find Neander (Life of Christ, on. 2 s. 27) declaring, “He regarded the establishment of a worldly Kingdom as inseparable from the worship of the devil and argues from this that Christ’s yielding to the establishment of such a Kingdom would have been “sinful.” It is admitted that the manner suggested by the devil would have been sinful, and to this Christ properly objected, but Neander travels beyond the record and confounds things that are different when he asserts that the possession of “all the Kingdoms of this world” would have been in itself sinful.

...

Therefore we firmly and consistently abide by the record which teaches that Christ rejected the worship of Satan by which the tender was bound, and not that He refused because He would not have “a world-dominion” here on the earth. Besides this, as we have seen, Prop. 83-9, the Kingdom is given to the Son by the Father, and the acceptance of the offer of Satan would have been a direct insult to the Father.

Satan's mistake

Obs. 4. The temptation would have failed in cogency and adherence, if such power had not, in some way, been the object or design of Christ a mission.

...

Satan’s mistake was in not fully apprehending that this Kingdom, owing to the unrepentant state of Jews and for gracious purposes of mercy, was to be postponed for a definite period, and that when the time arrived it was to be given to David’s Son by God Himself, and could not, in the nature of the case, be obtained by an act of worship to himself.

Satan's real world possession

Obs. 6. The reality of the world’s possession by Satan is claimed by him: “All this power will I give Thee, and the glory of them; for that is delivered unto me: and to whomsoever I will, I give it” (Luke 4:6). This reality is abundantly sustained by the titles given to him, “the Prince of this world,” “the god of this age.” He endeavors to assume the lordship and dominion forfeited by Adam, and how he succeeds is vividly portrayed in the Apocalypse, etc., especially exhibited just before the open revelation of Jesus, in the person and confederation of the Antichrist. Therefore it is that Revelation represents Satan as bound, so that the Sovereignty of this world is securely in the hands of the once tempted Jesus.

Threat culminates in the end

Obs. 7. Ebrard on the temptation of Jesus (Gospel His., p. 207) remarks: “But when Satan offers the whole world to Jesus, he reminds Him of the power which he exercises over this world of sinners.

...

But this threat, tacitly implied, culminates in the final great struggle, when all the forces of Satan are marshalled against Jesus and His army, to prevent Him, if possible, from securing this world-wide dominion (comp. Props. 161, 162, 163).

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

In urging this Kingdom it is said that such promises as Matt. 5:12, Matt. 19:21, etc., refer to the third heaven, and from thence it is inferred that the Kingdom is the state of the saved, triumphant Church in heaven. But we have already shown (Prop. 108, etc.) that Covenant and prophecy describe a Kingdom

here on the earth “under the whole heaven”; that for wise purposes the Kingdom has been postponed; that Christ now remains in heaven until the period of manifestation arrives; that He comes from, heaven and the Kingdom is inherited—these and other reasons indicate that there is no conflict between the two, but that, as specifically announced (as e.g. Zech. 14:5) the saints come with Him, and then follows the reign over the earth (as e.g. Zech. 14:9)—hence such passages must not be understood as embracing or inferring the Kingdom, itself.

Many writers concede to earthly promises

Obs. 1. That large class of writers who concede the renewal of the earth and its occupancy by the saints, etc., do not, of course, press these passages to an eternal inheritance and Kingdom in the third heaven. The concessions that they make are all that are requisite for our view (Props. 140-152).

Kingdom of heaven on earth

Obs. 2. The meaning of the phrase “Kingdom of heaven,” and its derivation have already been given (Props. 19, 45, etc.); we now only add that those nearest to the latter, viz., the Jews, disciples, and the early Church, found no difficulty in the phrase in applying it to a Kingdom here on earth established under Divine auspices and power.

Usage of the word “heaven”

Obs. 3. In the consideration of this subject it must not be overlooked, that “heaven” is employed as a symbol or figure of honor, station, authority, power, and political or civil supremacy.

Nowhere specified in the third heaven

Obs. 4. The predicted Kingdom of the Messiah, David’s Son, is nowhere specified to be a Kingdom in the third heaven (Prop. 103), but “of heaven” or rather “of heavens” or “of heavenlies.” According to the Covenant it could not be in heaven, but it is of heaven; that is, given by God, made as God designs it, fashioned after the will of heaven, and containing in itself “heavens,” or “heavenlies,” i.e. most eminent stations of power and dominion.

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

The contrary is asserted by all opposed to us, and as the Church-Kingdom view mainly obtains as a Scriptural basis its rise and defence from it, it deserves attention.

Preliminary thoughts

Obs. 1. A few preliminary thoughts are, however, in place.

1. (1) The reader will recall our Prop, concerning the mysteries of the Kingdom. The parables were given respecting the secrets of the Kingdom and were in themselves designed to conceal some things that were necessary. Lange (Com., Matt. 13) correctly shows that the common notion (viz., that they were adapted to weak and carnal understandings) entertained, is erroneous. But Lange does not go far enough, for if we are to take the testimony of Jesus Himself, they were far from being designed for popular instruction, being in point of fact employed to conceal some very important truths. Jesus says that He spoke plainly to His disciples, but in parables to the people, clearly distinguishing between plain and hidden truth. In Matt. 13:13; Mark 4:11; Luke 8:10, He says that the parable is used that the people may not comprehend. The reason for this lies in their foreknown depravity and rejection of the Messiah, in their being unable to receive the intended postponement of the Kingdom and contemplated ingrafting of the Gentiles. To appreciate the parables in all their fulness it is absolutely necessary to keep in view the Covenant and the Divine Purpose in its fulfilment, as shown in previous Propositions.

2. (2) The depth of these parables cannot be apprehended unless we especially keep in mind what afterward occurred, viz., the postponement of the Kingdom, which, impressed by the foreknowledge of Jesus, gave a coloring to them highly marked and distinctive.

...

- (3) If the parables delineate the Kingdom of God in the Church as now currently believed, why is it that the Apostles did not ascertain this fact and use them as now popularly employed?

Obs. 1

- (4) In this discussion, the vital difference that exists between our view and that of others is, that we hold that the parables teach what is preparatory or introductory to the Kingdom, whilst they maintain that the parables refer directly to a Kingdom already in existence, and describe its condition, etc.

Obs. 1

- (5) We are not to be understood as basing our doctrine on the parables,

Obs. 1

- (6) Covenant and prophecy promise only one, and that a permanent, Kingdom to the Messiah, David's Son. Nothing is said of an inferior and then superior one, of one existing before the Sec. Advent as a prelude to another, of several successive stages in a progressive direction;

Obs 1

The parabolic form is a convenient refuge for all mystical interpretations,

Obs. 1

- (7) Again, it must be borne in mind that quite a number of the parables, as many writers (especially Greswell) have shown, are prophetical in their nature.

Obs. 1

Not the same as "God's reign in the heart", etc.

Obs. 2. If the Kingdom of God is what is so popularly represented, viz., "God's rule," or "God's reign in the heart," or "the body of believers," then, as a matter of course, if they are synonymous, it would be appropriate to substitute one or the other of these in the place of the heading of the parables.

the Jews did not receive the truth because a spiritual Kingdom was presented in it for their acceptance, but for the reason that these parables, before the setting up of the Kingdom, imposed upon them preparatory duties and intimated a period of time to intervene, which was unpalatable to their hearts and expectations.

Obs. 2

Parables of "the Kingdom of Heaven"

Obs. 3

Tares and Wheat Matt. 13:24-30

- the Kingdom that the Jews expected is to be introduced as follows; or the Kingdom of heaven that you anticipate requires the following
- the kingdom comes at the period of the harvest
- kingdom = the final result, the end
- at the end of the age
- use of present tense is for emphasis on certainty

Matt. 13:37-43

- one who sows = Son of Man
- field = world
- good seed = sons of the kingdom
- tares = sons of the evil one
- enemy = devil
- harvest = end of the age
- reapers = angels

Mustard Seed Matt. 13:31, 32

- mustard seed
- man
- field
- fully grown becomes a tree
 - birds of air can nest in it

Peters notes summary

- promised Kingdom is not brought into existence at once; demands time and preparation
- small beginning, great end
- kingdom = mature tree (not seed, small bush)

Leaven Matt. 13:33; Luke 13:20-21

Peters notes summary

- leaven = word of God
- 3 sata of flour = the complete collection of the saints

Leavening process is preparatory

The most important of the parables is that of the Leaven

p. 22 Vol. 2 Prop. 108 Obs. 3

the parable corresponds with the preceding ones. As in usage the leavening process is only *a preparatory one*, so it is here; the leaven is the Divine Word of the “Kingdom, it leavens a definite measure of meal, i.e. a predetermined number who are to be adopted as the Sons of God. *The gathering out process, and the detention* of the Kingdom until this is accomplished, is thus presented, preserving *the unity* of Scripture. The leavened meal is *initiatory* to the formation of bread, so this Divine Process is *introductory* to the Divine Purpose of establishing the Kingdom. The people and the disciples are taught, that *previous* to the setting up of the Kingdom *a definite number of the elect* must first be obtained, and the manner in which this is done, by gradual appropriation through Divine truth, is also intimated.

p. 23 Vol. 2 Prop. 108 Obs. 3 para. 3

the .Apostles who found this secret or mystery in the postponement and consequent call of the Gentiles, as is proven by Eph., 3:4-6; Col. 1:26, 27, etc., thus *fully according* with our interpretation.

p. 23 Vol. 2 Prop. 108 Obs. 3 para. 3

Treasure and Pearl Matt. 13:44-46

Peters notes

- treasure = kingdom
- pearl = kingdom

as men exhibit their interest in, and willingness to sacrifice all for, something that is very precious and costly, so we ought to do the same *in behalf* of the Kingdom of God

p. 23 Vol. 2 Prop. 108 Obs. 3 para. 4

It again indicates a *preparatory* stage in the individual and that he can obtain an abiding interest, inheritance, in the Kingdom itself.

p. 23 Vol. 2 Prop. 108 Obs. 3 para. 4

Faith seizes upon the treasure God offers, and is willing to surrender all to obtain the abiding hope which it inspires, and its ultimate enjoyment.

p. 24 Vol. 2 Prop. 108 Obs. 3 para. 4

We prefer the common view, making it equivalent to take up the cross, denying ourselves, forsaking all for Christ.

p. 28 Vol. 2 Prop. 108 Obs. 3 para. 4 note

Net Matt. 13:47-50

- dragnet
- sea
- fish
- beach
- those who drew the net in
- gathering
- throwing away

Peters notes

- at the end of the age
- those who drew the net in = angels
 - separated the wicked from the righteous
 - throw wicked into fiery furnace
- furnace
 - weeping and gnashing of teeth

The parable of the Net, Matt. 13:47-50, resembles that of the Tares and Wheat, and therefore requires no explanation. The design of this dispensation is represented, the postponement indicated in a preparatory gathering which shall continue until the end of the age. The mixed condition until the final separation is a prominent feature. The Kingdom, owing to its rejection by the nation, requires this previous casting of the net and its results.

p. 24 Vol. 2 Prop. 108 Obs. 3 para. 5

King and his Servants (Unmerciful Servant) Matt. 18:23-35

- king
- slaves
- unforgiven slave
- unforgiving slave
- reporting slaves
- torturers

Peters notes summary

- entrance **conditioned** on brotherly forgiveness
- servants must **render account** to the King
- **preparatory qualification** is requisite

Laborers in the Vineyard Matt. 20:1-16

- landowner/owner of the vineyard
- laborers
- vineyard
- hours - third, sixth, ninth, eleventh
- foreman - calls laborers and pays

Peters notes summary

- **preparatory service** is demanded
- all will receive their **just dues**
- certain things necessary before entrance given
- landowner follows **certain course of action**
- landowner will **eventually influence** the judge
- kingdom = householder/landowner (per Peters)

Royal Wedding (Wedding Garment) Matt. 22:1-14

- king

- wedding feast
- king's son
- king's slaves
- invitation
 - to those who had been called
 - * paid no attention
 - * mistreatment of slaves
 - king's judgement on them
 - to main highway people, both good and bad
- guest not dressed in wedding clothes
 - outer darkness
 - * weeping and gnashing of teeth
- many called, few chosen

Peters notes summary

- parties are invited to the wedding
- preliminary stage is introduced
- postponement is indicated until a certain gathering is obtained
- dispensation of grace is to secure the requisite guests

Ten Virgins Matt. 25:1-13

- ten virgins
 - 5 foolish
 - * took oil with them
 - 5 prudent
 - * took oil with them
- bridegroom
- drowsy/sleep
- midnight
- shout
- the meeting of the bridegroom
- 5 foolish virgins went to buy oil
- door shut
- bridegroom responds, "I do not know you"
- stay away

Peters notes summary

- period of separation
- time of Kingdom = coming of Bridegroom = marriage
- indefinite postponement
- preparatory state of preparation

Talents Matt. 25:14-30

- slaveowner
- 3 slaves
- talents given according to ability
- journey
- actions of the slaves
- slaveowner returns
 - after a long time
- rewards and judgement
- outer darkness
 - weeping and gnashing of teeth

Peters notes summary

- preliminary, intervening period
- allotment of specific duties
- withdrawal into far country
- after a long time the lord cometh and reckoneth
- reward is the assignment of rulership in the Kingdom

Ten Pounds Luke 19:11-27

- nobleman
 - went to a distant country to receive a kingdom for himself and then return
- 10 slaves, each given 10 minas to engage in business until nobleman returns
- citizens
 - hated the nobleman
- the return (after receiving the kingdom)
 - reward
 - loss
- bystanders
- command to slay the nobleman's enemies

Peters notes summary

- pertains to the appearance of the Kingdom
- assigns to the faithful a rulership in His received Kingdom

Church-Kingdom theory engrafted on the parables

Obs. 4. It would be an easy matter to criticize the inconsistencies and contradictions engrafted on these parables by the Church-Kingdom theory, but such a course is not needed by our argument, seeing that they are readily detected and exposed.

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

Scripture from the LSB

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Key passage

John 18:36 Jesus answered, “My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be delivered over to the Jews; but as it is, My kingdom is not from here.”

The view that we have all along maintained is this, viz., that this Kingdom, Theocratic-Davidic, is of divine origin and is specially claimed as God’s, He Himself being the Ruler in and through the reigning King; that this Kingdom, being not of worldly but divine outgrowth, is promised to Jesus Christ as the promised David’s Son; and that, owing to the foreknown rejection of the messiah, etc., is postponed to the ending of this age or dispensation. The language of Christ accurately corresponds with our previous propositions, for we have

1. (1) “My Kingdom”, a Kingdom belonging to Jesus as covenanted;
2. (2) “is not of this world”—it is a Kingdom, as we have already shown, not of a human-devised order of arrangement, not of earthly derivation, but heaven-derived and belonging to a renewed order of arrangement, in the future, to “the world to come,” having been, as prophets and as Jesus himself, previously predicted, postponed;

3. (3) “if My Kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews” i.e. if it were not of “the world to come” if it were not postponed to the end of the age and to a new order of things, then would I not be in the power of the Jews for then even my servants would fight, but the Kingdom being postponed from the First to the Second Advent, my servants do not interfere with the authority of Caesar;
4. (4) “but now is My Kingdom not from hence” i.e. but now, during the present order of things, owing to this very postponement my Kingdom is not of this world. This itself would forbid the idea of the Church Kingdom, and as the emphasis is on the word “now” there is implied that at some future time, as our argument demands, His Kingdom would be established. Besides this, the peculiar and significant “but now” implies even more, viz., that His Kingdom will ultimately, although not at present, embrace a jurisdiction or dominion over the world, crushing and overcoming all resistance, which corresponds with what is predicted, Rev. II: 15, “the Kingdoms of this world are become the Kingdom of our Lord and His Christ, and He shall reign forever and ever.” Our view causes no antagonism between the two passages, but receives and harmonizes both of them; for, as the prophets describe the Kingdom, it is not world-derived but will at a certain period of time manifest itself in the appearing of the King and exhibit a world-dominion.
p. 32-33 Vol. 2 Prop 109 Obs. 1 (slightly reformatted)

Other passages

Rom. 14:17 for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

Luke 16:16 The Law and the Prophets were until John; since that time the good news of the kingdom of God is proclaimed, and everyone is forcing his way into it.

Matt. 11:11-12 Truly I say to you, among those born of women there has not arisen *anyone* greater than John the Baptist! Yet the one who is least in the kingdom of heaven is greater than he. 12 And from the days of John the Baptist until now the kingdom of heaven suffers violence, and violent men take it by force.

John 3:3-5 Jesus answered and said to him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.” 4 Nicodemus said to Him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?” 5 Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God.

Most direct passage

It is supposed that the most direct Scripture in support of the Church-Kingdom theory is found in Col. 1:13, “Who hath delivered us from the power of darkness and hath translated us into the Kingdom of His dear Son.” This undoubtedly is the strongest proof text that can be presented in favor of the prevailing view.

p. 35 Vol. 2 Prop 109 Obs. 3

easily reconcilable with the principle that future blessings are spoken of as present, as exemplified in Heb. 12:22, 23, etc. (comp. Prop. 65, Obs. 9).

p. 35 Vol. 2 Prop 109 Obs. 3

together.” Commentators (as e.g. Bloomfield, loci) frankly admit this explanation and think that reference is made to the hope of the Kingdom expressed in verse 6.

p. 36 Vol. 2 Prop 109 Obs. 3

Col. 1:13 Who rescued us from the authority of darkness, and transferred us to the kingdom of the Son of His love,

Rev. 1:9 I, John, your brother and fellow partaker in the tribulation and kingdom and perseverance *which are* in Jesus, was on the island called Patmos because of the word of God and the witness of Jesus.

Acts 14:22 strengthening the souls of the disciples, encouraging them to continue in the faith, and *saying*, “Through many afflictions we must enter the kingdom of God.”

Other passages

1 Cor. 4:20 For the kingdom of God does not consist in words but in power.

Luke 22:29-30 and I grant you a kingdom, just as My Father granted *one* to Me, 30 that you may eat and drink at My table in My kingdom, and you will sit on thrones judging the twelve tribes of Israel.

Matt. 26:29 But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom.

Mark 14:25 Truly I say to you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.

Matt. 6:9-13 “Pray, then, in this way:

‘Our Father who is in heaven,

Hallowed be Your name.

10 Your kingdom come.

Your will be done,

On earth as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we also have forgiven our debtors.

13 And do not lead us into temptation, but deliver us from the evil one. [For Yours is the kingdom and the power and the glory forever. Amen.]

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

Desirous to call especial attention to this passage of Scripture, it is reserved for a separate Proposition. In a careful reading and study of the Church-Kingdom theory, it will be found the most frequently quoted, and adduced as an authority, from Origen down to recent writers as Dr. McCosh, and including a host. In view of the learning, ability, and high standing of those who thus employ it, this Scripture (viz., Luke 17:21) deserves marked attention.

p. 39 Vol. 2 Prop 110

Luke 17:20-21 Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, “The kingdom of God is not coming with *signs to be* observed, 21 nor will they say, ‘Look, here!’ or, ‘There!’ For behold, the kingdom of God is in your midst.”

”Within” the elect nation

how this Kingdom was “within” them. It was truly “within” the nation, it being the elect nation. The persons addressed were part of the nation and chief men of it, and Christ, in strict accordance with covenant relationship and fact, told those very unbelievers, that in view of the tender of this Kingdom to the people of the nation, and of its being preached within the nation, and of its being identified with the nation in the throne and Kingdom of David, this Kingdom is within them.

Obs. 2

It is connected with them, and within their reach on condition of repentance. It is also equivalent to the expression in Luke 11:20, “the Kingdom of God is come upon you” or Matt. 12:28, “come unto you” i.e. has attained unto you or pertains to you. The word “within” receives its force from the restriction thrown around the Kingdom by the covenant relationship of the nation, and therefore it has

or it is, come “upon” them, “among” them, “within” them, as it could not at that time come to any other nation or people. This is evidenced from the fact that this very Kingdom thus come within the nation is taken from it and given to another engrafted people. If it did not in a high and peculiar sense belong to the nation, it could not be taken from it. Hence the “within you” addressed to these unbelieving Jews is most expressive of their covenanted relationship and the glorious privileges that they as a nation enjoyed. Restricted as it was to that nation, the opportunity was presented of a blessed change, but instead of repentance and faith and a consequent establishment of the Kingdom, a sad history of wickedness intervened.

Obs. 2

If the context following is noticed it confirms our interpretation. He now addresses the disciples: “the days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it ’ (v. 22). This, in reply to the question when the Kingdom shall come, indicates what we have already proven, the indefinite postponement of the Kingdom; for the line of Christ’s remarks makes the decided impression that the Kingdom will not soon be established, owing to His departure, and that the time of His return and its manifestation is concealed.

Obs. 2

the Kingdom was nigh to the Jewish nation, that, owing to their sinfulness, it was not established but is postponed to an indefinite period in the future, viz., “to the day when the Son of man is revealed” (comp. Props. 56-68).

Obs. 2

”Observed”

Obs. 3

the multitude engraft on the original word such expressions as “outward show,” “splendor,” “pomp,” “outward display,” “external display of majesty,” etc., which do not legitimately belong to the word translated “observation,” but are given to it, to suit a theory, on the ground that such things are observed!

This secondary sense is not true even of the Church. The Church comes with observation, as e.g. on the day of Pentecost.

...

This secondary sense is not correct concerning the Kingdom of Christ. Let the reader notice what the Covenant demands, what the prophets predict, respecting this Kingdom. Is it not to come with such “outward show,” such “splendor” and “external majesty,” that it shall arrest the attention of, and be witnessed by, all living?

”Within you”

Obs. 4

Within the elect Jewish nation

Not the Christian church

Obs. 5

Urge for watchfulness

Obs. 6

Luke 21:31; “So likewise, ye when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand.” Having already used this passage in sustaining the postponement of the Kingdom, it is only necessary to say that neither the Church, visible or invisible, nor “God’s reign in the heart,” could be denoted, since “these things” specified are running their course down to the present day.

...

These signs, not of the Kingdom itself but of things existing when it is to come, will be enumerated under another Proposition (comp. Props. 173 and 174).

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

Unconditional promises of restoration

Obs. 1. The only objection of force that can be urged against our view is, that these promises of restoration are conditional, but this has been met under Props. 18 and 46-52.

...

It is a fact of weight in this discussion to note, that a vast number of writers, opposed to our doctrine, and inclined to spiritualize the predictions as much as possible, are still forced by the singularly effective language of the prophets to admit a restoration of the Jews to their own land.

Election of the nation Israel

Obs. 2. This too is shown by the election of this Jewish nation (see Props. 24, 54, 55, 59, 60, 61, 62, 63, etc., on Election). No nation on earth, saving the Jewish, has God chosen, over whom He condescends to act in the capacity of an earthly Ruler. No nation save it alone has been thus favored with a Theocratic rule.

Restoration linked with Kingdom of the Messiah

Obs. 3. It is important to keep in view, in the consideration of this subject, that the Jews, living at the time of the First Advent and afterward, believed that the prophets linked a complete restoration of the nation with the Kingdom of the Messiah.

All Jews believed the kingdom was linked to the complete restoration of the nation

Obs. 4. The Jews, influenced by the plain language of Covenant and prophecy, universally held that the Messianic Kingdom was to be accompanied by a complete restoration of the nation; both ideas were inseparably united, the one being regarded an impossibility without the other.

A glance at various passages—keeping in mind the existing belief of the hearers—is amply sufficient to show this distinctly. Thus e.g.

1. “the regeneration” Matt.” 19:28,
2. the removal of the desolation from “the house” Matt. 23:37-39,
3. the Messianic reign over the house of Jacob on the throne of David, Luke 1:32, 33,
4. the deliverance from enemies, Luke 1:74,
5. the removal of Jerusalem’s down-trodden condition when the times of the Gentiles are fulfilled, Luke 21:24,
6. the times of refreshing and restitution, Acts 3:19-21,
7. the rebuilding again of the fallen-down Davidic tabernacle, Acts 15:16,
8. the Jewish hope to be realized, Acts 26:6, 7, etc.—
all is adapted to strengthen the hope of ultimate restoration, just as Covenant and prophecy promise. Hence we need not be surprised at the Apostolic and Primitive Church cleaving to such a future restoration at the Sec. Advent of the Messiah.

Obs. 4 reformatted

New Test. speaks less of restoration than Old Test.

Obs. 5. As in the following Props, our proof, given in detail, shall be mainly drawn from the Old Test., it may be well to state why the New Test, does not enter into the subject of the restoration so extendedly as the Old.

...

1. (1) It is taken for granted that the instruction of the New will be combined with the Old (both being one, etc., comp. Prop. 16), where a sufficiency is given to every one who will “search the Scriptures.”
 2. (2) The union of the doctrine of the restoration with the events of the Second Advent make it easy for any believer to join the declarations of the Old with those of the New Test.
 3. (3) In the condition of the early Church and of the Jewish nation at, and after, the First Advent, a more detailed statement would unnecessarily (in view of the lengthy postponement) have prejudiced the Roman Power (already embittered) against the nation and Church.
- Obs. 5 reformatted

Two remarkable forms of expression of the restoration

Obs. 6. In view of the elect position of the nation (Prop. 24) and its consequent Theocratic position, the restoration is so essential, such a prerequisite, that two remarkable forms of expression are employed to indicate it.

1. (1) God restores the nation for His own sake, to vindicate His covenant-keeping mercy, and thus magnify His own name. ... Ezek. 36:22 ...
 2. (2) He will do it for the Father’s sake, in behalf of that portion who have been believing and God-fearing. ... Rom. 11:28 ... Lev. 26:42-45
-

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

Preliminary considerations

The preservation of the people is distinctly predicted, not in the possession of king, government, etc., characteristic of a nation properly organized but, in a dispersed and utterly disorganized condition, retaining national peculiarities, such as rites, practices, customs, doctrines, etc.

Obs. 1

The same nation which experienced this heavy tribulation is also to realize the blessings of restoration. There is nothing so sad and absurd in the interpretation of the Bible as that, alas! so prevalent with many, to give all the threatening, curses, and afflictions to the Jews, and appropriate the promises and blessings to the Gentiles or to the Church.

Obs. 1

1. (1) that certain prophecies have never, in any sense, been fulfilled, as Ezek. chs. 36, 39, etc.; Isa. 11:11, 12, etc.;
2. (2) that the promises of Deut, and Lev. cannot be explained in any other way than referring to the Jewish nation;
3. (3) that the prophecies referring to restoration distinguish between Judah and Israel;
4. (4) that the division into “two kingdoms,” formerly existing, is stated and the union into “one nation” in the same land predicted;
5. (5) Jerusalem and the Jewish nation are in the restoration distinguished from the Gentiles;
6. (6) the action, position, etc., assigned to the Jewish nation at and after the restoration;
7. (7) the prosperity and the results of the restoration point to the future;
8. (8) the astounding reception and acknowledgment of the crucified Saviour by the nation, which can only be predicted of the personal interview described by the prophets;
9. (9) the refining process, terrible but glorious.

Obs. 1

Predicted Restoration is not the return from Babylon

Obs. 2. It is requisite here to meet another objection urged against our view, on the ground that the predictions of restoration were met by the return from Babylon.

It is amazing that believers in Holy Writ can overlook the fact that not only prophets before, but prophets at and after, the return from Babylon predict the same glorious restoration. Let any one e.g. compare Zechariah, Haggai, Malachi, with previous prophets and a restoration very different from the one experienced is seen to be foretold.

Obs. 2

Zech. 12:1-4

1. (1) the multitude gathered against Jerusalem besieging it;
2. (2) the Lord interfering in behalf of the people;
3. (3) Jerusalem becomes “a cup of trembling” “a burdensome stone” to the nations;
4. (4) the complete overthrow of all enemies;
5. (5) the subsequent exaltation of “the house of David” etc.

Zech. 14

1. (1) the smiting of the Shepherd,
2. (2) the scattering of the sheep,
3. (3) a period of tribulation,
4. (4) the gathering of nations against Jerusalem,
5. (4) the Lord interfering, “his feet standing upon the mount of Olives”
6. (5) the saints coming with Him,
7. (6) the destruction of the enemies,
8. (7) the reign of Christ,
9. (8) Jerusalem safely inhabited, exalted, etc.

Joel 3

1. (1) the same gathering of nations,
2. (2) deliverance by the Lord and His “mighty ones,”
3. (3) the complete removal of all enemies,
4. (4) the Lord dwelling in the holy mountain,
5. (5) the safety, happiness, etc., of Jerusalem.

Ezek. 38-39

1. (1) a confederation of nations is formed against Jerusalem,
2. (2) the Lord will directly interfere for the land of Israel and His people,
3. (3) a terrible overthrow of those nations,
4. (4) the cessation of captivity and gathering of the Jews “out of their enemies’ lands” “unto their own land,” etc.

Jer. 30:4-11

1. (1) a time of dire trouble,
2. (2) deliverance,
3. (3) the nation “shall return from the land of their captivity”
4. (4) and in that time “they shall serve the Lord their God and David their king.”

Hence, the conclusion must be formed that the nation has not yet experienced its full tribulation, and that until all is fulfilled respecting them the restoration bestowed directly by God (not by a nation, as may, and in all probability will, partially be done), cannot possibly be effected.

Isa. 11:10-16

Ezek. 36:8-38

1. (1) the gathering out of all countries and the bringing again into their own land;
2. (2) they shall dwell in the land given to their fathers;

3. (3) they shall be also converted;
4. (4) the desolate land is to be tilled and sown;
5. (5) man and beast are to be multiplied on it;
6. (6) the cities shall again be inherited and the wastes builded;
7. (7) they shall be settled after their "old estates"
8. (8) God "will do better unto you than at your beginnings";
9. (9) the land shall be for an inheritance;
10. (10) the land shall no more be bereaved;
11. (11) it shall not be burdened with the shame of the heathen;
12. (12) the identical land defiled by Israel's sins is the one thus again obtained;
13. (13) the removal from the land caused by sin;
14. (14) the return to it caused by God's mercy and faithfulness;
15. (15) the fruit of the tree and the increase of the field so sure as to prevent famine;
16. (17) the land once desolate to become like the Garden of Eden;
17. (18) the heathen that are left shall acknowledge the Lord's power when this is done;
18. (19) the house of Israel shall be increased with flocks of men and the waste cities with the same.

Ezek. 37

After describing the resurrection which (as shown Prop. 126) is also related to this period, he tells us

1. (1) that the children of Israel shall be gathered from among the heathen and be brought into their own land;
2. (2) that they shall be "one nation" and not "two kingdoms" as of old;
3. (3) that they shall have "one king" even "David my servant";
4. (4) that they shall no more be defiled" being "cleansed";
5. (5) that "they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt";
6. (6) that they and their descendants "shall dwell in it forever" (for the ages, so some);
7. (7) that during these ages, or forever, David shall be their Prince;
8. (8) that they shall have peace and be multiplied;
9. (9) that God's sanctuary shall be in the midst of them forever;
10. (10) that their situation shall be as in Rev. 21:3;
11. (11) that the Gentiles shall acknowledge the great power of God when this is accomplished.

Jer. 32:37-44

Jer. 3:14-18

Ezek. 11:16-20

Jer. 23:5-8

Ezek. 34:11-31

Zeph. 3:8-20; Zech. 8; Jer. 31; Micah, chs. 4, 5, and 8; Hos. 2:14, etc; Isa. 43 and 52, etc. Bp. Newton well remarked, "innumerable are the prophecies concerning the conversion and restoration of this people";

If the reason be asked why, although not ignored but expressly mentioned and implied, comparatively so little is stated on the subject in the New Test, the answer is given by Jesus and the Apostles themselves, viz., that the prophets are to be fulfilled, and that it is taken for granted that we possess, read, study and believe in them.

Where are the 10 tribes?

Obs. 5. There is only one objection that at first thought appears plausible urged against this restoration, which we feel unable to answer as it probably deserves. It is this: "the whole house of Israel," both

“Judah and Israel” are to be restored, but if so, where are the ten tribes?

the Divine Purpose pertaining to perfected salvation is inseparably connected with the Jewish nation as such, and absolutely requires its restoration.

the Jews could not understand how the blessings exclusively promised to a covenanted people, the natural seed of Abraham, could be extended to others and themselves be rejected, which, however, is explained by the adoption by faith into the covenanted people of Abraham, and by the additional fact that this rejection of the nation is not perpetual but only for a limited period,

the rejection of the nation is not final but bounded by a definite period known to God.

“And so all Israel shall be saved.” Then Abraham, Isaac and Jacob and all the pious, believing dead shall arise to inherit the promises; then the Gentiles grafted in by faith, the dead of centuries shall also arise and inherit with them; and then too the nation once blind, rejected and sorely punished shall return to their former station of special consecration to God, and “all Israel,” not part (comp. Ezek. 39:28) but all, thus saved shall prove an inestimable blessing to the world.

God does not change or repent; His promises to this nation, notwithstanding its rebellion, etc., are sure. Otherwise with His foreknowledge, powers, etc., He would not have made and called them.

Surely the early Church more fully appreciated the Divine Purposes of God in Redemption by keeping close to the Record, than modern theology (with here and there an exception) with all its boasted enlightenment and deeper spirituality.

Obs. 7. The reader will consider how unnatural—even cruel—it would be, if the doctrine of a restoration is not to be received, to give so many predictions which in their plain grammatical sense teach a future glorious national restoration of the Jews to their once possessed land.

Moses after the delivery of the ceremonial law and after the establishment of the Theocratic ordering, predicts, Deut. 32, the restoration of the nation (e.g. vs. 36-43) after the call and gathering (v. 21 comp, with Rom. 10:19) of the Gentiles. This exactly corresponds with James’s declaration (Acts 15:16) that after the Gentiles are gathered out then the Davidic house or Kingdom will be restored.

Obs. 8

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

The restored Theocratic Kingdom is a holy Kingdom. God Himself, in the Person of His Son, again condescends to act as earthly Ruler, but as He reveals Himself and His associated Rulers in a higher and more intimate personal relationship, and as the design is to make this a powerful and all-pervading Kingdom, those who stand nationally in a covenanted and elect relationship must become morally qualified for its establishment. Hence the predicted repentance and conversion of the nation.

Jewish conversion and restoration combined in Romans 11

Obs. 1. We have passed over Rom. 11, which combines the conversion and restoration. So self-evident is this, that our leading opponents concede this to us. Thus e.g. Dr. Brown (Com., Rom. 8, etc.) interprets the chapter as plainly teaching a national conversion and restoration of the Jews; he rejects its application to “individual Jews,” and insists upon a “national recovery of Israel.”

Result from personal coming of Jesus

Obs. 2. The conversion and the restoration both result from a personal Coming of Jesus. Paul informs us (Rom. 11:25, 26) that when the fulness of the Gentiles is come in, then the blindness befallen Israel shall also be removed, because (as the Jews believed), “there shall come out of Zion the Deliverer,” etc., owing, as our argument has shown, to the Covenant, “for this is my Covenant unto them,” etc.

Positively covenanted to Jews

Obs. 3. This repentance, over against Ernesti and others, is positively covenanted to them, Isa. 44:22, 23; Rom. 11:26, 27; Isa. 59:19, 20, 21; Jer. 31:2, 3, etc.

Actual Israel nation to repent and be restored

Obs. 4. The mention of this repentance and restoration is designed to meet the objection of some (e.g. Dr. Oswald, *The Kingdom*, and *The Saints' Inheritance* by Hill) that only the spiritual Israel, dead and dying, are brought to the land and inherit it, and that the nation now dispersed, etc., is never to be restored.

Lack of discrimination is source of error

A fruitful source of error on the restoration arises from not discriminating between the saints and others, between the exalted brethren and coheirs of Christ and the subjects over whom they reign with Christ, between the inheritors of the Kingdom and the Kingdom itself.

Obs. 4

Extraordinary repentance

It is no ordinary repentance, and not merely that of individuals, but extraordinary and national in its extent, Micah 7:15-20, etc. It is caused by

1. the judgments of God, Mai. 3:2—4; Hos. 5:15; Isa. 30:18-19, and
2. the personal presence of the King, Micah 2:12-13; Ezek. 20:33-44; Zeph. 3:15.
3. It is done that God's faithfulness may appear, Ezek. 36:22; Isa. 43:25; Isa. 44:22-26.
4. It is bestowed in the land given to their fathers into which they are brought, Ezek. 36:24-35; Jer. 33:7-16; Jer. 32:37-44; Jer. 31, etc.
5. The reign of the Messiah is intimately connected with it, as e.g. in Jer. 23:3-8; Ezek. 34:23-31, etc. The absence of such national repentance for the last eighteen hundred years is no proof that it never will be accomplished. On the other hand, it is decisive that it will yet come to pass, if we but consider that this very absence of repentance—excepting in individual cases—this “veil” of unbelief covering them, is also predicted.

Obs. 5 reformatted

Order of repentance

Obs. 6. The attention of the reader is called, briefly, to the order of repentance as foretold by the Divine Spirit.

Now, first of all, the fact must be kept in view that a part of the Jewish nation (those of Judah and Benjamin) is restored to the land and occupy Jerusalem previous to the open Parousia of Jesus with His saints.

Obs. 6

Zech. 14:2, Zech. 12:2,

This partial restoration must be carefully distinguished from the one under the Messiah, for this is a restoration which means suffering and terrible persecution by Antichrist, while the other is full of blessing. This restoration will be, in all probability, between the two stages of the Sec. Advent, and, owing to the unbelief of the nation in Jesus as the Messiah, will result in the re-establishment of a temple, a splendid temple service, a return to the Mosaic ritual and former distinctive national usages.

Obs. 6

The Lord shall save “Judah first” (Zech. 12:7) and He (v. 10) “will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem” etc. (Some representatives of the ten tribes are also present, as in “house of Levi, family of Shimei,” or Sep., “Simeon,” but Judah is largely predominant and hence most

prominently mentioned.)

Obs. 6

Israel (the ten tribes) is brought in at least forty years after the overthrow of Antichrist and after the restoration of Judah.

Obs. 6

The work of conversion and restoration shall proceed, after the wicked one (2 Thess. 2:8) is slain, as seen e.g. in Isa. 11:4-16; Isa. 66:15-24; Zeph. 3:8-20, etc., until every one is gathered, and Gentiles shall assist in bringing them to the land.

Obs. 6

Elijah is a forerunner of the Sec. Advent (the open Parousia) just as John was a forerunner of the First Advent (the public appearance of the Messiah).

Obs. 6

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.

This follows legitimately in view of the mutual and inseparable relationship. The Theocratic-Davidic Kingdom committed to, and organized in, that nation, makes it the special depository of the trust of the Kingdom itself. It is covenanted to the nation, and only in and through the nation, by the power of David's Son, will it be re-established, and from this establishment extend its sway over the nations of the earth. The result is, that the nation, so highly favored and honored, must, in virtue of so distinguished a relationship, sustain a certain well-defined pre-eminence among and over the other nations. It is the natural outgrowth of Covenant and promise; the result of Theocratic ordering.

Confirmed by direct teaching of the prophets

Obs. 1. This is abundantly confirmed by the direct teaching of the prophets.

...

Micah 4:8, “

...

To “be established in the top of the mountains” and to be “exalted above the hills” denotes supremacy; for mountains and hills, being symbolic of kingdoms and nations, the meaning is, that the first position among the nations, an elevation above all others, is assigned to this “mountain of the house of the Lord.”

...

Zech. 8:3;

Taught in Daniel 7

Obs. 2. The same is taught by Dan. 7:27, etc., which, while particularly describing the ascendancy and rulership of “the people of the saints,” a peculiar and distinguished class (Props. 118 and 156), yet in virtue of their being also “the seed of Abraham,” grafted into the elected nation, it indicates, since this rulership is exercised at and during the restoration, that the dominion of power is to be attributed to connection with the King of the Jews, the fulfilment of the Abrahamic-Davidic Covenants, and the restoration of the nation. Hence “the greatness of the Kingdom under the whole heaven” given to them, only proves the exaltation of the Jews through the appointed Seed. The reigning of the twelve Apostles over the twelve tribes, the reign of the saints as coheirs with Christ, in the Davidic Kingdom, etc., enhances the pre-eminence and glory of the nation, through whom alone all covenanted blessings can be obtained.

Many predictions

This is easily corroborated by an abundance of predictions, such as the following:

1. By that class of passages in which “the horn” (symbol of power, etc.) of this nation shall be exalted, as e.g. Ps. 89:17-18; Ps. 148:14, etc.
 2. All nations then shall regard Jerusalem the centre of worship, Micah 4:2-3; Isa. 2:3; and notice, this in the same Jerusalem formerly destroyed. Let the reader refer to Zech. 14, and see the connection and the yearly worship at Jerusalem (v. 16), and the punishment threatened against those who refuse, and no other conclusion can be consistently formed than the one given by us. And indeed, if such a Theocratic-Davidic Kingdom as predicted is established, it is eminently suitable that, aside from the spiritual worship extending everywhere, there should be a national acknowledgment of nations through their representatives of the Theocratic King and Kingdom. It is not conceivable how such “a world-dominion” having its centre at one point can exist without a fixed public acknowledgment of it, etc.
 3. They also shall esteem Jerusalem the centre of power. Let once the idea of this covenanted Theocratic-Davidic rule be admitted, and the beauty and propriety of various prophecies appears, such as Mich. 4:2; Isa. 2:3, “the law shall go forth of Zion and the Word of the Lord from Jerusalem”; Zech. 8:22, “Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord” (comp. Amos 9:12; Zech. 12, etc.).
 4. The nations shall regard it as the centre of glory. This arises from its being the metropolis of the Kingdom (Prop. 168), being “the city of the great King,” “the throne of the Lord” etc. Millennial descriptions fully portray this feeling of reverence, etc., for the city, as universal (Isa. 62:2, etc.) over the earth.
 5. The nations shall respect and honor the Jewish nation on account of its special relationship. relationship. Thus, e.g. Isa. 61:9, “And their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them that they are the seed which the Lord hath blessed.” Even the individual Jews in that day shall be highly esteemed; “Thus saith the Lord of hosts (Zech. 8:23), in those days it shall come to pass, that ten men shall take hold of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying: We will go with you; for we have heard that God is with you.”
 6. All nations shall contribute to their prosperity, wealth, riches, etc. Thus e.g. Isa. 60, 61, etc.
 7. The Gentiles shall fear and reverence the Jewish nation. Thus e.g. Isa. 49:22, 23.
 8. The nation shall be a praise among all nations, where it formerly was treated with derision. Thus Zeph. 3:19, 20, “I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you, for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.”
 9. The Gentiles shall aid in glorifying this nation. Thus, e.g. Isa. 66:12. 10. Those nations that shall not acknowledge this supremacy shall perish. Thus e.g. Isa. 60:12; Zech. 14:12-19.
- Obs. 2 reformatted

Jesus is the pre-eminent King

Obs. 3. The simple fact that Jesus, David’s Son, “the King of the Jews”, is to be the Mighty King over them, evinces this pre-eminency.

Why?

Obs. 4. If the question is asked, why this supremacy is given to the Jewish nation in preference to all others, the answer is given Rom. 11:28, 29.

Other observations

Obs. 5. A number of observations on this interesting point might be appropriately made, which can only be indicated to the reader.

1. (1) This pre-eminency among the nations of the earth shows that the position assumed by us concerning the wall of partition being broken down only between believers in Christ and not between the Jewish and Gentile nations, is well taken.
2. (2) This work is of God, and will be witnessed by the nations as a confirmation of His power, etc., Ezek. 17:22-24, Isa. 52:1-10, etc.

3. (3) Jerusalem and Palestine (as the latter shall be extended according to promise) are most admirably situated (geographically) for the exercise of such supremacy. See Townsend's Arrangement, Introd. p. 68-9.
 4. (4) The promise to Abraham is only then literally verified, "I will make of thee a great nation." For David and Solomon's reign (aside from its Theocratic arrangement), plays but a small part at the side of the great empires of history. God's Promise unerringly points to the future; and as His promises, long delayed, are sure, the greatness of the nation, as the prophets predict, will be more commensurate with the greatness of the Being who has promised.
 5. (5) The promise made to Abraham of being "heir of the world" is then realized, in the acknowledged acknowledged pre-eminency of his seed.
 6. (6) How wonderful will then the history of this people appear, and how astonishing that the Divine Purpose so plainly revealed should have been, by lack of faith and with the notion of exalting the meaning of Scripture itself, so persistently overlooked by the multitude.
 7. (7) To occupy this position of supremacy, it is necessary that the division into two kingdoms, once existing, should be perpetually abolished. This is fully predicted, as e.g. Ezek. 37:21, 22, etc.
 8. (8) The folly of being indifferent to, or totally ignoring, the predictions on this subject, just as if they were not given.
 9. (9) That if, as many advocate, the phrase "Times of the Gentiles," is indicative of "Gentile domination," then the cessation of these times would of itself indicate that such dominion would come to a close.
- slightly reformatted

A stumbling block

Obs. 6. This supremacy of the Jewish nation is a stumbling-block to many (who misapprehend its connection with the saints, etc.), and the most bitter and sarcastic remarks are levelled against it.

Many Jewish achievers

Obs. 7. Milman (His. of the Jews), Wines (Com. on Laws), and others, have shown that past history records the fact that science, art, philosophy, history, jurisprudence, politics, statesmanship, finance, education, etc., are adorned with splendid Jewish names—names suggestive of vigorous intellect, large attainments, great skill, profound wisdom, and vast knowledge. If the Hebrew race in its dispersion, under its disabilities and humiliation among nations, has exhibited such talent, genius, energy, learning, enterprise, and power, what will they not become when restored to their own land under the peculiar and elevating guidance of their long expected, and at length arrived, Messiah?

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

Full vindication coming

The rise, progress, aims, slaughter, etc., of the confederation of wickedness arrayed against Him (Props. 160, 101, 162, 163) will fully vindicate the propriety and consistency of the means used in its downfall; which, as prophecy declares, will be freely and universally acknowledged the world over after its occurrence.

Obs. 1

if in a period so disposed to be gracious He allowed His just anger to burn toward a nation still "beloved for the Father's sake," what will He not do when His wrath is kindled against the nations of the earth who are not thus protected by Covenant relationship?

Obs. 1

If God has revealed that thus it shall be, that He has ordered it, and will surely bring it to pass, that ought to satisfy the believer, especially since many of the adverse Providences of God can only now be

received by faith.

Obs. 1

Let the nations, let the wicked open God's Word, and if they will receive His Record, not spiritualized away, but as it is written, there they find repeated solemn warnings against joining the confederation of evildoers in the last days; against arraying themselves in hostility to Christ and His interests; against any treacherous connivance against Jerusalem or the Jewish nation. If Jerusalem becomes "a cup of trembling" and "a burdensome stone" to them; if the wrath of the Lamb burns with consuming fury against them; it is because they have rejected the most solemnly given warnings.

Obs. 1

Observations to appreciate this subject

Obs. 2. To appreciate this subject several things must be observed.

1. (1) At the period of the Sec. Advent, as various prophecies show, Christ will find a mighty array of nations who will be hostile to believers, hostile to His ancient people and land. Rev. 19:2; Thess. 2; Isa. 63, etc. He is represented, not as converting, but as destroying them; and the most terrific figures and representations are heaped one on the other to describe the catastrophe, "Making war, treading the wine-press, treading the winepress of the wrath of God, smiting the nations, ruling with a rod of iron, treading the winepress of the fierceness and wrath of Almighty God, treading the people in anger, trampling on them in fury, staining His garments with the blood of His enemies," etc., are a few of them, and under and in them is couched a dire reality against which it is worse than folly to close the eyes, viz., a most fearful period of vengeance on God's enemies. >
2. (2) That the ushering in of the Millennial era is immediately preceded by this period of vengeance. The context of numerous Millennial descriptions portray it as God then coming in anger, wrath, vengeance, etc., pouring out His indignation upon the nations of the earth, as e.g. Isa. 24, 25, 26, etc.
3. (3) An antichristian confederation is represented as existing at that time which has slaughtered the saints, and is in open war with the Jewish nation, as e.g. 2 Thess. 2; Rev. 20; Zech. 14, etc.
4. (4) The same is declared to exist just previous to the resurrection and deliverance of the saints, as e.g. Dan. 12:1, 2; Isa. 26:19.
5. (5) The same is almost invariably linked with the restoration of the Jewish nation, as e.g. Joel 3; Dan. 12, etc.
6. (6) The saints are also described as with Christ and participating in inflicting the judgments of God, ruling with a rod of iron, as e.g. Rev. 2:27-28, etc.
7. (7) The Jewish nation is likewise an agency in this last overthrow of enemies, as e.g. Zech. 14, etc. It is scarcely possible in every instance to show in what way Christ, or the saints, or the Jews participate in it. The testimony of prophecy is this: that Christ as the Mighty King directly interferes in behalf of His people, that His saints aid in this work, and that the Jews are supernaturally sustained in the same. Christ as the Master Spirit and Supporter of all this, is sometimes mentioned alone (as e.g. Isa. 63), the rest being implied; again Christ and the saints in view of their associated capacity are spoken of as together (as e.g. Rev. 19), in the accomplishment of it; then again, when details are given, the Jews are described (as e.g. Zech. 12) as largely participating. The fearful picture is only completely surveyed, when the several parts are brought together and viewed as one whole. Converging and irresistible proof is also established, because under several aspects the same tremendous scene is located at precisely the same period of time introductory to the Mill. age.

Obs. 2 reformatted

Kingdom introduced by violence and conflict

Obs. 3. Therefore, the Kingdom is introduced by violence and conflict.

Notwithstanding the tenders of Gospel mercy, the gracious call given to Gentiles, it is predicted that not only

1. wickedness shall abound down to the Advent (Matt. 24:6-15, 37; Mark 13:6-13; Luke 17:26-31; 1 Thess. 5:2, 3; 2 Tim. 3:1-13; 2 Pet. 3:3, 4, 10; Jude 18, 19, etc.),

2. that not only antichristian powers shall exist down to that period (2 Thess. 2; Dan. 7, etc.),
3. but that at the time of the Advent and ushering in of the Mill, age, wickedness shall increase (Matt. 24:37-39; Luke 17:26-30; 1 Thess. 5:1-3; 2 Tim. 3:13, etc.) to a fearful extent until it culminates into a mighty confederation against the truth.

Obs. 3 reformatted

Through seducing influences (2 Tim. 4:1-3, etc.) and corrupting passion of nations (Ps. 2; Joel 3, etc.), there will result an organized effort to crush Christianity by persecution, and even to destroy the Jewish nation.

Obs. 3

Leaving the names, character, blasphemy, claims, etc., of this Antichrist, we again narrow our discussion to a single point, viz., that of his efforts to crush the Jews at Jerusalem.

Obs. 3

Prior, partial restoration of Jews to Jerusalem required

Obs. 4. This, in the nature of the conflict described, and the results that follow, indicates a prior, partial restoration of Jews to Jerusalem,

NOTE: The above is an amazing statement made by Peters in the 1880's when a partial restoration of the Jews to Jerusalem did not take place until 70 years later.

At least one thing is certain, that the nation, as such, is at this very time represented at Jerusalem in such numerical force that prophets predict a gathering of the nations against the Jews.

Obs. 4

In some predictions the nations are said to do this; in others that God,

Obs. 4

This is reconcilable with the permissive Providence of God, and with the fact that the results of the free agency of these nations falls in with the contemplated design of God to employ the very period of their gathering and anticipated triumph for their terrible punishment.

Obs. 4

They shall agree among themselves, and be prospered until God is ready to pour out His vengeance; and the gathering itself on a gigantic scale with the eyes of the world fixed on it, will make the punishment the more signal and overwhelming. God employs their design as a vehicle for the accomplishment of His own; and therefore, with the power to prevent it at any time, it is correctly, although the direct result of creature agencies, attributed to Him.

Obs. 4

Last outpouring of God's anger still to come

Obs. 5. Jerusalem will be taken by this last enemy, and great cruelties will be perpetrated. The Jews will be driven to despair, such as we can well imagine their blasted hopes, after long centuries of tribulation then excited by fondly anticipated prosperity, would produce. In a partial restoration attempted by themselves in reliance upon others, instead of waiting for the one to be gained through the power of their King, they suffer the last outpouring of God's anger. This causes a cry of agony, which is mercifully heard, and in such away that sorrow and despair are turned into joy and happiness. Zech. ch. 14, delineates the extremity and the deliverance, which is corroborated by Zech. 12; Dan. 13; Jer. 30:4-24. The Lord will fight for them; and among the agencies employed is this very Jewish nation, as specified. Zech. 14:14, "Judah also shall fight at Jerusalem, etc.

Israel's active part in punishment of the nations

Obs. 6. The active part taken by this Jewish nation in the punishment of the nations who opposed Jerusalem, etc., is given in Zech. 12:1—9; Zech. 10:3-12; Micah 4:11-13; Isa. 41:15-16; Micah 5:8-10; Jer. 51:19-20, etc., verifying Dan. 2 and 7 and 12; Ps. 2, etc.

The nations will be confounded at their valor and might, Micah 7:16, 17; Zech. 9:13-16, etc. The slaughter will be terrific, represented under the most impressive figures that language can employ, as e.g. Ezek. 38 and 39 the awful supper “upon the mountains of Israel” to which the birds and beasts are invited, Rev. 19:17-20, same supper, Rev. 14:19, 20; Jer. 25:29-33, etc.

Obs. 6

The hesitancy of many writers, who receive it, to dwell upon it arises not from disbelief or disregard, but from the fear that others not appreciating its relationship to the judgments of God preparatory to the establishment of His own Theocratic government, may become prejudiced against the truth in general.

Obs. 6

God's wrath on the nations

The time of wrath on the nations and of the Kingdom will also come, Rev. 11:15-18. Now, during the gathering out of the elect, vengeance is God's; we are forbidden to exercise it; but God's forbearance with Gentiles will also end as it did with Jerusalem, as it now does with individuals, and then He employs what agencies He pleases to cause their destruction.

Obs. 7

Future overthrow of the nations is seen in many Psalms

Obs. 8. This future overthrow of the nations is the key to the warlike spirit noticed in many of the Psalms, and which has been the fruitful subject of derision to unbelievers.

Ps. 58:10; 68:23,

Ps. 149:6, 7, 8, 9?

Warning against alliances

Obs. 9. This subject in one of its features, ought to serve as a warning to Jews, not to allow themselves to be persuaded by any nation or party to establish themselves in Jerusalem and Palestine. The prophets plainly predict their sad fate; that they shall fall under the persecuting power of this last confederation and experience its fearful effects. The restoration that God predicts for them, and which they should await, is under the Messiah, Jesus Christ, David's Son. If they run before they are called, or if they accept of a restoration under the auspices of some nation relying upon their own efforts, etc., they shall certainly realize in their own unhappy experience what will befall Jerusalem and its inhabitants at this last great siege by the gathered nations.

Warning against anti-Jerusalem actions (anti-semitism)

Obs. 10. This also should serve as a warning to the nations, not to allow themselves by any arguments or inducements to enter into a league against Jerusalem.

true wisdom ought to indicate a persistent refusal to all solicitations to engage against the ancient city and people of God,

Obs. 10

Caution against peace congresses

Obs. 11. This again reminds us of the extreme position adopted by peace congresses, etc. A portion of the Scripture, isolated or torn from its connection, is alone presented in their pleas, while lengthy predictions, which show that war exists down and at this period, are ignored as if they did not exist. The general analogy of the Word tells us that it is only after (not before) this terrible conflict of, and with, the nations, that war shall be banished under the then peaceful and triumphant reign of David's Son.

After this war is concluded then will be realized:

Ps. 76, 110, 83, 60, 47, 45, 48

Prophecies will become clear and induce praise

Indeed, in that day, many a prediction now imperfectly understood, shall stand forth with a distinctness that will reproach the weakness of our faith in God's Word, when the last prayer of Moses, the benedictions of Jacob, the covenanted relationship of the people, etc., are vindicated by this tremendous overthrow of enemies—then truly prophecy itself, now the sport of scientific unbelief and the butt of unscholarly ridicule, will secure the profound esteem and praise of all nations.

Obs. 12

Every Jew protected

Obs. 15. One peculiarity in this conflict is the statement that every Jew is specially under Divine protection, and endowed with supernatural strength, so that none of them are overcome by their enemies.

The cleansing of the land

Obs. 16. Owing to the fearful slaughter and the multitude of dead, we have described by Ezekiel and others the cleansing of the land. This gives us a direct clew to "the cleansing of the sanctuary," for the land of Palestine is called the sanctuary (Ex. 15:17, etc.), and, it being defiled with the dead, is carefully purified by their removal.

Gentile dominion until the mystery of God is finished

a long period of, more or less, oppressive Gentilism, until the mystery of God is finished.

Obs. 17

History corroborates this Gentile dominion, and it will continue until God shall determine that "the Times of the Gentiles" have run their allotted, predetermined course, and then and then only under the restoration of this Theocratic-Davidic Kingdom will this domination come to a perpetual end (Prop. 164).

Obs. 17

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.).

Divine political dominion

Obs. 1. The Kingdom embraces not merely visibility but a divine-political dominion (Prop. 117) superseding all other Kingdoms, as e.g., Dan. 2:44; Rev. 11:15; Dan. 7:13, 14, 18-27; Zech. 14:9, etc.

Still in the future

Obs. 2. The concession, that such a Kingdom is still in the future, is all that at present our argument needs.

Not "God's reign in the heart"

Obs. 5. If the popular definition of the Kingdom of God, viz., that it is "God's reign in the heart" (thus confounding God's Sovereignty with a special Kingdom of promise) is correct, how comes it that the prophets assign it specified time and place in the future? How comes it that it is spoken of as established at a certain period, and as pertaining to the humanity of Jesus Christ?

Example of opposer

Obs. 6. The Herald of the Morning (June 15, 1878, August 1, 1877, etc.) makes the future Kingdom "spiritual," and denounces us in our belief as "materialists."

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

God's perfect government - fully consummated

Obs. 1. This is a Theocracy in deed and in truth, for in this reorganized Kingdom we find the Theocratic idea—God's idea of a perfect government —fully consummated.

Fulfills all the details of the prophets

Obs. 2. The restoration of the Jewish nation, the supremacy of the nation, the reign of the Messiah as David's Son in connection with it, in brief, all the details given by the prophets of this era, are only reconcilable and in harmony with a re-establishment of the Theocratic government. This insures divinity and visibility.

Global empire

Obs. 3. As already intimated, the highest possible position that we can place the Kingdom of God in, is that of regarding it such a Theocratic State or Empire, universal over the earth, founded, governed and developed under Divine authority personally manifested.

Inconsistency of some able writers

Obs. 4. The inconsistency of some able writers on the subject of a Theocracy is remarkable.

Conceded by many

Obs. 5. Surely no one should object to this consistent Theocratic-Davidic Kingdom, so precious to the pious Jews and early Church, when many, who reject Millenarian views, still are forced by the peculiarity of predictions to concede that there will be a Theocratic reign, a union of Church and State, a universal, visible, external government.

If not, then God has failed

Obs. 6. If such a Theocratic Kingdom, as God Himself instituted, is not permanently and gloriously re-established here upon earth, then it follows that God's efforts at the establishment of government and the interest which He manifests in it are fruitless of abiding results. Or, in other words, His own Kingdom has proven a failure.

otherwise it will be said that the Almighty undertook a work which, owing to man, He could not accomplish.

Obs. 6

If the original Theocratic idea is lost, if God Himself is not at some period of the world's history to be its actual, earthly Sovereign, then certainly the earth will lack in its history the completion of a form of government endorsed and adopted as the most desirable by the Omniscient Himself.

Obs. 6

The glory of God, in virtue of His beginning, is deeply concerned in the completion of His own system of government; and we may rest assured, from a multitude of concurrent predictions, that He will sanctify Himself in this particular, exalting in the eyes of all people the identical form, now the scoff of unbelievers and even so difficult of acceptance by many believers (comp. Prop. 201).

Obs. 6

Delay is no reason for unbelief

Obs. 7. The delay in this Theocracy is no reason for refusing credence to it, seeing that God so plainly foretells the reason for its delay, viz., in punishment of the nation with which it is connected; and seeing that He also reveals to us a long period of Gentile dominion during which it cannot exist.

God's ways are marvellous in preparing for His own government, overruling the freedom of man and his bias for sin, and constantly, slowly but surely, advancing toward His intended goal.

Eulogistic phraseology of prophets is well deserved

Obs. 8. The eulogistic phraseology of the prophets which some critics ascribe to Oriental usage, respecting this Theocracy is well deserved. For, if we consider the King, David's immortal Son, with the Divine inseparable with Him; the redeemed saints, also immortal, inheriting with Christ, and qualified by their trial, experience, etc., to act as rulers with Him; the Jewish nation restored to favor, and its coveted position after an education that never will be lost; the Gentile nations receiving the blessings accruing from a government which ever has been the need of the world; the glorious results ever flowing in free and abundant streams from God's own fountain of order—all this ought to lead us to feel that language is too feeble to express what will be realized.

Realizes the darling wish of mighty monarchs

Obs. 9. This Theocracy will realize the idea of universal Empire, the darling wish of mighty monarchs.

Creates blessings

Obs. 10. This Theocracy, as frequently intimated and implied, is designed to create blessings.

its main object is to procure blessings. It is not to gratify the ambition of the Jewish nation that it enjoys such supremacy, but that, as Paul in Rom. 11; Zech. 8:13, etc., it may dispense richness to others; it is not to gratify pride that saints reign with Christ, but that they may be instrumental in promoting the welfare of others, etc. Of David's Son itself it is said that His reign shall bring showers of blessing upon all, so that all families of the earth shall be blessed in Him.

Obs. 10

Includes salvation of others and redemption of the race

Obs. 11. This Theocracy embraces not only perfected salvation as in the Rulers, i.e. those who reign with Jesus Christ, who are crowned as the inheritors of the Kingdom, but it includes the contemplated salvation of others, and the redemption of the race as a race.

This Kingdom thus introduced is the bulwark erected by God against the enemies of God, by which they are either overthrown, destroyed or brought into subjection; by which all evil shall be rooted out, and the race itself be perpetuated in a state of purity and happiness just as predicted. It is the Divine means by which all are brought to feel and recognize the relations sustained to a Creator, Preserver, Redeemer, and Benefactor; removing all causes of war, national jealousies, civil disturbances, diversity of church government and worship, and bestowing peace, rejoicing and happiness.

Obs. 11

Consider the associated rulers

Obs. 12. The reader's attention is briefly called to consider, what, in such a Theocratic arrangement, must be the honor and dignity of the Rulers associated with the Mighty Son of Man. The position of the twelve apostles ruling over the twelve tribes, and that of the saints in their various stations of kingship and priesthood, all linked with the glory of this Kingdom. (See Props. 154, 156.)

Reserved for God's people that are in a covenanted theocratic relationship with Jesus

Obs. 13. How vain is the boast of statesman or king, that this or that nation and land will become the greatest that earth shall ever behold. If wise, they would see that this is reserved for the now despised people that stand in covenanted Theocratic relationship with Jesus.

How Christ shall be recognized

The Bible, in addition to the pleas presented by us, points to the time coming when Christ shall be openly and visibly recognized

1. as the glorious One, who,
 2. as the Second Adam, having substituted Himself through love, is the efficacious Head of Humanity in its newly begun destiny; who,
 3. as Redeemer, having offered expiation to and honored the justice of God, now practically manifests the fruits of salvation; who,
 4. as Prophet, having taught restitution, now exhibits Himself as the Truth evidenced by the work performed before Him; who,
 5. as Priest, having made an acceptable sacrifice, now presents before the world the fruit resulting from it; who,
 6. as King, in virtue even of His Divine union and showing it by guidance, supporting, etc., now manifests it in the special ordained manner
 7. as Sovereign Ruler.
- Obs. 14 reformatted

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

”Barren woman”

Who is this “*barren woman*”? The definite answer is given by the entire scope and order of the prediction. For the present, we reply: It is the Jewish nation as the covenanted elect nation, or, if the reader chooses, Jerusalem as the type of the nation, its chief representative, the nation itself being thus designated.
p. 131 Vol. 2 Prop. 118 Obs. 2

For,

(1) This nation is represented as *married* to God, being His wife. The marriage relation being thus used as a figure to denote *the intimate, Theocratic relation that God sustained as earthly Head or Ruler over it*. Many passages teach this, in which the nation, under the same figure, is declared to be treacherous as a wife, guilty of whoredoms, etc. In this same chapter she is therefore called “*a wife of youth*,” a woman that was married when but young, etc. Compare Ezek. 16; Jer. 3:20, etc.

(2) She is a “*barren woman*.” Because,

(a) she forsook the Lord and followed her own devices, so that God said, Hos. 2:4, “*And I will not have mercy on her children, for they be the children of whoredoms*,” Hos. 4:6,

(b) she persecuted and destroyed her children; Ezek. 16:20,21, “*Moreover thou hast taken thy sons and daughters whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. Is this of thy whoredoms a small matter, that thou hast slain my children*,” etc.;

(c) hence the increase that would have resulted had she proven faithful, was, owing to her wickedness, not realized, Hos. 9:14-17;

(d) by her sinfulness she defeated the gracious purposes of God respecting her. This is apparent from numerous declarations in which God promises to her to perform such and such things if she only prove faithful. The lamentation of Jesus over her is sufficient evidence. The nation, persistent in its evil course, instead of blessings receives the curse which is productive of barrenness;

(e) she brings forth fruit unto herself and not of God, Hos. 10:1, “*begotten strange children*” Hos. 5:7.

(3) She is not only a “*barren*” but “*a desolate woman*.” In view of the wickedness of the nation God forsook her and in wrath hid His face from her (vs. 7, 8), so that in verse 6 she is called “*a woman forsaken*,” and, owing to this forsaken condition, in verse ‘it is designated by way of reproach a “*widowhood*” (a condition, notwithstanding the assertions of some, that can never be applied to the Church). How amply this has been fulfilled is evident from Scripture (Ezek. 16:36, etc., Hos. 2, etc.), and from history. Down to the present day she is yet in her “*widowhood*” yet “*a woman forsaken*” yet “*judged as a woman that*

breaketh wedlock.” Right here the reader may pause and ask, if all this has been *so minutely fulfilled* that it is a matter of record in the languages of the earth, *will not the remainder*, also asserted of this very “forsaken woman,” *be verified?* Certainly!
p. 131 Vol. 2 Prop. 118 Obs. 2 some reformatting

”Married wife”

Who is this “*married wife*” that is contrasted with the other?

. . .

If we open the Bible and read *what follows* the rejection of the Jewish nation and its miserable fall, we find that God *during this period of abandonment* proceeds to raise up *a seed* unto Abraham of those, out of all nations, who fear and obey God. (See Prop, on election and continued election.) It is this seed, this nation thus gathered to whom the Kingdom in a high, *special sense* is to be given—i.e. they also will *be married*, i.e., *enter into this Theocratical relationship with God*. This seed is said in the New Test, in its aggregate (not before) to form “*the chaste virgin*” “*the Bride*” that is to be married *just previous* to the ushering in of the Millennial age at the Sec. Advent of Christ, 2 Cor. 11:2; Eph. 5:27; Rev. 19:7, 9. This too, of course, as intimated in the text, and as necessarily included in our argument, occurs *here on earth previous* to the restoration of the Jews.

p. 131-132 Vol. 2 Prop. 118 Obs. 3

Larry is not sure of the accuracy of Peter's above conclusions about the “married wife/woman”. The “married woman” is a linguistic contrast used to emphasize the condition of the “barren woman”. Any attempt to try to identify the married woman seems to take the use of the language too far.

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

Attention is only called to the fact, that, explain it as we may, when this Theocratic-Davidic Kingdom is represented in the portrayal of the Millennial era as existing, it embraces a restoration of blessings forfeited by sin. The prophets instead of separating that age from this restitution, making the latter, as many suppose, a result to follow afterward, distinctly unite them. Now, this, as the argument thus far demands, is requisite to preserve the Divine order in the re-establishment of the Kingdom, seeing that it involves a resurrected, immortal David's Son, resurrected and immortal Ruler, and the fulfilment of covenant promises designed when accomplished to remove evil, sorrow, suffering, etc.

3 cautions

Three cautions are in place here:

(1) Not to disconnect what the prophets have linked together as belonging to the same period of time here on earth.

(2) Not to imagine that everything mentioned is to be instantaneously or quickly performed—time being required for the full realization of what may be commenced at the beginning of this age. The exceeding brevity and sometimes obscure allusions admonish us to be guarded in our deductions.

(3) Not to force an interpretation which is directly opposed by other Scriptures, and then leave the same without the least attempt at reconciliation.

p. 141 Vol. 2 Prop. 119 Obs. 1 reformatted

A brief summary of some forfeited blessings

Obs. 2. As it is our purpose merely to show how the Spirit locates the performance of these things (preparatory to following Propositions), a brief summary of some of them must suffice.

1. Salvation is repeatedly predicated of this period. Indeed, the burden of prophecy concerning this era is Salvation, abundant and most glorious. God then is the Saviour—the Holy One of Israel is the

Saviour, and Salvation comes to His people. And such is the significance of it, that it stands forth as the Salvation, the predicted, pre-eminent Salvation. Great is the number of passages bearing this impression, only a few of which we cite, sufficient to convey our idea, viz., such as Isa. 12:2; Isa. 49:26; Isa. 26:1; Isa. 35:4; Jer. 23:6; Jer. 30:7; Ezek. 37:23, etc. When this Mill, day comes, then, Isa. 25:9, “it shall be said in that day, Lo this is our God; we have waited for Him and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.” Salvation is likewise ascribed to the Sec. Advent, as e.g. Heb. 9:28, etc.

2. Then is verified the promise (Gen. 3:15) that “the seed of the woman shall bruise the serpent’s head” (comp. Rom. 16:20 and Rev. 20:2, 3), Satan being bound, and the victory gained over him, all evil capable of injuring God’s people is removed, and this freedom from Satanic power is an exultant portion of these Mill, descriptions. So complete, too, is the same that no sorrow, crying, etc., is to be experienced.
3. The world beholds a change of Princes. Compare e.g. John 14:30 with Rev. 11:15, when the sovereignty of this world is taken from “the Prince of this world” and given to Christ in open manifestation.
4. The original sovereign dominion over all given to Adam at Creation (Gen. 1:28) and forfeited by sin, is restored by the Second Adam (Ps. 8:6, comp. with Heb. 2:8; Dan. 7, etc.).
5. The judges and counsellors shall be restored as at first, Isa. 1:26; and they will be righteous, Isa. 32:1; Isa. 60:17; Jer. 30:21.
6. The righteous dead will be raised up, so that death is swallowed up in victory, Isa. 25, etc.
7. The saints shall participate in the dominion over the earth, Dan. 7:21, 22; Rev. 20:4; Isa. 32:1, etc.
8. This divine rule so entirely subjects the world that all enemies are destroyed, Zech. 14; Dan. 7, etc.
9. Christ is the King, Micah 4:1-7; Zech. 9:10, etc.
10. War will cease and universal peace be experienced, Isa. 2; Micah 4, etc.
11. There will be a general diffusion of revealed truth, Isa. 11:9; Isa. 25:7, etc.
12. Universal intelligence will characterize the people, Isa. 54:13; Jer. 31:34.
13. Holiness is remarkably exhibited in all, Isa. 60:21; Isa. 52:1; Zech. 14:21, 22.
14. The Jews are to be gathered from all places of their dispersion and enjoy their land of old, Isa. 11; Zech. 8, etc.
15. The Jews will be aided and joined by the Gentiles, Isa. 49:22; Ezek. 48:22, 23; Zech. 8:20-23, etc.
16. The Jewish nation sustains a pre-eminency, Micah 4:8; Zech. 12:6-9, etc.
17. The Jewish nation a great blessing to other nations, Zech. 8:13; Rom. 11:26, 27, etc.
18. Jerusalem shall be the metropolis, Zech. 14:17-21; Isa. 24:23, etc.
19. The Spirit is marvellously poured out, Ezek. 11:19; Joel 2:28-32, etc.
20. All things shall be used as consecrated to God, Zech. 14:20; Isa. 23:18, etc.
21. The Jewish nation no longer divided, Isa. 11:13, 14; Jer. 50:4, etc.
22. There will be an increase of revelation, Joel 2:28; Isa. 2:3, etc.
23. A mighty increase of population will be witnessed, Isa. 49:19, 20; Jer. 30:18-20, etc.
24. Great rejoicing and praise owing to restoration, Jer. 33:11; Isa. 51:3, etc.
25. Great prosperity evidencing increased progress in all that tends to promote the welfare and happiness of man, Zech. 8:12; Isa. 60, etc.
26. Jerusalem, rebuilt and the metropolis, shall never be destroyed, etc., Jer. 31:38-40; Joel 3:17, etc.
27. A renewal of earth will be experienced, Isa. 65:17; Isa. 66:22, etc.
28. Perfect union will exist, Isa. 52:8; Isa. 49:23, etc.
29. Riches will abound, Isa. 60:5, 9, 17, etc.
30. There will be no famine, Ezek. 36:29-35, etc.
31. Sickness will be removed, Isa. 33:24, etc.
32. Happy old age, bride and bridegroom rejoicing, boys and girls playing, deaf blind, lame, etc., restored, fear absent—in brief, all the blessings that mortal man can properly desire are embraced in these portrayals, Zech. 8; Isa. 35; Isa. 33, etc.

All these things are directly, by the Prophets, assigned to this very period of time.

Obs. 2 reformatted

Extended mention or more forfeited blessings

Obs. 3. But several particulars are, owing to their being so generally overlooked, worthy of more extended mention.

1. The fruitfulness of the land, Amos 9:13; Isa. 29:17; Ezek. 34:26, 27; Joel 3:18; Isa. 35:1-9; Hos. 2:21; Isa. 54:12, 13; Jer. 31:5, 6; Isa. 60:13-17; Zech. 8:12; Isa. 65:25; Ezek. 36:8, 29, 30, 35, etc.
 2. Great miracles will be preformed at that time, Isa. 11:15, 16; Zech. 14:4; Isa. 27:12; Micah 7:15; Isa. 19:20; Micah 2:12, 13, etc.
 3. The original grant of land to the Jews will then also be confirmed, Gen. 15:13-21; Ex. 23:31; Deut. 11:22, and extended.
 4. In connection with the outward manifestation of the Kingdom, the Millennial predictions indicate the greatest outpouring and cultivation of the graces of the Spirit.
 5. The New Jerusalem blessings, the blessings of the restoration, etc., are inseparably connected in the Millennial descriptions. This is readily seen by comparing e.g. Isa., chs. 25, or 54, or 60, with Rev. 21 and 22.
 6. The Kingdom itself will be a great blessing over the earth, being designed for this very purpose. There is a beautiful representation of this in Ps. 65,
 7. Language itself has been corrupted by sin, for the confusion of tongues and consequent dispersion of mankind followed (Gen. 11) an exhibition of pride and arrogance; it is therefore reasonable to suppose that an era which is again to bind the nations together and to bring them, through representatives, etc., to a central point of union and worship, should restore the forfeited unity of language. This seems to be intimated in Zeph. 3:9; Isa. 32:4, etc.
 8. Taking the language in its literal aspect, there appears to be described the intervention of miraculous power in behalf of diseases, as e.g. even so obscure an allusion as Isa. 53:4, 5, is quoted Matt. 8:17 as applicable to the removal of bodily infirmities.
 9. Christ "shall be a priest upon His throne," Zech. 6:13, being a priest forever after the order of Melchizedek (Ps. 110: 4).
 10. A materialistic element pervades the Millennial descriptions, chiefly confined to the Jewish and Gentile nations, and the earth.
- Obs. 3 reformatted

Restoration identified with the kingdom of God

Obs. 4. Take all these particulars (others will hereafter be mentioned in detail), and see how they are identified with the Kingdom of God as it shall exist in the future.

...

So carefully does the Spirit corroborate our position, that in no case, chronologically or in any other way, is the least encouragement given to anticipate the re-bestowal of forfeited blessings anterior to the ushering in of this Kingdom, and accompanying Millennial bliss, by the Advent of Jesus Christ.

Folly of making millennial era one that is past

Obs. 5. The folly of making the Millennial era one that is past.

...

Therefore it happens, that the ablest writers in opposition to our views frankly concede that the Millennial era is still future.

Folly of making millennial era one of the present

Obs. 6. The same is true of the theory which ascribes this Millennial period to the present dispensation.

Folly of ignoring the subject

Obs. 7. This also teaches the absurdity of totally ignoring the subject, as if it were a species of exaggerated human prediction.

...

The Bible would be incomplete without it.

A completed story

Obs. 8. Now let the reader consider: 1. What would this earth have become if Adam had not fallen?

...

The very fact that the Millennium itself contains such inestimable blessings, honor, and glory, such a revelation of Divine majesty and goodness, such an ample deliverance from all evil and even death, such a restoration to God's favor and nearness in Theocratic ordering, is sufficient evidence that our doctrinal position is impregnable. The unity of the Word, running from the fall to the Sec. Advent, demands, prompted by covenants and promise, impelled by the plain grammatical and God-given sense, this belief, so dear to the hearts of the martyrs of the early Church.

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

Christ is the introducer of the Millennial era

Obs. 1. That Christ is the Introducer of the Millennial era is so abundantly asserted by the Prophets that a large number of writers, opposed to our view, still admit that Christ must come at this period spiritually in extraordinary power.

Kingdom not introduced by present existing instrumentalities

Obs. 2. The multitude of writers, who so persistently proclaim that the Kingdom and Millennial blessedness shall be introduced by present existing instrumentalities, are in direct opposition to Scripture.

Sad opposition can be tested

Obs. 3. It is saddening to find how far this denial of the necessity of Christ's Second Coming for purposes of Salvation is carried in our Theological literature. Men who would shrink from any impeachment of orthodoxy, or denial of truth, array themselves against Covenant promise under the misguiding influence of supposed developed truth.

...

"Christ's power to bless and save His people and protect them against the devil and sin is not in His Coming again on earth, but in His session at the right hand of God and His power there in their behalf,"

...

The reader can readily test the trustworthiness of the declaration by referring to these facts:

1. (1) that His Coming is for Salvation, to complete Redemption, Heb. 9:28; Luke 21:27, 28; Rom. 8:19-23; Eph. 4:30, etc.;
2. (2) to raise the dead, 1 Thess. 4:14, 16, etc.;
3. (3) to change the living, 1 Cor. 15:42-44, 51-54, etc.;
4. (4) to invest with dominion (Prop. 154);
5. (5) to remove the wicked, His enemies, 2 Thess. 2:8-11, etc.;
6. (6) to deliver the Jewish nation (Prop. Ill, etc.);
7. (7) to relieve creation, Rom. 8:19-21, etc.;
8. (8) in brief, to introduce the numerous blessings which our argument evolves.

It is certainly sufficient, in order to prevent our accepting such contradictory utterances, to know that He comes for Salvation; and that that Coming is represented to be the most efficacious in removing sin and overcoming Satan.

The blessed hope

Obs. 4. On the other hand, it is refreshing to see even some of our most unrelenting opponents acknowledge the force of Scripture representation to the extent that they also make the Sec. Advent the most desirable object of hope, ascribing to it, as the Spirit does, divine purposes of Salvation.

...

Christ's Sec. Coming is "the blessed hope" of the Church—that it is "the polar star" of faith—

Savior's even seen in other religions

Obs. 5. It is objected by unbelievers that the notion that some great Saviour is to come to restore all things, is found in other religions beside the Christian.

...

in the system of Zoroaster mention is made of a future Restorer or Saviour, who is expected to come at the end of the age, restore the dead by a resurrection, and introduce a Kingdom of untroubled happiness, etc.

Removal of the curse requires higher power

Obs. 6. The most intelligent and profound thinkers of every age declare, that the removal of the self-evident curse (explain its introduction as they may) entailed upon the earth and its inhabitants, demands higher power and greater manifestations of Deity than now are exhibited.

...

The scope of the Word asserts, that man is under the curse through his fallen condition, and that the evils arising therefrom are the work of Satan.

...

The Bible points to One alone who is to produce this change, viz., to "the Christ" who is revealed expressly "to destroy the works of the devil.

First Adam caused the curse, second Adam removes it

Obs. 7. The Bible attributes the curse, or introduction of evil, to the fall of the first Adam, and the removal of it to the second Adam, that is "the Christ."

The record itself does not say that no evil previously existed in the earth, but positively asserts that evil did exist in Satan; and it was by this evil already present, and which came in contact with man, that the Fall was induced. Death itself was in existence, seeing that it is implied by the bestowal of the tree of life in Eden by which immortality could be obtained.

Obs. 7

Being mortal, he fell under the penalty of a law of death then in existence, and which he might have avoided by obedience; and when the Bible says that death came by man and passed upon all men, it simply refers us to the plain fact that immortality, in the tree of life, was tendered to man, and he rendering himself unfit for its reception, fell under the power of death, and with him, of course, all his descendants. The Bible and science here accord, for Eden was not the whole earth, but only a limited space, specially fitted for man; for evil was here present before man came; the simple withdrawal of the tree of life exhibited the already existing laws of mortality; the curse itself was (1) a removal from an Eden state, (2) the sad experience and confirmation of evil into which man was driven outside of Eden.

Obs. 7

the Bible language is so guarded, that it is also correct to insist as it does, that through the fall of Adam the race was placed under the curse, inasmuch as Adam entailed his fallen condition upon all his offspring; for, as intimated, immortality being withdrawn from fallen man, as too dangerous and exalted to be allowed, Adam and his descendants must obtain it now in some other way, viz., through the power of a Redeemer, while they all suffer the loss of Eden.

Obs. 7

If the Bible had asserted that all the earth was an Eden, and that no evil and death had any previous existence, then science might find some leverage for its objection, but depending on opinions of men engrafted on the Word, it becomes futile and very unscientific.

Obs. 7

Restoration to Eden state

Obs. 8. This leads us to consider that a restoration to an Eden state involves the reproduction of an Eden immensely greater than the original.

...

And not only so, but in the new creative energy manifested at this period, there are intimations which seem to point to an enlargement of the earth itself.

Exhibition of the love of God

Obs. 9. This Kingdom designed to carry out and display the Redemptive process in its realization will exhibit in the highest degree the love of God through re-creative power and activity. No one doubts but that such love was strongly shown in creation, in the Incarnation, in Providential movements, etc., but all these, if we are to credit the Prophets, are only forerunners of a higher manifestation of His goodness when the consummation arrives.

Early church believed the advent of Christ brought deliverance

Obs. 10. May we not again remind the reader, how logically consistent the early Church was to attribute to Christ at His Sec. Advent this work of restoring all things through the power of His rule and Kingdom?

...

neither Paul nor the other Apostles believed in a conversion of the world, but rather in its growing worse until the personal Advent of Christ brought deliverance.

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

Props Mentioned

120

Notice A few considerations

Obs. 1

Importance per early church doctrine

Obs. 2

Various opinions

Obs. 3

Failed attempts to make out second advent as a spiritual or providential coming from the OT

Obs. 4

Denial of Pre-Mill. Advent involves an arbitrary handling of prophecy

Obs. 5

Spiritualizing the second advent ignores the first advent

Obs. 6

Contradictions

Obs. 7

55 proofs of the personal pre-millennial advent of Christ

Observation 8 (pp. 174 - 192) discusses 55 proofs. This is an extremely valuable section. Worthy of much study.

A personal coming of Christ is required to accomplish these items

Again, we ask the reader to consider the peculiar and distinctive work that is to be accomplished in the Mill, age, and are we not abundantly justified in insisting upon a personal Coming which *alone* (Prop. 120) can adequately account for its performance?

The resurrection from among the dead,

the renovation of nature,

the restoration of all things,

the re-establishment of the Davidic throne and Kingdom,

the complete subversion of anti-christian domination,

the exaltation to power and authority of the pious,

the entire reversal of the moral, social, and political condition of the world,

the binding of Satan,

the utter destruction of the enemies of God,

the perfect vindication of truth and justice, etc.—

all this, embracing the most radical and grand changes that the world has yet witnessed, demands the personal intervention of Him in whom all power is lodged. Therefore the general analogy of Scripture, as our line of argument clearly evinces, insists upon, and takes even for granted, this personal Pre-Mill Advent.

p.195-196 Vol. 2 Prop. 121 Obs. 11 slightly reformatted

Pre-Mil condemns man, therefore man hates it

Considering the prominence and preciousness of this doctrine of a Pre-Mill. Advent, it is strange that men should so persistently reject and condemn it, notwithstanding the cautions and warnings given. The reason for its unpopularity and bitter opposition must be found in its *condemnatory* nature. It sets aside all human systems, all worldly schemes of regeneration, all man-devised plans to realize the Messiah's Kingdom on earth, all confidence in the resources of nature, reason, etc., declaring that the personal intervention of Jesus, the Christ, is requisite to bring about the world's restoration to Millennial blessedness. This is *humbling* to man's pride, to his worldliness, to his schemes of reformation, all of which this Advent dooms to destruction. This exalting of the Christ and His work is *condemnatory* of man and his work, and hence man hates it, for it is a constant and jarring *protest* to his vain ideas of progress and reform, to his estimate of the Church's and world's actual mission and condition.

p.196 Vol. 2 Prop. 121 Obs. 12

The greatest and grandest event the world has ever witnessed

This Sec. Advent will be *the greatest and grandest* event that the world has ever yet witnessed. Great and glorious as was the First Advent—unspeakably precious and indispensably necessary unto Salvation—yet it was a Coming in humiliation and ending in death, with a glimpse at exaltation, but this is a Coming in overwhelming power, splendor, majesty, and glory—a Coming in triumph and like *the mighty Theocratic King*. To this Coming the Scriptures *especially* turns the eye of faith and speaks of it in the most lofty and exultant strain; and we may rest assured that what God *thus* describes, and to which He directs *the hope* of prophets, Apostles, and believers, must be *inconceivably* magnificent. It is *an honor* to aid in upholding and directing attention to it.

p.197 Vol. 2 Prop. 121 Obs. 13

Maranatha

The early Christians, as numerous writers assert, had as their watchword the expressive "*Maranatha*" or "*The Lord Cometh.*" This word "*Maranatha*" was used by the Jews (comp. Macknight, *Ency. Relig. Knowl.*, etc.) expressive for "our Lord comes" (Lange, 1 Cor. *loci*), and is appropriately applied by Paul (1 Cor. 16:22) to the Sec. Advent of Jesus, thus according with the "Coming One" of Matt 11:3; Luke 17:19, 20; John 6:14, and 11:27; Jude 14, and in Revelation. The usage (see Props. 74 and 75) and belief

based thereupon forbid the notion of an intervening Millennium. Considering the Scriptural testimony for our faith already given (and much to be presented in following Propositions), and the exceeding preciousness of this Coming, well may we conclude this Prop, by urging the reader to have impressed upon mind and heart the pregnant word ‘Maranatha’ (comp. Brookes’s *Maranatha*, pp. 7-11).
p.198 Vol. 2 Prop. 121 Obs. 14

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

Christ is not now in the enjoyment of the inheritance

Obs. 1. Writers by confining themselves to the Divine Sovereignty and overlooking the specific promises to David’s Son, have Christ now in the enjoyment of the promised inheritance.

The inheritance

This Kingdom is declared to be

1. “His inheritance” the Lord’s (1 Sam. 10:11):
2. “mine inheritance” (2 Kings 21:14),
3. “Thine inheritance” (Ps. 28:9 etc.), and
4. “the inheritance of the Lord” (1 Sam. 26:19 and 2 Sam. 21:3), in view of the Theocratic arrangement, for,
5. as Solomon stated in his prayer (1 Kings 8:51, 53), this nation is “Thy people and Thine inheritance,” “for Thou didst separate them from among all the people of the earth to be Thine inheritance, Thou spakest unto Moses.” Hence they are called
6. “the tribes of Thine inheritance” (Isa. 63:17),
7. “the mountain of Thine inheritance” (Ex. 15:17),
8. “a people of inheritance” inheritance” (Deut. 4:20),
9. “Thy people and Thine inheritance” (Deut. 9:26, 29).

Obs. 2 reformatted

not merely the throne and Kingdom but even the territory, the land itself, is claimed as part of this inheritance.

Obs. 2

Heir of Palestine

Obs. 3. Jesus, as David’s Son and the Theocratic Ruler with whom the Father is united and identified, is the Heir of Palestine.

It is natural to suppose that to a believer who accepts the Word as written by faith, the simple reason assigned in Ps. 132 would be sufficient to remove all objections; for David, after declaring God’s fixed determination confirmed by oath, “of the fruit of thy body will I set upon thy throne,” adds: “for the Lord hath chosen Zion; He hath desired it for His habitation. This is my rest forever; here will I dwell; for I have desired it”

Obs. 3

Lev. 26

Deut 32

Ex. 15:17

Ps 78:54

Absence for preparation

Obs. 4. The absence of the Lord as indicated by the parable of the nobleman; His concealment, as noticed by Isa. 49:2, during this period of removal, is only preparative to the final return and enforcement of

His claims as the mighty and irresistible Heir.

Not typical

Obs. 5. The student will see that the inheritance covenanted is not typical of something else.

The key of David

Obs. 6. The continued covenanted relationship of Jesus to the throne and Kingdom of David is asserted in the last revelation given, as in the Apoc. 3:7, “He hath the Key of David.” This is indicative of the Messiahship, the Key (Horne’s Introd., vol. 2, p. 466) being symbolical of “power or authority,” or (so Barnes, Com. loci, with which compare Bush, Lowth, Alexander, etc., and the Chaldee Targum on Isa. 22:22) rather of “regal authority,” “government.” It is equivalent to saying that He is the Theocratic King to whom David’s throne and Kingdom is given.

Future recognition

Obs. 7. The time will come, when this covenanted and predicted truth, now so ignored and perverted, will be fully recognized by earthly Kingdoms. And this recognition will be the real cause for the formidable array of the nations against the Christ at His open revelation, for they will be unwilling to yield to this re-establishment of the Theocratic-Davidic throne and Kingdom (comp. Props. 160, 161, 162, and 163).

Gandeur or failure

Obs. 8. It may be added: unless this Theocracy is restored in grandeur and glory, as covenanted and predicted, then God’s earthly government in the union of the civil and religious (Church and State) has, amid the Kingdoms of the earth, proven a failure (comp. Prop. 201).

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

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This is a decided landmark in prophecy, and nearly every prophet dilates, more or less, on this feature, viz., that Antichrist is destroyed at the personal presence of the Christ. We, for the present, only direct attention to three: Paul in 2 Thess. 2, Daniel in ch. 7, and John in Rev. 19. The early Church and a long line of witnesses held that these synchronize;

Key passages

2 Thess. 2:1-12 Now we ask you, brothers, with regard to the coming of our Lord Jesus Christ and our gathering together to Him,² that you not be quickly shaken in your mind or be alarmed whether by a spirit or a word or a letter as if from us, to the effect that the day of the Lord has come. ³ Let no one in any way deceive you, for *it has not come* unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction, ⁴ who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the sanctuary of God, exhibiting himself as being God.⁵ Do you not remember that while I was still with you, I was telling you these things? ⁶ And you know what restrains him now, so that in his time he will be revealed. ⁷ For the mystery of lawlessness is already at work; only he who now restrains *will do so* until he is taken out of the way. ⁸ And then that lawless one will be revealed—whom the Lord Jesus will slay with the breath of His mouth and bring to an end by the appearance of His coming— ⁹ whose coming is in accord with the working of Satan, with all power and signs and false wonders, ¹⁰ and with all the deception of unrighteousness for those who perish, because they did not receive the love of the truth so as to be saved. ¹¹ And for this reason God sends upon them a deluding influence

so that they will believe what is false, 12 in order that they all may be judged who did not believe the truth, but took pleasure in unrighteousness.

Daniel 7:1-28 In the first year of Belshazzar king of Babylon Daniel saw a dream and visions in his head *as he lay* on his bed; then he wrote the dream down *and* said the *following* summary of the matter. 2 Daniel answered and said, “I was looking in my vision by night, and behold, the four winds of heaven were stirring up the great sea. 3 And four great beasts were coming up from the sea, different from one another. 4 The first *was* like a lion and had *the* wings of an eagle. I kept looking until its wings were plucked, and it was lifted up from the ground and made to stand on two feet like a man; and a heart of a man was given to it. 5 And behold, another beast, a second one in the likeness of a bear. And it was raised up on one side, and three ribs *were* in its mouth between its teeth; and thus they said to it, ‘Arise, devour much meat!’ 6 After this I kept looking, and behold, another one, like a leopard, which had on its back four wings of a bird; the beast also had four heads, and dominion was given to it. 7 After this I kept looking in the night visions, and behold, a fourth beast, fearsome and terrifying and extraordinarily strong; and it had large iron teeth. It devoured and crushed and trampled down the remainder with its feet; and it was different from all the beasts that were before it, and it had ten horns. 8 While I was contemplating the horns, behold, another horn, a little one, came up among them, and three of the first horns were pulled out by the roots before it; and behold, this horn possessed eyes like the eyes of a man and a mouth speaking great *boasts*. 15 “As for me, Daniel, my spirit was distressed within me, and the visions of my head kept alarming me. 16 I came near to one of those who were standing by and began seeking out *from* him the exact meaning of all this. So he said *it* to me and made known to me the interpretation of these things: 17 ‘These great beasts, which are four *in number*, are four kings *who* will arise from the earth. 18 But the saints of the Highest One will receive the kingdom and possess the kingdom forever, for all ages to come.’ 19 “Then I desired to know the exact meaning of the fourth beast, which was different from all the others, extraordinarily fearsome, with its teeth of iron and its claws of bronze, *and which* devoured, crushed, and trampled down the remainder with its feet, 20 and *the meaning* of the ten horns that *were* on its head and the other *horn* which came up and before which three *of them* fell, namely, that horn which had eyes and a mouth speaking great *boasts* and which was larger in appearance than its associates. 21 I kept looking, and that horn was waging war with the saints and overcoming them 22 until the Ancient of Days came and judgment was given in favor of the saints of the Highest One, and the season arrived when the saints took possession of the kingdom. 23 “Thus he said: ‘The fourth beast will be a fourth kingdom on the earth, which will be different from all the *other* kingdoms and will devour the whole earth and tread it down and crush it. 24 As for the ten horns, out of this kingdom ten kings will arise; and another will arise after them, and he will be different from the previous ones and will make low three kings. 25 He will speak words against the Most High and wear down the saints of the Highest One, and he will intend to make changes in seasons and in law; and they will be given into his hand for a time, times, and half a time. 26 But the court will sit *for judgment*, and his dominion will be taken away, annihilated and destroyed forever. 27 Then the reign, the dominion, and the greatness of *all* the kingdoms under the whole heaven will be given to the people of the saints of the Highest One; His kingdom *will be* an everlasting kingdom, and all the dominions will serve and obey Him.’ 28 “At this point the matter *of this revelation* ended. As for me, Daniel, my thoughts were greatly alarming me, and the splendor of my *face* changed, but I kept the matter in my heart.” 9 “I kept looking Until thrones were set up, And the Ancient of Days was seated; His clothing *was* like white snow And the hair of His head like pure wool. His throne *was* ablaze with fire, Its wheels *were* a burning fire. 10 A river of fire was flowing And coming out from before Him; Thousands upon thousands were attending Him, And myriads upon myriads were standing before Him; The court sat, And the books were opened. 11 Then I kept looking because of the sound of the great *boastful* words which the horn was speaking; I kept looking until the beast was killed, and its body was destroyed and given to the burning fire. 12 As for the rest of the beasts, their dominion was taken away, but an extension of life was given to them for an appointed season of time. 13 “I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And came near before Him. 14 And to Him was given dominion, Glory, and a kingdom, That all the peoples, nations, and *men of every* tongue Might serve Him. His dominion is an everlasting dominion Which will not be taken away; And His kingdom is one Which will not be destroyed.

Revelation 19 After these things I heard something like a loud voice of a great crowd in heaven, saying, “Hallelujah! Salvation and glory and power belong to our God; 2 because His judgments are true and righteous; for He has judged the great harlot who was corrupting the earth with her sexual immorality, and He has avenged the blood of His slaves *shed* by her hand.” 3 And a second time they said, “Hallelujah! Her smoke rises up forever and ever.” 4 And the twenty-four elders and the four living creatures fell down and worshiped God who sits on the throne saying, “Amen. Hallelujah!” 5 And a voice came from the throne, saying, “Give praise to our God, all you

His slaves, you who fear Him, the small and the great.” 6 Then I heard *something* like the voice of a great crowd and like the sound of many waters and like the sound of mighty peals of thunder, saying, “Hallelujah! For the Lord our God, the Almighty, reigns. 7 Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready.” 8 And it was given to her to clothe herself in fine linen, bright *and* clean; for the fine linen is the righteous acts of the saints. 9 Then he said to me, “Write, ‘Blessed are those who are invited to the marriage supper of the Lamb.’” And he said to me, “These are true words of God.” 10 Then I fell at his feet to worship him. But he said to me, “Do not do that! I am a fellow slave with you and your brothers who have the witness of Jesus. Worship God! For the witness of Jesus is the spirit of prophecy.” 11 Then I saw heaven opened, and behold, a white horse, and He who sits on it *is* called Faithful and True, and in righteousness He judges and wages war. 12 His eyes *are* a flame of fire, and on His head *are* many diadems; having a name written *on Him* which no one knows except Himself, 13 and being clothed with a garment dipped in blood, His name is also called The Word of God. 14 And the armies which are in heaven, clothed in fine linen, white *and* clean, were following Him on white horses. 15 And from His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the wrath of the rage of God, the Almighty. 16 And He has on His garment and on His thigh a name written, “KING OF KINGS, AND LORD OF LORDS.” 17 Then I saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds which fly in midheaven, “Come, assemble for the great supper of God, 18 so that you may eat the flesh of kings and the flesh of commanders and the flesh of strong men and the flesh of horses and of those who sit on them and the flesh of all men, both free men and slaves, and small and great.” 19 Then I saw the beast and the kings of the earth and their armies assembled to make war with Him who sits on the horse and with His army. 20 And the beast was seized, and with him the false prophet who did the signs in his presence, by which he deceived those who had received the mark of the beast and those who worshiped his image. These two were thrown alive into the lake of fire which burns with brimstone. 21 And the rest were killed with the sword which came from the mouth of Him who sits on the horse, and all the birds were filled with their flesh.

Importance of anti-christ's destruction at the coming of Christ

Obs. 1. It is admitted by all our recent prophetic writers that Antichrist shall exist previous to the Millennial age—this is so plain in the confederation of nations existing then, that it needs no additional proof— now if we can show that he is destroyed by the personal Coming of Jesus, we have a personal Pre-Mill. Coming. Christ.

The predictions relating to the Millennium clearly portray the removal of the man of sin and of his adherents before that age; and they reveal the impossibility of reconciling their presence with the realization of that age of blessedness.

Obs. 1

Destroyed with "the brightness of His coming"

Obs. 2. The passage to which special attention is called reads: “And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His Coming,” 2 Thess. 2:8. Owing to its importance and the efforts made to give it an interpretation adapted to the modern Whitbyan theory, it will be best to examine it in detail.

A. Those to whom Paul wrote were looking for the personal Advent of Christ.

...

The period when the Messiah is to be personally manifested as the Judge, the King, etc., is often called “His day” etc., and was so understood both by the Jews and early Christians.

...

Obs. 2

B. The Apostle then designs to correct the mistake respecting the presence or nearness of that personal Coming in which they believed, and the manner in which he does this confirms the allusion to the personal Coming.

...

it shall not come until at least a certain event, viz., the appearing and power of the man of sin, was first witnessed;

...

he introduces the predicted fact that before that visible Advent or day of Christ, the wicked one must

arise and be exalted in power. It legitimately follows from the tenor of the proof given, that this personal Advent is not “at hand” or “present;” that it will, after an intervening event has been fulfilled, then come to pass.

...

Obs. 2

C. The Apostle’s proof of the day of Christ and hence also the personal Advent not being “at hand” or “present,” thus fully accords with the analogy of Scripture. Many are the predictions and pointed allusions that Christ’s visible personal Advent only takes place at a time when Antichrist or a mighty confederation of wickedness is developed, and that He will at such a Coming take vengeance and utterly destroy the wicked arrayed against Him. All prophecy agrees in uniting the destruction of the Antichristian power with a personal Advent.

...

acts of judgment and the destruction of the ungodly are united with, in passages admitted to relate to the Sec. Advent

...

Obs. 2

D. The Apostle, in introducing the Coming of the Lord Jesus to destroy this Antichrist, was undoubtedly aware of the views of the Jews on this subject. The Jews, impelled by the prophecies, looked for a personal Coming of the Messiah to destroy the wicked one.

Obs. 2

E. The import of the two words rendered “brightness of His Coming.” Epiphaneia, , called here “brightness,” and Parousia, , translated “Coming.”

...

(a) The word Epiphaneia occurs six times, 1 Tim. 6:14; 2 Tim. 1:10; 2 Tim. 4:1 and 8; Tit. 2:13, and in this place.

...

(b) The word Parousia is used in the New Test, twenty-four times, Matt. 24:3, 27, 37, 39; 1 Cor. 15:23, and 16:17; 2 Cor. 7:6, 7, and 10:10; Phil. 1:26, and 2:3; 1 Thess. 2:19, and 3:13, and 4:15, and 5:23; 2 Thess. 2:1, 8, 9; James 5:7, 8; 2 Pet. 1:16, and 3:4, 12, and 1 John 2:18.

Obs. 2

F. The opinions of commentators—of the class who have no sympathy with our views, but yet are candid enough to concede this vital point, and of others who express themselves independently of any theory or bias, etc.

Obs. 2

G. It is important to notice the opinions of the early Apostolic Fathers, who being acquainted with the language as a living spoken one, and who receiving their interpretation of a passage which would excite special attention from the hands of the apostles or their immediate disciples, may thus afford strong corroborative evidence.

Obs. 2

H. Even after the allegorizing interpretation, introduced by the Alexandrian school, by which such passages as these are so readily transformed into various meanings, the Divines still insisted that this Scripture taught a personal coming to destroy Antichrist.

Obs. 2

I. The Popish writers, however they may apply it, ascribe it to a personal Advent.

Obs. 2

J. The opinions of the Reformers, although making the apostasy and the man of sin to be one and the same, are distinctly in our favor.

Obs. 2

K. The opinions of eminent Divines who endorsed the Whitbyan theory.

Obs. 2

Early Fathers agreed

Obs. 4. It is scarcely necessary to add anything additional to Dan. 7:13 to indicate a personal Advent. All the early Fathers, as well as those who followed them, even such a writer as Jerome (Bickersteth's Guide, p. 112, quotes from, and also shows how Jerome made the little horn of Daniel 7 synchronize with the man of sin 2 Thess. 2) made it refer to the personal Sec. Advent.

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

It has been shown how the Kingdom failed in its Theocratic and Theocratic-Davidic establishment through the depravity of man, and how its re-establishment at the First Advent was rendered hopeless by the wickedness of the nation. Then a new feature in the plan of God appears, viz.: to postpone the Kingdom during a period called "the times of the Gentiles and during this season of delay gather out a chosen people to be associated in the re-establishment of the Kingdom on a firm and everlasting basis, beyond the reach, owing to the tested character, etc., of the rulers, of depravity (comp. Props. 59-65, 86, 87, 88, etc.).

Preparatory stage

Obs. 1. Just as there was a preparatory growth and development of Abraham's seed before the Theocratic government was instituted, so now there is designed and carried out by the Divine Will a preparatory gathering of Abraham's seed until a sufficient, predetermined number is obtained. These are called the Elect. Made like unto Christ, when they appear with Him, they are "joint heirs" with Him.

Intermediate state

Obs. 2. This view of the Kingdom sustains the doctrine of an intermediate state, in which, whatever the condition of the saints, they are waiting for the period of redemption, waiting for the crown and promised inheritance. (See Delitzsch, Sys. of Bib. Psyc., pp. 496, 498, 527-8.) This idea of the intermediate state is, however, not peculiar to our system, but belongs to various others. (Comp. Prop. 136.)

Predetermined from the foundation of the world

Obs. 3. The Kingdom itself is predetermined (Prop. 1) from the foundation of the world, so also (for all things fall under the Omniscient Will) is this preparatory gathering of Saints. In Eph. 1: "He hath chosen us in Him before the foundation of the world," just as Christ Himself "was foreordained before the foundation of the world" (1 Pet. 1:20).

Only after certain number gathered out

Obs. 4. Until a certain number are gathered out to form the basis of rulership, guidance, etc., in this Kingdom, it is vain, owing to natural proneness to evil and to this Divine Plan for its correction, to expect its establishment under existing circumstances, or in this dispensation.

Joy of Abraham, Isaac, Jacob

Obs. 5. We may well imagine the astonishment and joy of Abraham, Isaac, and Jacob, when this natural and engrafted seed is all gathered and occupy their allotted places in the Kingdom. The Prophets seem to make allusions to this, as e.g. Isa. 29:22, 23 (Alexander's version); Isa. 49:18; 60:4, etc.

Passover fulfilled

Obs. 6. Christ tells us that the Passover shall "be fulfilled in the Kingdom of God" Luke 22:16.

...

What was imperfectly realized in the removal from Egypt under Moses will be perfectly experienced under Jesus Christ, when He comes "the second time unto salvation" viz., complete, realized redemption.

Only introduced

Obs. 7. Christ only introduces into His Kingdom those that He chooses, and, as Alexander's version of Isa. 65:9, they are "chosen ones."

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

Props Mentioned

163 49

We have conclusively shown that the covenant necessitates a resurrection; that the description of David's Son, who is to reign, demands a descendant of David possessing, in some way, immortality, seeing that His rule is everlasting, thus implying a resurrection—that a resurrection is predicted of Him, etc.—and now the fair inference is that those selected to be His co-heirs, being gathered out during a long period of time, and having died "without receiving the promises," must also experience the power of the resurrection before they can inherit the Kingdom of God.

p. 227 Vol 2 Prop. 125

First the kingdom, then the reception and enjoyment of it

Leaving the proof of this union of resurrection and Kingdom for the following Propositions (as we only desire now to introduce the subject of the resurrection), every reader, keeping in view that Christ's appearing and Kingdom are united, 2 Tim. 4:1, that a resurrection follows His Second Advent, and that an inheriting of the Kingdom succeeds this appearing and resurrection, must concede that when the righteous "are recompensed at the resurrection of the just" (Luke 14:14), this also includes the inheriting of a Kingdom. So that, for the present, we are content with *the general tenor* of the Word, indicating *first* a resurrection and *then* the reception and enjoyment of a Kingdom.

p. 227 Vol 2 Prop. 125 Obs. 1

Waiting until the Day of Redemption

All along, the position has been taken that, owing to the postponement of the Kingdom, a *preliminary* dispensation of grace to us Gentiles has intervened, and that even the dead saints, whatever their position in this interval, are *waiting* until "*the day of Redemption*" the time of the resurrection for their inheritance, etc. This is confirmed by the language of Paul in 1 Cor. 15:32, who lays the greatest stress on the resurrection as *the necessary and appointed means* by which the blessings that are covenanted can be obtained.

p. 227 Vol 2 Prop. 125 Obs. 2

one of the doctrinal defects of the Reformation was, that the resurrection of Christ was not made sufficiently prominent as compared with His sacrificial death, while in the apostolic preaching the Crucified and the Risen held equal place. And this feature extended finally in an undue exaltation of the intermediate state, until the resurrection is almost practically ignored as of comparative little consequence to the honor, glory, etc., of the deceased saint. To appreciate the force and pertinency of the resurrection, there must be a return to the scriptural presentation of the matter.

p. 228 Vol 2 Prop. 125 Obs. 2

Hence, being penal and a result of the fall, perfect redemption through a perfect Redeemer must recover us from the same. (Comp. Prop. 163)

p. 228 Vol 2 Prop. 125 Obs. 2 Note

Literal, corporeal, bodily resurrection

This resurrection includes *a resurrection of dead saints*, or, in other words, is a *corporeal, literal* resurrection.

...
 an undoubted, veritable resurrection of *the bodies* of dead saints, *sufficiently distinctive* to preserve personal identity, and to make it recognizable to others as a real restoration from the dead.
 p. 228 Vol 2 Prop. 125 Obs. 3

A line of argument can only (owing to lack of space) be indicated.

1. The resurrection necessitated by the covenant promises requires *the personal* resurrection and continued identity of Abraham, Isaac, and Jacob.
2. That applied to David's Son demands *the same, and the distinctive preservation* of His humanity, so as to sustain a continued relationship to David as His Son.
3. The belief in a literal resurrection of the body, according to numerous writers, was a common one among the Jews at the time of Christ (Matt. 22; Luke 20; Acts 23:6-8; John 11:24, etc.), and the language of Christ and the apostles is *pre-eminently calculated* to confirm them in their belief.
4. That the language of Christ and the apostles taught such a resurrection, is confirmed by the fact that all the early churches *distinctively proclaimed it* as their faith, thus corroborating the views entertained by the Jews. And this general belief was not confined to Jewish but was embraced in the Gentile churches.
5. Seeing what immediately preceded and followed the First Advent in attachment to this doctrine, if an error, it seems reasonable to anticipate either from Christ or His apostles a plain and unequivocal denial of it.
6. But the Scriptures themselves establish the doctrine. This they do,
 1. (1) in *the usage* of words which denote both in classical and scriptural writings *a revivification of the dead*.
 2. (2) In applying these words *to deceased* persons in their graves.
 3. (3) In representing those "asleep in *the dust of the earth*" those "*whose flesh rests in hope*" etc., as the ones who shall experience it.
 4. (4) In speaking of it as something *well understood*, as e.g. Acts 14:2 and 23:6, etc.
 5. (5) In declaring that the unjust (Acts 24:15), "*all in their graves*" John 5:28, 29, shall undergo its power, removing the idea of simple moral regeneration.
 6. (6) In appealing to us not to think it *incredible* that God should perform such a work, Acts 26:8; Heb. 11:19.
 7. (7) In *the examples* of dead persons being restored to life (e.g. Matt. 27:52, 53), which is a sign of what will be done at the Sec. Advent.
 8. (8) In *the body* being specifically mentioned, as e.g. Rom. 8:23 in "*the redemption of the body*" Phil. 3:10, 21.
 9. (9) In *the contrast* made between death and the resurrection from the dead (1 Cor. 15:21, 22), and in *the effects* of death and the consequences following the resurrection (1 Cor. 15:42-54).
 10. (10) In the rejection of those who *spiritualized* the resurrection, 2 Tim. 2:17, 18.
 11. (11) In the removal of it to a *certain fixed period*, Eph. 4:30; 1 Cor. 15:23; 1 Thess. 4:14, 17, etc.
 12. (12) In the fact that "*the first begotten of the dead*" underwent a *literal, corporeal* resurrection, as the various Gospels prove; that even in the process of glorification following it He retains His personal identity sufficiently that when He comes again He comes emphatically as "*the Son of Man,*" *David's Son*, and that His resurrection is represented as a *pattern* for that of His saints', Rom. 8:11; 1 Cor. 4:14; 2 Cor. 4:14; Rom. 6:5; Phil. 3:21; 1 John 3:2.
 13. (13) In *the mortal*, i.e. the part subject to death putting on immortality, 1 Cor. 15:52-3; Rom. 8:11.
 14. (14) In *the effects* of Paul's preaching the doctrine on Athenians, etc., Acts 17:32; 26:6, 8, etc.
 15. (15) In the fact that if the body is not also redeemed, restored to its forfeited condition, then the Redemptive process is *in so far incomplete*.

Such considerations, with especially the deeper and more significant one that the Davidic-Theocratic arrangement *necessarily by covenant insists upon it*, are amply sufficient to cause us to retain the old form of doctrine.

p. 228-229 Vol 2 Prop. 125 Obs. 3

The "*changing of our vile bodies.*" the "*quickening of our mortal bodies,*" -- *completed redemption* (comp. remarks, Art. 1, *Luth. Quart. Review*, July, 1874) requiring the raising up of the body, etc. , ought

certainly to influence every one who receives the authority of the Word to believe in a corporeal resurrection. It is most reasonable to believe that the body which suffers by the fall, which has been honored by the Spirit, which has honored God by its labors and toils, will be saved as well as the soul, and will be honored by God in a glorious manner.

p. 229 Vol 2 Prop. 125 Obs. 3 note

So decisive is this Scriptural proof that nearly all creeds and confessions affirm "*the resurrection of the body*"; meaning by it an actual revivication of the sleeping or dead body, forming again a reunion of soul and body, and preserving the personal identity of the believer.

p. 230 Vol 2 Prop. 125 Obs. 3 note

The Church is rapidly drifting away from the idea of a corporeal resurrection.

p. 230 Vol 2 Prop. 125 Obs. 3 note

Attempts to change its meaning

men have endeavored either to spiritualize the language, or to explain it away as an accommodation, or to refer it to the bestowment of something new immediately after death.

p. 230 Vol 2 Prop. 125 Obs. 4

Dwight asserts that the word here translated resurrection denotes throughout the New Test., "existence beyond the grave," or "a future state or existence." It is a matter of amazement that so able a writer, to make out a special case of interpretation, should commit himself *so erroneously*, and thus aid the efforts of those who deny a bodily resurrection.

p. 230 Vol 2 Prop. 125 Obs. 4

Hence, our ablest critics and most talented theologians, as a matter of simple consistency, accept of the word "anastasis" or "resurrection" as legitimately denoting a revivification of the dead, a restoration to life.

p. 230 Vol 2 Prop. 125 Obs. 4

the word was used by the Greeks, by the Grecian-Jews, and by the Scriptures to denote a restoration to life of the dead.

p. 230 Vol 2 Prop. 125 Obs. 4

if a spiritual resurrection or existence beyond the grave is meant by the resurrection, no word could have been selected better calculated *to deceive* hearers and readers.

p. 230 Vol 2 Prop. 125 Obs. 4

Pious Jews believed in the resurrection at the coming of Messiah

An important feature that ought to be noticed in this discussion, is this: Commentators and others quote largely from the writings of the Jews, showing that they derived from the Old Testament the belief that the pious dead would be raised up *at the Coming* of the Messiah, and that they would remain with Him *here on earth* in His Kingdom.

p. 234-235 Vol 2 Prop. 125 Obs. 5

Requires faith

But in view of the variety of theory concerning the resurrection, something more must be stated. Many writers refine the resurrection by using it as a figurative expression, so that it is constituted something coeval with the history of the Church; or as an accommodation denoting the unfolding of greater capacities and newer powers; or as indicative of an inner body or life continued after death, making death *not penal*, but necessary and friendly to the development of life; or, as the reception of something exclusively spiritual, either the complete transformation of the material into spirit or the union of two spiritual natures into one. There is *no end* to the variety and scope of mystical language in this direction, and under the guidance of men of learning and genius, it becomes bewildering. But all such notions, however learnedly and eloquently expressed, are opposed to the simple idea of the resurrection as entertained by the Jews and early Christians, and as represented in the Scriptures. We frankly admit that the subject is one *of faith*, and thus accept of it; but, at the same time, a solid foundation sustaining

such faith is produced.
p. 236 Vol 2 Prop. 125 Obs. 6

The same body, not another one

Leaving the connection that it has with the body itself in the grave, with the corporeal resurrection of Jesus, with the meaning of the word anastasis as aptly given by Pearson on the Creed, with the corporeal resurrection of some after the crucifixion, etc., we plant ourselves on the “*redemption of the body*” (Rom. 8:23), which clearly teaches that *not another body* is given and glorified, but *the same body*, made subject by sin to death and corruption, is raised up again and given immortality and renewed (even spiritualized) powers and capacities. We still have faith to accept of the scriptural statements that death is *penal* in its nature, that it is *an enemy* and not a friendly messenger to introduce a spiritual resurrection, or to bestow the inheritance, crown, and Kingdom, We are old-fashioned enough in our belief to cling *with hope* to that day beyond the intermediate period or state, when *the redemption of the body* will also be effected. And this, *because we rest on a perfect, complete Redemption*. Our Saviour is *a perfect Redeemer*; and the early Christians evinced not only *faith* but *logic* when they claimed in and through Him “*the Redemption of the body*.” Everything else that man and the race forfeited by sin is restored through Christ, and we can make *no exception* in favor of the body, given over to death and corruption, without making Redemption *in so far incomplete*, and giving in this particular the victory and triumph to Satan. We dare not *limit* the redemption of the believer, seeing that God designs and has promised, through Christ, *a complete restoration to all forfeited blessings*; and even superadds to the same, in virtue of relationship to the Redeemer, increased exaltation and glory. Hence, every theory, however plausible, and no matter by whom advocated, that proceeds to *limit Redemption, the work of Christ, must be rejected as irreconcilable with the honor, power, etc. of God in Redemption*.
p. 236-237 Vol 2 Prop. 125 Obs. 6

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

Props Mentioned

49 131 137 141 144 146 151 154 142

before the Messianic Kingdom can be realized the righteous dead must first be raised up from among the dead.
p. 244 Vol 2 Prop. 125

Isa. 25:6-8 And Yahweh of hosts will prepare a lavish banquet for all peoples on this mountain;
A banquet of aged wine, choice pieces with marrow,
And refined, aged wine.
7 And on this mountain He will swallow up the covering which is over all peoples,
Even the veil which is stretched over all nations.
8 He will swallow up death for all time,
And Lord Yahweh will wipe tears away from all faces,
And He will remove the reproach of His people from all the earth;
For Yahweh has spoken.

Hosea 13:14 Shall I ransom them from the power of Sheol?
Shall I redeem them from death?
O Death, where are your thorns?
O Sheol, where is your sting?
Compassion will be hidden from My sight.

Daniel 12:2 And many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to reproach *and* everlasting contempt.

Literal, partial resurrection taught in OT

The language then expresses a *literal, partial resurrection*. Now in its connection it describes a Pre-Millennial one, briefly, for the following reasons:

- (1) It is placed at the end of certain prophetic periods, which, as nearly all commentators agree, precede, or run down to, the commencement of the Millennial period;
- (2) it is connected with a deliverance of the people of God, pre-eminently characteristic of the beginning of the Millennial era;
- (3) it is identified with a period of great trouble, distress, etc., which, as many prophecies declare, precedes the ushering in of that age;
- (4) it is related to the period when the wicked shall be rooted out, etc., which is descriptive of the commencement of this age;
- (5) and the identifying of the promise annexed by Jesus Himself to the time immediately after the harvest, "then shall the righteous shine forth as the sun," for, as Joel and John show, the harvest immediately precedes the Millennial glory.

p. 246 Vol 2 Prop. 126 Obs. 2 slightly reformatted

Daniel 12:13 But as for you, go *your way* to the end; then you will enter into rest and stand *again* for your allotted portion at the end of the days.

Daniel speaks of the resurrection of the dead

No other interpretation, therefore, can be affixed to this, than that it implies the doctrine of the resurrection of the dead, and that the mind of Daniel was directed onward to that.

p. 248 Vol 2 Prop. 126 Obs. 3

Ezek. 37:1-14 - Valley of Dry Bones

Isa. 26:19

Moral change of the soul is a prelude

in the Scriptures a moral change of the soul is uniformly held to be a *prelude* to a blessed resurrection of the body unto life

p. 250 Vol 2 Prop. 126 Obs. 4

the language of Jesus addressed to Jews is a confirmation of a literal resurrection. (John 5:28,29)

p. 251 Vol 2 Prop. 126 Obs. 4

The covenant, if Abraham, Isaac, and Jacob are to *personally inherit* the land, the covenant promises, if the meek are to *inherit* the land, etc., absolutely *demands* just such bringing of the dead ones *into* the land of Israel, *the promised inheritance*.

p. 251 Vol 2 Prop. 126 Obs. 4

Regeneration (born again) denotes resurrection

For the word translated "*regeneration*" means "*born again*", and was anciently employed to denote the resurrection.

p. 257 Vol 2 Prop. 126 Obs. 6

A Jewish doctrine

This doctrine of a literal Pre-Millennial resurrection we admit, is *Jewish*. This term of reproach (given in this sense by man) we cheerfully accept, for it is a distinguishing feature of our faith, seeing that we find it in the covenant given to *Jews*, in *Jewish* Prophets, in the teaching of a *Jewish* Saviour and *Jewish* apostles, and in agreement with *Jewish* statements of doctrine; and that only such who are engrafted into the Abrahamic stock and become members of the *Jewish* commonwealth, shall participate in it. It belongs pre-eminently to the introduction of that Theocratic-Davidic Kingdom promised to the *Jewish* select nation. Even Rabbinical lore is full of intimations respecting it. That, therefore,

which forms such an objectionable feature to many, is only *an additional reason* for retaining it. (Comp. e.g. Prop. 68.)

p. 260 Vol 2 Prop. 126 Obs. 7

the Rabbins (Tract Sanhedrin, 2) as quoting such passages as Deut. 31:16, and 1:8 in favor of a resurrection.

p. 261 Vol 2 Prop. 126 Obs. 7 note

One reason, apparently, why the resurrection is more prominently given by Daniel, Ezekiel, and others is the following: The resurrection is allied with a *restored* Theocracy

p. 261 Vol 2 Prop. 126 Obs. 7 note

Solves an unnecessary difficulty

This Pre-Millennial restoration aids in solving a difficulty (unnecessarily such) felt by theologians, viz., that the first books of the Bible are only confined to temporal, earthly blessings, or rather, as it should be worded to be correct, blessings here on earth. The question deduced is: Why is the hope constantly held up to the Jews of living in their promised land and none presented of rewards in the third heaven? The substance of the answer given by those who reject *the key* afforded by the Covenant and this resurrection, is this: that the Jews were not then prepared for other promises, and that the real hope and destiny was to be gradually revealed as they could bear it, etc. Learned dissertations are tilled with just such nonsense, or “worldly wisdom.” Such reasoning places both man and God in a false position. The former, as if he were then so intellectually and morally *weak* as to be *disqualified* to appreciate his own destination, and *now*, even in the case of heathen or all men, *so strong* as to be able to bear such knowledge; the latter, as if He would conceal *the true destination* of those who trusted in Him and excite their hopes, etc., by either *false* or *temporary* motives. No! never does God thus deal with man. The true reason, and the one underlying the Covenant and all these promises, is. that *the land, the earth*, is truly—as *always affirmed*—their inheritance, and that God will raise them up out of their graves and fulfil the promises given by bringing them *into the land*; and, moreover, God *never changes* from this divine purpose, for the promise (Prop. 142) exists to-day, as it ever did, “*Blessed are the meek, for they shall inherit*” (not the third heaven but), “*the earth.*” The language of Moses and others is *the best* that could be used, for it is *the truth*—the truth of God which *in His own time* He will see is realized. We are not to come to God’s Word and gauge it by a *monkish* third heaven theory, which makes the third heaven the saint’s inheritance instead of *the one* that God uniformly *through every prophet* has promised, and then by it judge of the propriety and truthfulness of the Divine utterances. Would that Abrahamic faith were *more characteristic* of believers! (comp. Props. 144, 151, etc.).

p. 263 Vol 2 Prop. 126 Obs. 10

Proposition 127. In support of our view, the Apocalypse unmistakably teaches a Pre-Millennial resurrection of the saints.

Props Mentioned

75 77 78 134

Rev. 11:18

Obs. 1

And the nations were enraged, and Your rage came, and the time *came* for the dead to be judged, and to give reward to Your slaves—the prophets and the saints and those who fear Your name, the small and the great—and to destroy those who destroy the earth.

-LSB

Rev. 20:1-6

Obs. 2

Then I saw an angel coming down from heaven, having the key of the abyss and a great chain in his hand. 2 And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years; 3 and he threw him into the abyss, and shut *it* and sealed *it* over him, so that he would not deceive the nations any longer, until the thousand years were finished. After these things he must be released for a short time. 4 Then I saw thrones, and they sat on them, and judgment was given to them. And I *saw* the souls of those who had been beheaded because of their witness of Jesus and because of the word of God, and who also had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand. And they came to life and reigned with Christ for a thousand years. 5 The rest of the dead did not come to life until the thousand years were finished. This is the first resurrection. 6 Blessed and holy is the one who has a part in the first resurrection. Over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

-LSB

Souls

The very persons (not others) killed by the beast are the ones who live and reign during the thousand years.

p. 268 Vol. 2 Prop. 127 Obs. 3

Hence the peculiarity of the language here, "*first resurrection*" is, that *these also, the ones* subject to this great tribulation during the period of Rev. 14:9-13, shall come forth also *having the privileges of the first-born*, i.e. they are not of the second or future ones, but belong to the first as well as those who may have preceded them. (The reader will clearly see the force of this when we come to the reign of saints, etc.) The word "first" is, as Parkhurst (Lex.) and others assert, employed to denote "*dignity of persons*" in the sense of "*chief*" "*principal*," etc., as in Matt. 20:27; Acts 13:50; 1 Tim. 1:15; Acts 17:4; 25:2; 28:7, 17, etc. This resurrection is, therefore, the *chief principal, pre-eminent one, because it pertains to that of the first-born*, constitutes the persons embraced in and experiencing its power *the first-born* that belong exclusively—in a *peculiar sense* typified by the Jewish first-born—to *God Himself*. Hence not time but distinction is denoted.

p. 269 Vol. 2 Prop. 127 Obs. 3

notice, the wicked cast into the fire preceding the Millennial age;

p. 270 Vol. 2 Prop. 127 Obs. 3

This inheriting of the earth Christ promises to all the meek (Matt. 5:5), but to do this they must, of necessity, arise from the dead, and when they inherit the wicked are "cut off," "perish," "are not," etc., thus corresponding with the period under consideration.

A most circumstantial statement indicating the Pre-Millennial resurrection and that the rest of the dead do not participate in it, is found in Isa. chs. 24, 25, and 26.

Dead saints (but not dead unsaved) are raised for the Millennium and unsaved dead after the Millennium

Obs. 4

Objections alleged against Chiliastic interpretation of Rev. 20

Obs. 5

References/allusions to the resurrection in Revelation

Obs. 6

Rev. 11:18

Rev. 14:1-5

Rev. 12:5

Rev. 4,5,7

Rev. 20:4-6

Obs. 7

Rev. 20:4-6 is *retrospective*.

p. 286 Vol. 2 Prop. 127 Obs. 7

For then we have -- not the saints of past ages, but -- the martyrs and those associated with them *under the last great tribulation* of the culminated Antichrist. All that we contend for is, that the persons designated are persons who at a time still future experience this persecution and martyrdom, and that the rest of the saints are included in the "thrones", "judgement", and general affirmation respecting the first resurrection and the reign.

p. 287 Vol. 2 Prop. 127 Obs. 7 note 2

Rev. 20:4-6 synchronous with Dan. 7

Obs. 8

There is a resurrection of the wicked dead

Obs. 10

Of what practical use or benefit can such a res. unto condemnation and shame be? the answers are various; such as,

1. to vindicate the justice of God;
2. to prove the truthfulness and reality of His representations and mercy;
3. to apportion "the few or many stripes" that the guilty merit;
4. to fulfil His declaration that all the wicked shall see and acknowledge the Divine power;
5. to show that death itself, as many fondly hope, is no refuge for the sinner;
6. that a res. unto eternal life is the special gift of God through Jesus Christ;
7. to contrast the condition of the res. saints with their own;
8. to root out in the most effectual manner every remnant of evil;
9. to give to the creatures of God, the universe itself, a sublime and abiding idea of the nature and consequences of sin.

p. 289 Vol. 2 Prop. 127 Obs. 10 reformatted

Proposition 128. The language of the Gospels and Epistles is in strict accord with the requirements of a Pre-Millennial resurrection.

Props Mentioned

49 137 144 145 118 154 114 126

1 Cor. 15:52

1 Thess. 4:16

Rev. 11:15, 18

Rev. 20:3-6

1 Thess. 4:13-17

Luke 20:34-36

Phil. 3:11

1 Pet. 1:3

1 Cor. 6:14

Rom. 9:27

Mark 9:9-10

John 11:24

Acts 3:19-21

Matt. 19:28

Acts 13:33

Dan. 12:2; John 5:28, 29; Rev. 20:11-15; 1 Cor. 15:20-23; John 6:39, 40, and 17:9, 24; 2 Tim. 4:1.

John 6:45

Righteous dead and wicked dead are raised - but not together

The res. of the saints being a distinctive one, belonging exclusively to them and no others, this feature of separation as to character and time is always preserved. Thus

- (1) where a res. of the just and of the unjust is mentioned together, that of the just has precedence;
- (2) expressions such as “the Son quickeneth whom He will,” “they that hear shall live,” etc., imply that not all shall be made alive;
- (3) the promise of raising up His own at the last day specifically given to believers, implies that unbelievers shall not be raised at the same time;
- (4) the res. of the righteous described alone, without any reference whatever to the wicked (as John 6:39, 40, 44, 54; 1 Cor. 15, and 1 Thess. 4), implies a separate and distinctive one;
- (5) the titles given to the res. of the righteous imply the same, as “the better resurrection,” “the res. of the just,” “the res. unto life.”

Obs. 8 slightly reformatted

it is impossible to find a specific account of the resurrection of the wicked taking place at the same time with that of the righteous.

Obs. 10

The reader is referred to the Covenant, and, as we have shown (Prop. 49), its fulfilment is utterly impossible without a resurrection.

Obs. 14

If Christ and His saints are to reign as predicted over this restored people, etc., then, as a matter of course, this res. must take precedence, just as the Prophets locate it.

Obs, 15

The res. and the throne and Kingdom of David are inseparable, and the former must, to meet the Divine Plan as revealed, precede the latter; and in this the Prophets agree (Prop. 126).

Obs, 15

The doctrine of such a first res. presents motives such as no other can, explanatory of Paul’s desire to attain unto it. The reign with Christ, and distinguishing honor and blessedness are connected with it. It gives us an explanation of the martyr spirit of the early Church, and the earnest desires expressed to experience its power. Besides, it indicates how untrue and uncharitable are the deductions of infidels, and even others, that they were sustained and strengthened by a false belief.

Obs. 16

This first resurrection being an eclectic one, separate and pertaining to those accounted worthy of attaining to the privileges of “the first-born,” it indicates a previous judgment. To insure a first res. (or a translation) there must be a corresponding fitness, and therefore this res. itself is evidence of the Divine acceptance of the person experiencing its power. An antecedent estimate of character and worthiness must, of necessity, exist. This is based on justifying faith which releases from condemnation and insures eternal life through Jesus; while the position and honor of the saint after resurrection is graduated by the works done in his life of faith.

Obs. 19

we confess to a gratification that our faith is that of the Primitive Church on this point.

Obs, 22

our system of interpretation opens no door of entrance to the many conflicting and dangerous errors respecting the resurrection. Many, taking the weapons ready forged to hand by a spiritualizing interpretation of Isaiah, Ezekiel, and John, turn them against a literal resurrection of the dead. Work after

work could be mentioned which has done this, jubilantly quoting from the orthodox the arguments for a figurative, moral, or ecclesiastical resurrection. This is only the legitimate developing of the Origenistic system of interpretation, an almost impregnable refuge for all forms of error. Now, in all those systems, which reduce the res. to an incompleting redemption of the body, or which refine it away into a mystical conception, etc., not one of them can, or does, appeal to us for deductions or aid, since in no shape or form do we give them the slightest countenance. Hence probably arises the extreme hostility manifested toward our system by various authors, because it is a standing rebuke to their own efforts at spiritualizing.

Obs. 23

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.

Attention is thus prominently called to the fact, that the agreement existing between Jewish belief and the language of the New Test., most effectually supports our doctrinal position.

View consistent with Bible

Obs. 1. To avoid repeating, the reader is requested to notice how under the preceding Props, relating to the res. taught in the Old Test., the Apoc., and the Gospels and Epistles, the constant reference was made to the Jewish belief prevailing, and quotations were given fully sustaining the same from critics, historians, commentators, etc. Now, we ask the reader to consider how it was possible for Jesus and the inspired writers to employ language, in view of such an existing belief, fully corroborating it, unless the belief was a correct one, in strict accord with the Divine Purpose.

View claimed "antiquated", "Jewish" by some

Obs. 2. Again, there is no question concerning the grammatical sense, for that is admitted even by our opponents, many of whom we have quoted. But we are assured that that sense is not the one intended; that a typical or spiritual meaning is the one to be received. Hence the doctrine of a literal Pre-Mill. res. is derided as "antiquated," "Jewish," etc., and utterly unfitted for the advanced thought of the age.

Infidel objection claiming superstition and ignorance

Obs. 3. Infidels object to the New Test., on the ground that it unmistakably teaches this previous existing Jewish view (so Strauss, Bauer, Renan, etc.), and reject the whole as evidence of superstition and ignorance.

Resurrection opinions of Jews

Obs. 4. Judge Jones (Notes, p. 284) remarks of the Jewish opinion: "They understood that the promises (in covenants) which God made to Abraham, to Isaac, and to Jacob were absolute; and they believed that He would surely perform them, even to those of former generations, who had part in them; and on this ground, mainly, they taught the resurrection of the dead, Acts 24:15."

"Three opinions touching the res. prevailed to a greater or less extent among the Jews.

1. (1) Some maintained that only the just or righteous of their nation would be raised;
2. (2) others maintained that the whole of their race (all Israelites) would be raised;
3. (3) and some maintained that all Israelites and some Gentiles would be raised.

It is evident from Acts 24:14, 15, that the Jews of Paul's day did not adopt the first of these opinions, but they appear to have limited the res. to their nation. In Rom. 9:2-5, Paul teaches that the adoption, by which he meant the resurrection, Rom. 8:23, pertained to Israelites; and hence it would seem that the res., as a term of the original covenant, was limited to Israel.

Rabbi Bechai says, God granted four special honors, to Israel, viz.,

1. (1) the land of Canaan;
 2. (2) the law;
 3. (3) prophecy;
 4. (4) the resurrection of the dead. Josephus, though obscure, evidently did not believe the res. would be universal.”
- reformatted
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Proposition 130. The Kingdom is preceded by a translation of the living saints.

Props Mentioned

126 127 128 129 181

PERSONAL NOTE: This topic requires much prayer and study.

Mar. 2023, I find several details of this proposition foreign to me. Marking them in the book with ?. - p. 314

My view, before reading Peters, is that the Bible word "rapture" only applies to living saints. Peters uses the word translation. I currently believe there to be one gathering event (2 Thess. 2:1) of believers at the Second Coming of Christ; the dead believers are raised first and then the living believers are raptured, and together they meet the Lord in the clouds. This happens when "the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God" (1 Thess. 4:16)

This is a *prerequisite*, in order that those accounted worthy to inherit the Kingdom, and rule the nations with Christ, may be gathered. In reference to the dead saints, a Pre-Mill, resurrection (Props. 126-129) is promised by which to attain this object; and with such a resurrection (i.e. at that time) a translation of the living saints is also connected in 1 Thess. 4:17, "*the dead in Christ shall rise first* (or away); *then we which are alive and remain shall be caught up together with them in the clouds* (or, in clouds) *to meet the Lord in the air*," etc. The same is repeated in 1 Cor. 15:61, 52, in union only with the resurrection of believers: "*Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed*," etc.

p. 314 Vol 2 Prop 130

Private Resurrection

Thus e.g. the common view that the resurrection will be a public affair, to be witnessed by the world, is now discarded as untenable in the light of Christ's (also pertaining to "the first-fruits") resurrection, which was *strictly private*. It is now held, and properly, that the members will be raised *like* the Head was (for if a public resurrection, humanly speaking, is desirable, then surely it ought to have been that of Christ's), in order that the preparatory events for the coming judgment of the world may be introduced in such a manner (privately) as to establish "*the snare*" and "*the net*" intended for the unbelieving and wicked.

p. 314-315 Vol 2 Prop 130 Obs. 1

Invisible Resurrection

Leading prophetic writers justly have no hesitancy in asserting that no mortal eye of unbelief shall behold the resurrection.

p. 315 Vol 2 Prop 130 Obs. 1

Invisible Translation

This at once places the translation of the saints in a new aspect, and indicates, as it accompanies the resurrection, that it also is unseen (like Enoch's and Elijah's) by the world.

p. 315 Vol 2 Prop 130 Obs. 1

Rev. 20 Resurrection of Great Tribulation Saints Only

Again, careful students of the Word felt satisfied that the resurrection of the saints in Rev. 20:4-6 was *specifically* that of those who passed through *the great tribulation* under the culminated Antichrist, and was *preceded* by that of others, as implied in Rev. 14:1-6, etc.
p. 315 Vol 2 Prop 130 Obs. 1

First not in time but in privilege

"The word "first" applied to the resurrection has reference not to its being first in time (which would be incorrect, seeing that Christ's res. and that of saints, Matt. 27:52,53, preceded), but of its being a resurrection which *also* brings those who participated in it *within* the privileges of "the first-born", viz., a double portion, Deut. 21:17; priesthood, Num. 3:13; and government or dominion, Gen. 27:29. ***The subject of the resurrection, for a long time, was not clear to the writer until he observed the real scriptural application of the word "first, " as just given.***"
p. 315 Vol 2 Prop 130 Obs. 1 emphasis added to highlight Peters personal experience

One Coming but a Series of Acts

"prophetical writers are also agreed that what is called the Sec. Advent (the Advent itself as distinguished from the reign and Kingdom that follows) is not to be regarded as simple one act, but embracing a series of acts connected with the one Coming (for when Jesus comes again He remains upon earth). That is, the Sec. Advent is to be considered more in the light of the First Advent (which latter embraced not less than thirty-three years, and numerous acts predicted as related to His coming), as something which, owing to a variety of things prophesied concerning it, cannot possibly be limited to a few years."
p. 315 Vol 2 Prop. 130 Obs. 1

"Comparing all the events that are included in the Sec. Advent, it is simply impossible, without great violation of order, etc., to crowd them all together as the instantaneous resultants of such a Coming."
p. 315 Vol 2 Prop. 130 Obs. 1

"This, then, impresses caution in not compressing what is intimated concerning the translation or removal of saints necessarily to one transaction or day"
p. 315 Vol 2 Prop. 130 Obs. 1

Over a Period of Time

"writers now generally attribute to this introductory manifestation a period of seven years, or forty years, and of (thirty and forty conjoined) seventy years. (Considering the events to follow the Advent before the overthrow of Antichrist, such as the development of the confederation, the return of a portion of the Jews to Palestine, the doom of the harlot, etc., the longer periods are preferable)"
p. 315 Vol 2 Prop. 130 Obs. 1

7, 40, 70 years

Again, analogy favors the removal of the righteous in a time of severe and terrible judgment intended for the wicked, as in the case of Noah, Lot, the early believers at Jerusalem, etc., while previous translations are not lacking, as in the case of Enoch and Elijah.
p. 315-316 Vol 2 Prop. 130 Obs. 1

Removal for deliverance and preparation

The Second Advent inaugurates a series of most tremendous judgments, both upon the Church and the world—so terrific that they are constantly pointed out as *the culmination of God's wrath*—and it is reasonable to suppose, judging from God's past dealings, that He again will grant *special deliverance* to those who are devoted to Him. At this time also, the removal being designed not only to save out of tribulation, but to prepare the saints, deemed worthy of it, *for promised rulership then to be instituted, and for joint participation* in the administration of judgments upon the nations, a translation accompanied by the same transforming change, glorification, which the resurrected saints experience, is

precisely that which we ought to anticipate.
p. 316 Vol 2 Prop. 130 Obs. 1

Begins in 'the night'

"It is universally admitted by Millenarians that "the day of the Lord Jesus" is preceded not only by "a morning", but that it virtually begins in "the night"; Christ representing His Coming to be when it is yet "night", He being "the morning star", which ushers in "the morning" of the glorious day."
p. 316 Vol 2 Prop. 130 Obs. 1

"This refers the resurrection and translation of a chosen body to "the night", i.e. to the close of this dispensation, as preparatory to the introduction of an incoming one."
p. 316 Vol 2 Prop. 130 Obs. 1

Again, critical writers in investigating 2 Thess. 2:2 have shown that the word translated "is at hand" (in the phrase "the day of Christ (or Lord) is at hand") means, correctly rendered, "is come or "has come," i.e. is something already present, and not something still future. This correctly explains the trouble and alarm of the Thessalonian brethren, who were certainly not afraid of "the blessed hope," which Paul says they waited for (1 Thess. 1:10), and for which they were prepared (1 Thess. 2:19 and 3:13, and 5:4, 5), but apprehending that "the day of Christ" had already come, and they not having experienced the promised translation, and their pious dead being still with them without an experienced resurrection, they were troubled and distressed at the thought. Those brethren with hearts full of love for the Saviour were not so fearful that they would desire and pray (as multitudes now) that the blessed Lord should delay His Coming, but, in some way misapprehending the real state of affairs, they believed that the initiatory proceedings belonging to the day of Christ had already commenced, and that they and their pious dead were left without realizing the exceeding precious promises given to them. This simple change in a single word, supported too by the strongest of evidence, explains not only the cause of the Thessalonians' trouble (which Paul proceeds to remove by showing that an apostasy must first come to develop into the predicted Antichrist, implying that such an apostasy with its result necessarily required time, still in the future, before "the day of Christ" came), but throws much light, corroborative, on the subject of the resurrection and the translation of the saints. For, to cause such trouble they must have believed that "the day of Christ" would be inaugurated by preliminaries unseen by the world, and that the resurrection and translation would both be invisible, and they, not participating were doomed to terrible tribulation, or that the predictions were false.
p. 316-317 Vol 2 Prop. 130 Obs. 1

FOR and WITH

Jesus coming "for or in behalf" of His saints (1 Thess. 3:14-17; 1 Cor. 15:51,52) and Jesus coming "with all" His saints (Zech. 14:5; Rev. 19:14; 1 Thess. 3:13; Jude 14,15)

FOR His saints 1 Th. 3:14-17; 1 Cor. 15:51-52	WITH His saints Zech. 14:5; Rev. 19:14; 1 Th.
secret, concealed, thief-like 1 Th. 5:2; Mt. 24:43,44; Lk. 12:37-40; Rev. 3:3	visible, conspicuous
peaceful Lk. 17:26-30; Mt. 24:36-39; 1 Th. 5:3	war, distress Zech. 14; Rev. 19, Joel 3; Lk. 21:2
first-fruits	general harvest

Vultures

Luke 17:34-37 - Translation

eagles/vultures - saints

body - followers of the antichrist

Partial

One class of believers kept from the great tribulation and another class goes into it.

Rev 7 - 144,000 - note: Peters says this 144,000 is a different group than the 144,000 of chapter 14

Rev 7 - great multitude from every nation

Hiding

"hiding of the saints when this time of trouble, this storm of persecution and fury bursts upon the Church and world" (p. 325 Vol 2)

Translation will be unwitnessed but known to the nations.

"It is likely, however, from the consultation of the wicked against them, that while the removal is allowed it will be attributed to natural causes, or to a concerted movement, and that all reference to its supernatural occurrence will be stoutly denied" (p. 327 Vol 2)

"In all probability, "the sign of the Son of Man" (Matt. 24:30) will be something connected with this translation" (p. 327 Vol 2)

Multiple Translations

"the astonishing removal of certain chosen ones, accounted worthy, owing to their distinctive faith in God's promises, to escape" (p. 327 Vol 2)

"surely those who believe in God's Word and are left behind will be most wonderfully affected by the event." (p. 327 Vol 2)

"(The writer has often, often felt that it is specially for this period that he is laboring, when his work will be appreciated, etc.)" (p. 327 Vol 2)

"The Church, then starting up with Abrahamic faith will recognize its chronological position, will see what is before it, and, energetically infused by fear and hope, prepare itself for the fearful ordeal through which it must pass. And we are assured that the Church in this contest, overpowered as she will be, will sustain the persecution with triumphant faith, feeling convinced from the events occurring and the time elapsed, that the Son of Man is even already present, waiting for the moment of direct interference." (p. 327-328 Vol 2)

Peters believes that the majority of Christians (but not all) will be left behind to experience the tribulation

Restrainer

The Restrainer 2 Thess 2:6,7

Peters suggests Theodoret's opinion is perhaps correct: "the decree of God's Providence"

Two Translations

Peters believes there will be 2 translations: before ("the first-fruits") and after ("the harvest") the great tribulation (p. 329 Vol 2)

Proposition 131. This Kingdom embraces the visible reign of Jesus, the Christ, here on earth.

the entire analogy of prediction demands a visible reign.

Not doubted until the Alexandrian system

Obs. 1. So distinctly is this taught that no Jew, no Christian believer, no one who read the Scriptures doubted this, until the Alexandrian system evolved a series of doctrines, under the notion of exalting the truth and the Son, in which the throne promised to David's Son was transformed into a throne in the third heaven.

Visible

Obs. 2. Having in previous Propositions shown with sufficient distinctness that David's Son, Jesus in His humanity, must, if the prophecies are fulfilled, appear in a visible reign; that He does thus manifest Himself to the sight of all, it is unnecessary (as coming Propositions will materially add reasons for our doctrine to those already given) to enter into a detailed argument, since it is nowhere asserted that the visibility thus exhibited shall ever be withdrawn, withdrawn, and since the denial of such a visible reign is one of pure inference. No one, that we are aware of, has ever yet presented a passage of Scripture to prove the invisibility of the reign in the future.

Contradictory oppositions

Obs. 3. To indicate how persons in their eagerness to deny a visible, personal reign on earth of Christ allow themselves to use unwarranted language (even to deny the personal return to the earth), language which they themselves contradict, we refer e.g. to Barnes, Com. on 1 Thess. 4:16, where in his remarks he says: "There is no intimation here of 'a personal reign' of Christ upon earth. Indeed, there is no evidence that He will return to the earth at all," and then he proceeds to place Christ, the saints, the wicked, the living, and the dead in "the regions of the air." This sounds very much like one of the old monkish legends, and is unworthy of so able a man.

Neither Barnes nor any other writer has been able to adduce a single passage to support their theory of Christ's Sec. Advent and immediate return to heaven.

Obs. 3

Bad judgement

Obs. 4. In the discussion of this personal return and reign it is saddening to find good persons placing themselves on the judgment seat, and dogmatically deciding what it is possible or impossible for God to perform.

"Carnal", "fleshy" accusations

Obs. 5. It becomes painful to notice, in the objections levelled against us, the serious and unfounded change of "carnal, "fleshly," etc.

Efforts to disprove us by Scripture

Obs. 6. Briefly, the feeble efforts at presenting proof against us drawn from Scripture

Thus e.g. a comparison of Covenant, Zech. 14, Dan. 7, Isa. 25, and Rev. 20:1-6, is alone sufficient to decide the kind of reign intended.

Obs. 6

Timid, illogical and unscriptural advocates

Obs. 7. Some (esteemed brethren) who frankly admit and earnestly advocate the Pre-Millennial Personal Advent, still express themselves timidly, illogically, and unscripturally in reference to the personal reign of Christ here on the earth.

Some few advocating, after His Sec. Advent, His withdrawal to the third heaven, from whence He reigns (some stating that He may occasionally visit the earth and appear to men); others have a withdrawal into the air or upper regions, or into the New Jerusalem, also located in the air or above the earth.

Obs. 7

The central point of the Davidic Covenant is this: that Christ, as David's Son, the promised seed, shall reign on David's throne and in David's Kingdom; and therefore the very language on the face of it conveys the important notion, that in consequence of this, He, as David's Son and Lord, must be and is visibly present

Obs. 7

The Divine in Christ, whatever it may perform in the exercise of Divine Sovereignty in the universe, is associated with “the man ordained” to exhibit a perfect, visible Theocratic government. Let us repeat: Christ is not to come again simply as the Son of God (that relationship to the Father is indeed indispensably requisite to make provision for salvation, to perfect it, and to establish the Theocracy in a permanent form), but pre-eminently and significantly (as the repeated promises to and name of Son of Man fully indicate) as the Son of ‘Man, for the latter is the relationship specifically demanded in the Covenant to be visibly shown and acknowledged to be such by all.
Obs. 7

Proposition 132. This view of the Kingdom confirmed by the Judgeship of Christ.

The Judgeship of Jesus establishes our doctrine of the Kingdom, the Pre-Mill. Advent, and His continued personal presence as the King. Intending to show that Judgeship and Kingship are in Scripture *equivalent* terms, it follows that if they are such, then, since the Kingship is specifically promised to Jesus Christ as the Son of Man, made thus necessary by the covenant, *so also the Judgeship ought to be expressed*. This is done. He is the Judge because He is “*the man ordained*,” Acts 17:31. Some theologians tell us that the reason why the Father thus constituted Jesus the Judge is (Knapp’s *Ch. Theol.*, p. 542) “because He is man and knows from His own experience all the sufferings and infirmities to which our nature is exposed, and can therefore be compassionate and indulgent.” But the reader can see a far deeper reason, *grounded on the Covenant*. It is said, “*The Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son even as they honor the Father*,” John 5:22, 23, and in verse 27 it is added: “*and hath given Him authority to execute judgment also, because He is the Son of Man*.” Why the Son of Man? Because to this Son of Man as David’s Son *is promised* the Kingdom, and Judgeship being *included* in the promised Theocratic-Davidic government, the Father only judges through this Son. The promises based on the covenant *require* such authority to be given to and to be manifested through *the Covenanted Seed*. Hence, as the second Adam recovering the dominion lost by the first Adam; as the woman’s “seed who is to crush the serpent’s head; as the promised seed of Abraham who is to inherit the land, possess the gate of His enemies, and make all nations blessed; as the Son of David who is to reign so gloriously over the earth; as the God-man who perfects salvation through a Theocratic ordering—it is *indispensably necessary* for Him to occupy such a position to meet the predetermined plan of Redemption.

p. 352 Vol. 2 Prop. 132

Misapprehended by monkery and schoolmen

no single doctrine is perhaps so greatly misapprehended as this one; for which we are indebted to the originators of monkery and to the schoolmen.
Obs. 1

A matter of congratulation and rejoicing

the Prophets describe this Judgeship—the exercise of it—as a matter of *congratulation and rejoicing*, and not, as it would be if it *only denoted* judicial investigation of character, a subject of dread or apprehension. Thus e.g. Ps. 67:4, “*O let the nations be glad, and sing for joy; for Thou shalt judge the people righteously, and govern the nations upon earth*.” Comp. Ps. 96:10-13; Ps. 98:5-9, etc. It is represented as a *joyful event* by the Spirit; one which will cause exultation and happiness, and this only becomes apparent if we understand it to embrace the reign, Kingdom of Jesus.
p. 353 Vol. 2 Prop. 132 Obs. 2

Joyful event, causing exultation and happiness

It is represented as a joyful event by the Spirit; one which will cause exultation and happiness, and this only becomes apparent if we understand it to embrace the reign, Kingdom of Jesus.
Obs. 2

Judicial, legislative, executive, supreme power, kingly

Jesus Christ is the Judge, Acts 17:31; Matt. 24:30; Rom. 14:9, 10; John 5:22; Acts 10:40; Matt. 25:31, etc. The question that we are to propose and answer is this: Are we to understand by this Judgeship that Christ *only* sits in a judicial capacity to determine cases; that as Judge He *only* presides in a tribunal of justice to decide respecting the innocence or guilt of men; or, is far more embraced in this term, *such as judicial, legislative, and executive action, a supreme power, Kingly rule?*

p. 353 Vol. 2 Prop. 132 Obs. 3

The word Judge is not to be taken here in its usual signification, i.e. one who determines controversies and denounces the judgment of the law in criminal cases, but one who directs and rules a state or nation with Sovereign power, administers justice, makes peace or war, and leads the armies of the people over whom he presides.

Obs. 3

Horne (Introd., vol. 2, p. 42) says: "The authority of the judges was not inferior to that which was afterward exercised by the Kings; it extended to peace and war. They decided causes without appeal, but they had no power to enact new laws or to impose new burdens upon the people. They were protectors of the laws, defenders of religion, and avengers of crimes."

Obs. 3

Judgeship was therefore regarded as the equivalent of rulership, of kingly rule;

Obs. 3

From the use of the word already stated, it is a just conclusion, drawn by the early Church and many eminent writers, that when Jesus is represented to be revealed as the Judge, we are not to understand that He only presides as a Jurist to pronounce innocent or guilty, as the case may be, but that He rules in a princely manner, exercises a kingly office, is revealed as King of kings, Sovereign of the world, and that His Judgeship, being Theocratic, consists in exercising all the powers of a Supreme Governor, legislative and executive as well as judicial, so that the acts of His Judgeship shall be manifested in issuing His decrees, executing His laws, punishing offenders, rewarding the faithful, and carrying on the Divine Theocratic ordering of His Kingdom. In other words, the Judgeship is identical with the predicted reign of Christ, commencing with the Millennial era—an age inaugurated and carried on by the most astonishing manifestations of Sovereign power, judicial, legislative, and executive.

Obs. 3

The student can readily find an abundance of such allusions, a rich golden vein in the prophetic mine.

Obs. 5. The modern usage of the words "Judge" and "Judgment" have misled many in comprehending this subject, so that some assert, as Priest, that they cannot see how the Millennial period and judgment can be blended.

the meaning to be attached to the word in any particular case must be determined by the context, general analogy—in brief, by the laws controlling language, giving the preference in all cases to scriptural usage.

Obs. 5

Because "judge" is employed to designate judicial action, that is no reason for discarding the additional meanings attached to it by the Word of God.

Obs. 5

whether, when Christ is revealed as Judge, this Judgeship is not an equivalent to His Kingly rule. This we think is already conclusively proven,

Obs. 5

The Judgeship of Christ is not only perfectly consistent with the glory and blessedness of the Millennial period, but indispensably necessary to secure it.

Obs. 5

Obs. 6. The concessions made by writers when not directly opposing us are decidedly in our favor.

Obs. 7. This judging is connected with the casting out of Satan.

Proposition 133. This view of the Kingdom is confirmed by “the Day of Judgment.”

Scripture from LSB

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If the monkish view of the day of judgment, now so prevalent even among Protestants, is correct, *then* it follows that, it being deemed the period of the winding up, or ending, of all sublunary things, no place can be found for such a Kingdom after it. But, on the other hand, if *it can be conclusively shown* that this day of judgment is connected with, enters into, and follows through the Millennial era, *then* it materially aids in supporting our view of the Covenanted Kingdom. That it does this is already evidenced by preceding Propositions, but the Spirit affords us in the Word additional reasons to sustain our belief.

p. 362 Vol. 2 Prop. 133

Acts 17:31

because He has fixed a day in which He will judge the world in righteousness through a Man whom He determined, having furnished proof to all by raising Him from the dead.

Rom. 2:16

on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.

1 Thess. 5:2

For you yourselves know full well that the day of the Lord will come just like a thief in the night.

1 Cor. 1:8

who will also confirm you to the end, beyond reproach in the day of our Lord Jesus Christ.

2 Pet. 3:7-8

But by His word the present heavens and earth are being reserved for fire, being kept for the day of judgment and destruction of ungodly men. 8 But do not let this one *fact* escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day.

Zech 14 - Day

Zechariah 14:1

Behold, a **day** is coming for Yahweh when the spoil taken from you will be divided among you.

Zechariah 14:3

Then Yahweh will go forth and fight against those nations, as the **day** when He fights on a **day** of battle.

Zechariah 14:4

And in that **day** His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley so that half of the mountain will move toward the north and the other half toward the south.

Zechariah 14:5

And you will flee by the valley of My mountains, for the valley of the mountains will reach to Azel; indeed, you will flee just as you fled before the earthquake in the **days** of Uzziah king of Judah. Then Yahweh, my God, will come, and all the holy ones with Him!

Zechariah 14:6

And it will be in that **day**, that there will be no light; the luminaries will dwindle.

Zechariah 14:7

And it will be a unique **day** which is known to Yahweh, neither **day** nor night, but it will be that at evening time there will be light.

Zechariah 14:8

And it will be in that **day**, that living waters will flow out of Jerusalem, half of them toward the eastern sea and the other half toward the western sea; it will be in summer as well as in winter.

Zechariah 14:9

And Yahweh will be king over all the earth; in that **day** Yahweh will be the only one, and His name one.

Zechariah 14:13

And it will be in that **day**, that abundant confusion from Yahweh will fall on them; and they will take hold of one another's hand, and the hand of one will go up against the hand of another.

Zechariah 14:20

In that **day** there will be inscribed on the bells of the horses, "Holy to Yahweh." And the pots in the house of Yahweh will be like the bowls before the altar.

Zechariah 14:21

And every pot in Jerusalem and in Judah will be holy to Yahweh of hosts; and all who sacrifice will come and take of them and boil in them. And there will no longer be a Canaanite in the house of Yahweh of hosts in that **day**.

Not all judgement is at the same time

Obs. 1. Again the reader is reminded that the Jewish and Early Church doctrine of the Judgment Day is something very different from the Popish doctrine now so generally entertained. The notion of an assize, a universal gathering of dead and living, pious and wicked, before a tribunal at which character is to be tested, etc., was developed in the Church several centuries later, in the form now held by many writers. On all sides are to be found utterances concerning the judgment utterly unknown, and completely antagonistic to the doctrine once held by the Church.

the very fact of the resurrection of the saints, thus counted worthy of it, and the non-resurrection of the wicked at the time of the first resurrection, counted unworthy of it, proves to us a pre-existing judgment.

Obs. 2

the question arises, Why subject these same parties—especially taking Brown's, Barnes's, etc. idea that the saints have been, many of them for centuries upon centuries, in the third heaven enjoying a development of glory indescribable, etc.—to be brought before a tribunal to undergo a scrutiny of character? This difficulty and others vanish only if we allow the legitimate meaning given to the original by commentators, which involves our idea, that the saints are manifested before that throne to be assigned their position as rulers in the Kingdom, which apportionment is only done at the manifestation of the Kingdom itself, and is proportioned to the deeds done in the body.

...

All are raised from the dead, but each in his own order; so also all shall stand before His throne, but each in his order.

Obs. 2

Obs. 3. The Judgment Day is inseparably linked with the personal presence of the Judge, and therefore, as we proceed, it is unnecessary to repeat what all admit. It is very essential to our doctrine to find the judgment united with the Coming of the Son of Man.

Mede (Works, B. 3, p. 762) long ago observed that Dan. 7 contains "The mother text of Scripture, whence the Jews grounded the name and expectation of the Great Day of Judgment."

Obs. 3

The facts (1) that the phrases originated with Jewish believers, and (2) that they are employed without the least intimation that they are to be understood differently, certainly ought to have some weight with the student.

Obs. 3

A day

Obs. 4. The Judgment Day is designated, Acts 17:31, "He hath appointed a day wherein He will judge the world in righteousness," etc.

Rom. 2:16

1 Thess. 5:2

1 Cor. 1:8

It is called "a day," which in the largeness of prophecy does not indicate an ordinary day, or even a brief period of time, but may include a long, extended time.

Obs. 4

The word is employed to denote time indefinitely, as "the day of trouble," "the day of adversity," "the day of prosperity," etc. Again, it is used to designate definite periods, either short or long, as e.g. the six days of creation are called "day" Gen. 2:4; the forty years in the wilderness are named, Heb. 3:8; Ps. 95:8, "the day of temptation;" the times of the Messiah are called by the prophets "that day," "the day of the Lord," as Isa. 24:25, 26; Zech. 14, etc.; "the day of salvation, 2 Cor. 6:2," "the day," Heb. 3:7, 13; Ps. 118:24, etc., are admitted to embrace an entire dispensation. It is well known that prophecy speaks of events occurring "in that day," which the fulfilment shows occupied hundreds of years in fulfilling. Reference might be made to other passages, such as John 8:56; 1 Cor. 5:5; Deut. 33:12, etc., all showing this usage by the Spirit.

Obs. 4

'Last Judgment' term is not in the New Test.

Obs. 5. The scholastic or eccles. terms "the Last Judgment," Dr. Knapp (Ch. Theol., p. 542) frankly says is not employed in the New Test., and that the phrases "the last day" or "last days" are not "used exclusively with reference to the end of the world.

Long period of time

Obs. 6. Peter certainly knew the Jewish view of the Messiah's Judgeship, the Day of Judgment, etc., and yet he in the plainest possible manner confirms the truthfulness of it. In 2 Pet. 3:7, 8 he introduces the Coming of the Saviour and the reservation of the heavens and earth unto fire against the Day of Judgment and the perdition of ungodly men," and then adds: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years and a thousand years as one day." Having just mentioned "the Day of Judgment," he guards the expression by the words following, lest it should be limited to a short period, or even to a literal day. Foreseeing, by the Spirit, this very error into which multitudes have fallen, he cautions us that this "day" of which he writes, may include, at least, a thousand years.

"the Day of Judgment" simply denotes a time of judgment, and embraces within its limits the Millennium, along period of time.

Obs. 6

Judgeship is part of rulership

Our faith accepts of the simple fact that the government in this Coming Kingdom of King Jesus and His saints, which is to subject all to the predicted Theocratic rule and dominion, is designated as "the judgment," and the period of its exercise is called "the day" the time, etc.

Obs. 7

The announcement comes to us in the simplest form, that a period of time is appointed in which Jesus will be revealed as the Judge, the King, assume the visible Judgeship or Rulership of the World, and the events connected therewith, such as the resurrection of the saints, the overthrow of enemies, the restoration of the Jewish nation, the subjugation of all people, the binding of Satan, the rewarding of the righteous, the fulfilment of Mill, predictions, etc., indicate a lengthy period.

p. 370 Vol. 2 Prop. 133 Obs. 7

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.

Matt. 25:31-46

“But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. 32 And all the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; 33 and He will put the sheep on His right, and the goats on the left. 34 “Then the King will say to those on His right, ‘Come, you who are blessed of My Father, inherit the kingdom, which has been prepared for you from the foundation of the world. 35 For I was hungry, and you gave Me *something* to eat; I was thirsty, and you gave Me *something* to drink; I was a stranger, and you invited Me in; 36 naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.’ 37 Then the righteous will answer Him, saying, ‘Lord, when did we see You hungry, and feed You, or thirsty, and give You *something* to drink? 38 And when did we see You a stranger, and invite You in, or naked, and clothe You? 39 And when did we see You sick, or in prison, and come to You?’ 40 And the King will answer and say to them, ‘Truly I say to you, to the extent that you did it to one of these brothers of Mine, *even* the least *of them*, you did it to Me.’ 41 “Then He will also say to those on His left, ‘Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels; 42 for I was hungry, and you gave Me *nothing* to eat; I was thirsty, and you gave Me nothing to drink; 43 I was a stranger, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me. 44 Then they themselves also will answer, saying, ‘Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of You?’ 45 Then He will answer them, saying, ‘Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.’ 46 And these will go away into eternal punishment, but the righteous into eternal life.”

our doctrine firmly accepts of the truth that all men are to be judged, and that their eternal condition (saving that of the heathen) will depend on their acceptance or rejection of the commands of God in Christ (and their personal application), but we reassert that such a judgment is not necessarily simultaneous, for part of it is Pre-Millennial, part Millennial, and part Post-Millennial.

Pre-Millennial,

as it affects the righteous, the overthrow of the living wicked, and the carrying into postponement the non-resurrection of the wicked dead until the close of the one thousand years;

Millennial,

as it affects the establishment of the Kingdom, the restoration of the Jews, the apportioning of positions, the execution and progress of the divine government;

Post-Millennial,

when “the rest of the dead,” and Satan himself, are judged.

--reformatted

Obs. 1. Those who apply this passage to a general assize can only do so by taking for granted two suppositions, which are, in order to make out their sense, engrafted upon it.

(1) It is supposed that the “all nations” mean “all the generations of men that ever existed but this is a mere inference, and, being unproven, is a mere begging of the question. (2) In order to sustain the first supposition, it is conjectured that this necessarily implies a previous resurrection of all the dead; but this also is mere inference, unsupported by a particle of proof.

The word translated “nations” is never, according to the uniform testimony of critics and scholars, used to designate “the dead,” unless this be a solitary exception.

The Spirit gives us abundant testimony that precisely such a gathering of living nations shall take place just before the Mill, age commences, and that there shall be both an Advent and judging.

The phrase “all nations” does not by any means include every individual, much less the generations past

The wicked are represented as cast into “a fire.” Now precisely this will occur at the Pre-Mill. Advent

of Jesus. The reader is urged to compare e.g. on this point, Rev. 19:20; Dan. 7:10,11; Isa. 66:15, 16, 24; Mai. 4:1-3, etc. Fire, as indicating the vengeance of God, is frequently predicted as belonging to the introduction of the Kingdom or the Mill, blessedness.

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The saints that come with Jesus, as other passages show, participate in this judgment, judgment, for they have obtained a priority of rulership or Judgeship, and the intended dealing of King Jesus with the nations, as preparatory to the establishment of His Kingdom, is thus briefly and powerfully stated in the line of thought suggested by the manner in which rulership is secured in it.

There is no intimation that either former tares or wheat are raised up to be mixed and then separated, while the burning of existing “tares” and the elevation of then living “wheat” coincides with abundant Pre-Mill, prophecy. The consistency of our doctrine is seen in this: that after the one thousand years are ended the dead tares—“the rest of the dead,” who “lived not again until the thousand years were finished,” are also raised up and their destiny awarded.

Obs. 5. The disciples to whom this passage was addressed, preachers of the Kingdom and specially instructed, held to the Jewish views of the Judgment at the Coming of the Messiah, to be followed by a glorious Messianic reign under the restored Theocratic-Davidic throne and Kingdom.

Some conclusions

1. There is not one general judgement
2. All men (dead and living) will not be judged at the same time
3. Judgement unto eternal life is not identical with a judgement according to works
4. The judgement of all men is not after the millennium
5. A pre-mil resurrection does necessarily include a prior judgement
6. The Primitive Church taught this doctrine of judgement (as set forth here by Peters)
7. The saints are judged and will also judge others (but at different times)
8. The righteous are not rewarded at death

Proposition 135. The doctrine of the Kingdom in full accord with the Scriptural doctrine of the judgment of believers,.

The Theocratic Kingdom contemplating for its rulers, associated with the Christ, the saints, must necessarily make provision for the same by a ‘present and future judgment of believers. By this method the requisite qualifications for future kingship and priesthood are made manifest.

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It is self-evident that any one accounted worthy of the better resurrection”—that pre-eminent res. alone attributed to the righteous—and any one deemed holy enough for a translation at the Sec. Advent, must, in view of such a decided preference shown to them, be the subject of an *antecedent* judgment. How else can it be known that they possess the qualifications requisite for such honor and blessedness? Both the resurrection and translation are represented as a sudden, instantaneous change, and demand a *previous* preparedness for the same. The same is true of the saints coming with Jesus at His open Parousia, for “all the saints” (Zech. 14:5) come with Him. To attain this honor, an *antecedent* estimate of character must have preceded. So also the saints are to be associated with Jesus in the judgment of the world (1 Cor. 6:2), for “this honor have all the saints” (Ps. 149:9), This Judgeship necessarily implies the *previous* judgment of these saints in order to evidence their fitness for so high and responsible a position.

p. 385 Vol. 2 Prop. 135 Obs. 1

Pre Millenarians firmly hold that all men, both the righteous and wicked, will be judged, not only in this life but in the future. The passages teaching this are numerous and emphatic, such e.g. as Heb. 9:27; Rom. 2:2-16; Matt. 12:36; 1 Pet. 4:4,5, etc. But, as already shown, there is *an order* in this judgment, just as there is an order in the resurrection.
p. 385 Vol. 2 Prop. 135 Obs. 2

Believers are not judged

Obs. 3 and 4

Believers are judged

On the other hand, believers are also represented as judged in the future, not as to their worthiness to receive “*eternal life*,” not as to their forming a *co-heirship* with Jesus (for all this, owing to their union with Christ and subsequent justification, has already been decided), but to ascertain *the exact position* of rulership, Kingship, and priesthood, to which *they are justly entitled*.
p. 387 Vol. 2 Prop. 135 Obs. 5

Luke 19:17,19

And he said to him, ‘Well done, good slave, because you have been faithful in a very little thing, you are to be in authority over ten cities.’ 18 Then the second came, saying, ‘Your mina, master, has made five minas.’ 19 And he said to him also, ‘And you are to be over five cities.’

Matt. 25:21,23

His master said to him, ‘Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.’ 22 “Also the one who *had received* the two talents came up and said, ‘Master, you handed two talents over to me. See, I have gained two more talents.’ 23 His master said to him, ‘Well done, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; enter into the joy of your master.’

1 Cor. 15:41

There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.

Col. 3:24

Rom. 14:10,12

1 Pet. 1:17

Rom. 2:6

Rev. 22:12

A passage most decisive and worthy of serious consideration is the one found in 1 Cor. 3:10-15. Here we have the following evidence corroborative of the correctness of our view.

(1) This is a judgment *exclusively* of believers, who build upon the foundation laid, Jesus.

(2) All who have this foundation and build upon it *are saved*.

(3) But *some*, in securing this salvation, “*suffer loss*,” while others “*shall receive a reward*.”

(4) The reception of reward is *conditioned* on the fact that they build precious, enduring material on this foundation.

(5) The endurance of *loss* is caused by the worthless material placed on the foundation.

(6) “Every man’s work shall *be made manifest*,” for it will be tested “of what sort it is.” This is only illustrating the principle previously (v. 8) announced, “every man shall receive his own reward *according to his own labor*.” Now, to receive a reward for building “gold, silver, and precious stones” on this foundation is not to attain simply eternal life, for those who also build “wood, hay, and stubble” on it secure the same, but, following the Scripture *analogy of faith*, it must relate to *position* in rulership and to a corresponding *loss* in rank. The only rational, consistent interpretation is that which here finds that one, owing to faithfulness, etc., obtains a more elevated rank, a higher reward than another. All obtain a glorious prize (1 Cor. 9:24), but not all the highest prize (Phil. 3:14); all obtain an entrance into the Kingdom, but one a more “*abundant entrance*” (1 Pet. 1:11) than others.

p. 389-390 Vol. 2 Prop. 135 Obs. 7 slight reformat

It is in virtue of this future judgment according to works, that believers are so urgently pressed to good works. God sees *how largely* their future glory and honor depend upon the character now formed, that repeatedly and perseveringly, yea constantly, this is brought to their attention. Take e.g. Col. 3:4, 5, 8, 9, 24; 1 Thess. 3:12, 13, and 5:4-8; Tit. 2:12,13; 1 Pet. 1:7-15; 2 Pet. 3:11,12, and many others, and they show God's *deep interest* in our future welfare, that as "little children, we may abide in Christ, that when He shall appear, *we may have confidence, and not be ashamed at His Coming*" (1 John 2:8); that "*our love may be made perfect, so that we may have boldness in the Day of Judgment*" (1 John 4:17). Good works now glorify God (Matt. 5:16), qualify for usefulness and happiness (2 Tim. 2:21; Tit. 3:8), etc., and they do not lose these essentials in the world to come; for, sanctifying unto honor and making us the more meet for the Master's use, they contribute to glorify the Father, Son, and Spirit. And no one can plead inability to perform them, since "*God is able to make all grace abound toward you, that ye always, having all sufficiency in all things, may abound to every good work*" 2 Cor. 9:8 (comp. Phil. 2:12; 2 Thess. 2:17; 2 Tim. 3:16, 17; Heb. 13:20, 21; Eph. 2:10, etc.). We may rest assured that "*God is not unrighteous, to forget your work and labor of love*" (Heb. 6:10), but will abundantly, through His wonderful grace, verify His promises, "*glory, honor, and peace to every man that worketh good*" (Rom. 2:10). Therefore, Gal. 6:9, "*Let us not be weary in well doing, for in due season we shall reap if we faint not;*" 2 John 8, "*Look to yourselves, that we lose not those things which we have wrought (gained), but that we receive a full reward.*"

p. 390-391 Vol. 2 Prop. 135 Obs. 8

Proposition 136. The doctrine of the Kingdom in agreement with the doctrine of the intermediate state.

. . . the Scripture statements clearly and unmistakably teach a *detention* of the saints from the promised inheritance and reward.

p. 394 Vol. 2 Prop. 136

Obs. 1. The Propositions that have preceded show that any view which unduly exalts the intermediate state or condition after death must correspondingly depreciate the Second Advent as "The Blessed Hope," the resurrection as completed Redemption, the covenant as still to be verified, and the prophecies as realized on earth.

Obs. 1

The prominence heaped upon the condition of saints after death (so different from the Scriptural position, which says so little respecting it), and the extravagant eulogies attached to it, are practically leading multitudes to make little or nothing of the Advent, the resurrection, the covenant, and the prophecies.

p. 394 Vol. 2 Prop. 136 Obs. 1

The time of inheriting is thus specified: Matt 25:31-34; Col. 3:4, 24; 1 Pet. 1:3-7, 13, when the Son of man is revealed in His glory.

Obs. 2

Thus the entire tenor of the Scripture is, as our position demands, an overleaping of the intermediate state, as if it were not worthy to be compared with the glory that is to be revealed at the Coming again of Jesus; and a positive asserting of rewarding, crowning, inheriting, etc., at that time. We dare not reverse the order thus laid down, and any theory which requires such a transposition is most certainly defective.

Obs. 2

Imperfect and waiting condition of the saints

The saints after death are represented as hoping and waiting for greater blessings (Rev. 6:9, 10, 11, comp, with 20:4-6), and it is in view of this that the apostles, when comforting the bereaved, do not dwell on the intermediate state, but refer such for consolation to the period when Redemption is completed, as e.g. 1 Thess. 4:13-18.

p. 397 Vol. 2 Prop. 136 Obs. 3

And it is because of this still imperfect and waiting nature of the period between death and the Advent, that the apostles, in the midst of trials and sufferings, overleap the intermediate, and exhort to patience *unto the Coming of the Lord*, e.g. James 5:7.
p. 397 Vol. 2 Prop. 136 Obs. 3

and so long as “*the redemption of the body*” Rom. 8:23, is not experienced, an imperfect state must exist.
p. 397 Vol. 2 Prop. 136 Obs. 4

Every writer on the subject of the intermediate state confesses that no attempt is made in any place whatever to describe it.

...

the admission is fully made by writers of all classes (who hold to a future personal Sec. Advent), that the eye of faith and the heart of hope is fixed, *not so much* on the condition after death *as to the condition after the Advent*.
p. 397 Vol. 2 Prop. 136 Obs. 5

The key lies in this simple fact, viz., that the intermediate state (whatever it may be) *has no relationship whatever to the fulfilment of covenant and prophecy pertaining to Redemption*, and consequently is not portrayed.
p. 397-398 Vol. 2 Prop. 136 Obs. 5

The Early Church doctrine, established under the direct auspices of the apostles, apostles, and the elders appointed by them, was, over against Gnosticism and other errors, *universally* held as follows: that the hope of the believer was in the Sec. Advent (expected speedy), at which period *the inheriting* of the Kingdom, *the crowning and rewarding* was located. In the intermediate state it was held that there was *a non-fulfilment* of covenant promises, the realization of which was allied *with the Sec. Coming of Jesus*.
p. 398 Vol. 2 Prop. 136 Obs. 6

The Jewish view must be considered by the student. This, as stated by numerous authorities, was decided, viz., that the Patriarchs and their deceased descendants, that all who had died true Israelites, were only to be raised to glory and covenanted promises at the Coming of the Messiah.
p. 399 Vol. 2 Prop. 136 Obs. 7

We insist upon it that the intermediate state, expressed by the terms Hades and Sheol, continues down not only to the Second Advent, but to the end of the Mill. age.
p. 402 Vol. 2 Prop. 136 Obs. 9

we cannot, without violence, allow a change to have been introduced at the First Advent, viz., that saints *since then* are directly taken to heaven, and therefore do *not now* enter Hades. Such a view is opposed to *the general analogy* of the Scriptures, which makes every believer to follow the humiliation of the Master, and like Him enter Hades; it multiplies the prayer of faith given to every believer (e.g. in Ps.) for deliverance from Hades; it makes the distinguishing characteristic of Jesus at His Coming, as having “*the keys of Hades*” of no personal interest to the believer. One passage alone is decisive of two truths, viz., that the saints in Hades are *not* in heaven, and that believers at the future res. of the saints are *still* in Hades, and that is, 1 Cor. 15:54, 55, “I will redeem them from the hand of Hades, I will ransom them from death. O death, I will be thy plagues; O Hades, I will be thy destruction.”
p. 402-403 Vol. 2 Prop. 136 Obs. 9

Proposition 137. This doctrine of the Kingdom sustained by the phrase “the world to come.”

If we find this phrase employed by the Jews to designate a particular period of time, and if it is adopted by the apostles, without the slightest hint as to a change in its meaning, it is fair and just to conclude that in the Apostles’ estimation it continued to retain the meaning ascribed to it by the Jews.
p. 404 Vol. 2 Prop. 137

Jewish use of "the world to come"

Obs. 1. Let us briefly consider in what sense the phrase, "*the world to come*" was used by the Jews. Prof. Bush (Anas. p. 136) says: "'*The judgment of the great day*,' the period of '*the world to come*,' is that period which in tie Jewish Christology was *identical with the reigning and judging supremacy of the Messiah*. He quotes Lightfoot in confirmation, and adds from the Sohar, fol. 81, "*In the world to come the holy blessed God will vivify the dead and raise them from their dust*" etc., and then refers to Pococke (*Porta Mosis*, Not. Miscel. p. 166) who says, that R. Saadiah maintains that "the resurrection is to take place during the Messiah's reign on the earth, and so that the promise of the dead Israelites being brought out of their sepulchres is to be accomplished in this world or age, and that we are not to suppose that it pertains to another; consequently the prediction of Daniel respecting the many that sleep in the dust, with various other Scriptures, is to be fulfilled in *the time of salvation*, a phrase entirely *equivalent to the days of the Messiah*. "So it is said in Toreth Adam, fol. 105, that *the day of judgment* will commence, *sub initium dierum resurrectionis*, at the beginning of the days of the resurrection." (Comp. Prop. 133.) According to Buxtorf, as quoted by Barnes on Heb. 2:5, it was employed by the Jews to denote "the world which is to exist *after* this world is destroyed, and *after* the resurrection of the dead, when souls shall be again united to their bodies," or "*the days of the Messiah, when He shall reign on the earth*." The Targum of Palestine (Dr. Etheridge's Transl.) on Balaam's prophecy has: "If the house of Israel kill me; with the sword, then, it is made known to me, I shall have *no portion in the world to come*; nevertheless, if I may but die the death of the true! O that my last end may be as the least among them." The student will find additional references to the opinion that "the world to come" referred to the reign of Messiah after the resurrection in Lightfoot's works, Wetstein, Schoettgen (Bloomfield, Heb. 2:5), Clarke's, Lange's, and other Commentaries. See Props. 138 and 139.
p. 404 Vol. 2 Prop. 137 Obs. 1

The Talmud frequently speaks of Israelites receiving "a portion of the world to come," "a part in the world to come," and asserts: "He who denies that the Scriptures are from heaven has no part in the world to come," "the generation of the deluge have no part in the world to come," "the generation of the dispersion (at the building of the tower of Babel) have no part in the world to come," "the people of Sodom have no part in the world to come," etc., speaking also of "this world and that to come," etc. Hence Barnes, Com. Heb. 6:5 on the phrase "the world to come," says: "Or, of '*the Coming age*.' '*The age to come*' was a phrase in common use among the Hebrews, to denote the future dispensation, the time of the Messiah," etc. Littel's *Liv. Age*, July 26th, 1879, in an art. on the "Talmud," quotes as follows: R. Simeon on Prov. 6:22 says: "When thou goest, it (the law) shall lead thee, that is, *in this world*. When thou sleepest, it shall keep thee, in the grave, and when thou awakest, it shall talk to thee *in the world to come*." Another utterance on Ps. 23:5 is this given: "In *this world* ye (Israel) offer me (God) the shew-bread and oblations. In *the world to come*, I will spread for you a great table, and *the nations of the world* shall behold and be confounded; for it is said, 'Thou wilt prepare a table before me in the presence of mine enemies.'"

p. 404-405 Vol. 2 Prop. 137 Obs. 1 note

Expression misinterpreted

Obs. 2. The effort made by Barnes, Bloomfield, etc., to make this expression used by the Jews, and adopted without dissent or change, in the New Test, to mean the present dispensation, age, or world under the Messiah fails, because it does not meet the conditions attached to it in that day, viz., it included the reign of the Messiah after the resurrection of the dead.

A dispensation after our present one taught in the Bible

Obs. 3. The Bible clearly teaches a dispensation to succeed our present one.

...

The "harvest" at the end of this age bounds the closing of this and the commencement of the new dispensation. This "harvest" is predicted, as we have shown, Rev. 14:14-20; Joel 3:13, etc., to be Pre-Millennial. The Millennium itself, including the resurrection and events which require the exertion of supernatural power, etc., is indicative of a new era or age.

...

This is the preparative stage of Redemption; that which follows is Redemption fully realized.

The proof that Eph. 1:10 thus refers to such a dispensation is found in the context, for

1. (1) as numerous passages plainly state, this gathering of all things into one is only witnessed when this dispensation or age closes;
2. (2) in this gathering “all things,” in the Greek the neuter form, evidently also embraces the creation then redeemed from the curse, which only is done in the re-creation after this dispensation has ended;
3. (3) all things are under Christ in this dispensation mentioned, which is not realized until after the Sec. Advent;
4. (4) the connection of the “inheritance,” “the redemption of the purchased possession” with this dispensation indicates the same;
5. (5) the adopting the exact phraseology of the Jews respecting an incoming age, with the sole change of applying it to Jesus Christ, David’s Son and Lord.

Obs. 3 - reformatted

Proposition 138. This doctrine of the Kingdom fully corroborated by “the day of the Lord Jesus Christ.”

This Kingdom is after the Sec. Advent, and in a period, dispensation, age, day, or time, which, owing to the public, personal manifestation of Jesus Christ, is by way of pre-eminence entitled “His day;” etc. Now, if it can be shown that the Jews believed that the day or age of the Messiah was thus identified with the period of the reign of the Messiah on David’s throne, and that the Apostles, without any change or transformation, apply this phraseology to Jesus after His Sec. Advent, it at once powerfully confirms our doctrine of the Kingdom. For, if our interpretation of the Covenant and promises is correct, then such a day or time of Christ must be still future.

The Jewish view

Obs. 1. The Jewish view is given by many writers.

...

How later Jews continued to hold this notion of the day thus linked with these adjuncts is evidenced by the following extract from R. Menassah Ben Israel (in lies, of the Dead, p. 254), who, commenting on Isa. 2:12-17, “For the day of the Lord of hosts,” etc., remarks: “It is not to be doubted, as we shall demonstrate in the sequel, that by ‘the day of the Lord’ the prophet intends ‘the day of judgment,’ which is otherwise called ‘the day of the resurrection of the dead.’⁹¹ Again (B. 3, c. 2), he says, on Mai. 4:5, “That great and terrible day of the Lord is the day of judgment, which shall be conjoined with the resurrection.” The day of Messiah, the day of judgment, the day of resurrection, the day of the Lord, etc., were all associated in the Jewish mind with the predicted coming and reign of the Messiah.

Apostolic usage

Obs. 2. Next, it is important to notice, (1) how the inspired apostles adopted this phraseology, applying it to Jesus, and (2) locating this “day that the Jews expected, in the future.

Responding to Waggoner

Obs. 3

Proposition 139. The Theocratic-Davidic Kingdom, as covenanted, is sustained by what is to take place in “the morning” of “the day of Christ.”

We now come to one of those beautiful, most forcible evidences of the truthfulness of our position, which *no other theory* can present. For, the Divine Spirit, taking *part* of the phrase “the day of the Lord,” etc., viz., *the morning* or introductory of that day, allies with it such events, identified fully with the Millennial era, that the student can be at *no loss* to distinguish and locate the period of time intended. “*The morning*” is so widely different in blessing, judgment, etc., from the beginning of this present dispensation, that *no comparison* can be instituted between them. The fact, too, that this figure of “*the morning*?” is employed by writers separated by ages; that they coincide in attributing to it the same results; that they preserve a wonderful unity in the use of it, establishes us the *more firmly* in a doctrine universally received by the Early Church.

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The bright and morning star

The Millennial day is introduced by the personal coming of Jesus. To perfect this figure of “*the morning*,” if it alludes to the beginning of the same period of time, it would be highly appropriate, if thus dependent on Christ’s Coming, to designate Him either as *the Morning Star* or as *the Sun* ushering in this day. This also is done to prove to us, if we will but accept of it, that this coming is *the real, veritable coming of the person* called “*the Star*” and “*the Sun*,” who shines forth, not through others, but, in His own proper effulgence. It is therefore *with pleasure* that we read in “the last words of David,” that (2 Sam. 23:1-4) “there shall be a Just One ruling over men, ruling in the fear of God; *as the light of the morning shall He arise, the Sun of an unclouded morning*, shining after rain upon the tender grass of the earth.” Night disappears when the sun comes, so this “night” shall fade away when “the Sun of an unclouded morning” arises, ushering in *a glorious day*. Hence Jesus is styled also “*the bright and morning star*,” “*the Day Star*,” because His coming shall be the sure sign of *the dawning* of the foretold morning. He is not merely called such owing to the glory of His person or the splendor of His appearing, but because He reveals Himself *in the early morning*. For, Hos. 6:3, “*His going forth is prepared as the morning*”

p. 414-415 Vol. 2 Prop. 139 Obs. 2

Events of the “morning” realized after the second advent

The events associated with this morning are of such a nature that they can only be realized *after* the Second Advent; and they thus confirm the Pre-Mill. Advent, the reign of the Just One in the day *following* this morning, etc.

1. *The resurrection and the dominion of the saints* is connected with this morning Thus in Ps. 49:14, 15, the Psalmist contrasts the condition of the wicked and righteous: “*Like sheep they (the wicked) are laid in the grave; death shall feed on them; and the upright shall have dominion over them IN THE MORNING; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave; for He shall receive me.*” Here the prophet distinguishes between those who rise in the morning (1st res.) and have dominion, and the rest of the dead who lived not again until the one thousand years were finished. In Ps. 88:10-15, after alluding to death and the grave whither he was tending, the Psalmist asks, “*Wilt Thou show wonders to the dead? Shall the dead arise and praise Thee?*” etc., and then expresses his hope of a resurrection: “*But unto Thee have I cried, O Lord; and IN THE MORNING shall my prayer prevent Thee.*” The same is found in Ps. 143:8, where death is described as smiting the righteous one and making him to dwell in darkness, and the prayer, inspired by the Spirit, comes forth impressively: “*Cause me to hear Thy lovingkindness IN THE MORNING, for in Thee do I trust,*” etc. The expression found in several Ps., “*I will awake early,*” can only be satisfactorily explained of his awaking (res.) in this morning. In Ps. 90, after alluding to the universality of death, etc., the petition is offered: “*Return, O Lord, how long? and let it repent Thee concerning Thy servants*” (that is, do not let them thus be subject to the power of death); “*O satisfy us early* (lit. as some critics: *in the morning*), *with Thy mercy, that we may be glad and rejoice all our days.*” If we are to take the rendering given by the Vulgate, Syriac, Chaldee, and by some critics, of the phrase, Eng. Version of Isa. 26:19: “*for Thy dew is*

as the dew of herbs,” which is presented as “the dew of the dawn,” then in immediate connection with the resurrection there is reference to the morning. Delitzsch, sustained by Alexander on Isa. and others, translates Isa. 8:19, 20, “they are a people for whom NO MORNING DAWNS,” which the marg. reading, “Heb. no morning,” also affirms; thus corroborating that the wicked, living or dead, have *no part or lot* in this morning.

2. The utter *destruction and removal* of the wicked is identified with this incoming morning. This we have seen is predicated also of the introduction of the Mill. age. Thus Isa. 17:14, speaking of the nations who set themselves against God (as in the last confederation, Rev. 19, etc.), adds: “Behold AT EVENING TIDE trouble; and BEFORE THE MORNING he is not. This is the portion of those that spoil us (compare Zech. 14), and the lot of them that rob us.” In Mai. 4 the wicked are consumed and utterly rooted out at the time “the Sun of Righteousness” arises. In Ps. 59:16, after describing the confederation and overthrow of the wicked by the power of God, foreseeing the time of its accomplishment, the prophet bursts forth exultingly: “But I will sing of Thy power, yea, I will sing aloud of Thy mercy IN THE MORNING,” etc. If we take even Origen’s (Ag. Celsus) rendering of the word “early” in Ps. 101:8 which he makes “morning,” we have affirmed the destruction of the wicked of the land that they may be cut off from the city of the Lord.
3. It is, as the Mill. descriptions predict, a time of *deliverance and salvation*. Thus in Ps. 46:5, after portraying the mighty confederation under the figure of the roaring waters and the swelling sea, and then continuing the figure drawn from the waters and representing the incoming river or Kingdom so gladsome, the Psalmist assigns both the reason and the time when this confederation shall be overthrown and His Kingdom shall be established to the joy of His people: “God is in the midst of her; she shall not be moved; God shall help her, and that RIGHT EARLY, or as marg. reading, Heb. “WHEN THE MORNING APPEARETH.” If it is allowable to receive the translation of Zeph. 3:5 given by Gildas (a.d. 546), there would be a distinct reference to this morning, as follows: “Our Lord is upright in the midst of His people, and in the morning He will not do injustice, in the morning He will give His judgment.” Job even (7:21) expresses the idea that deliverance shall be granted by God “in the morning” to those whom He, “the preserver of men,” has pardoned.
4. This morning is identified with *the rule* of Christ, and *the glorification* of the saints. This we have already seen, but the Spirit gives us additional evidence. Thus in Ps. 110: 2, 3, at the very time that “the Lord shall send the rod of His strength out of Zion and shall rule in the midst of His enemies,” then, “Thy people shall be willing in the day of thy power, in the beauty of holiness from the womb of THE MORNING” (alluding to “the birth,” etc.); “Thou hast the dew of thy youth” (referring to the renewal). If considered in the light of the general tenor of the Word, this passage is exceedingly expressive and beautiful.
5. Having shown and advocated as a necessary condition *the restoration* of the Jewish nation, a confirmation is found in the specification that this also (as we contended) takes place in *this morning*. Turning to Hos. 5:14, 15, and 6:3, when the Jewish restoration is spoken of in verse 15 (see McNeile, Lec. 4, *Prospects of the Jews*), it is said: “in their affliction they will seek me IN THE MORNING;” and in the next chapter, verse 3, the Lord’s return or coming is likened to “the morning.”

p. 415-417 Vol. 2 Prop. 139 Obs. 3

Proposition 140. This doctrine of the Kingdom confirmed by the phraseology of the New Testament respecting “the end of the age.”

A Jewish idea

Obs. 1. The student will notice how the Jewish idea is presented in Matt. 24:3, where the disciples asked concerning “the end of the world.” (1) Almost every commentator frankly admits that the word translated “world” is in the original “age” or “dispensation.” To the critic or the Biblical investigator, there is no question respecting its reference to “the ending of the age.” For, as is well known, the Jews expected under the Messiah (who should abide forever John 12:34) such great changes that they looked for a termination of the present, and the introduction of a new order or arrangement of things under Him. Hence the pertinency of the disciples’ question, being in accord with the current views on the

subject. (2) This is made decisive by their uniting, just as the Jews did, with the ending of the age the coming of the Messiah. The coming and the ending of the age were inseparably connected in the Jewish mind. The reader will also notice that Jesus in His reply gives not the slightest hint of their being mistaken, but proceeds to answer the questions as legitimate. This Jewish usage is also seen in Heb. 9:26, where Christ is said to have come, to make a sacrifice for sin, at the conclusion, ending of the preceding dispensation or age, then called “The end of the world,” or ages. (Comp. 1 Cor. 10:11.) The same is found in the promise of Christ, Matt. 28:20, to be with His people “unto the end of the world” or age—that is, down to the very close of this dispensation. Some have confined this to the Jewish age ending at the destruction of Jerusalem, but united as it is with the gospel preaching, etc., it seems rather to apply to the present dispensation. The ending of the age, to usher in another and more glorious Messianic one, is a Jewish conception which has Scriptural foundation and inspired warrant for its adoption.

Jesus taught the end of the age

Obs. 2. For it is employed by Jesus Himself in His address to the Jews, without any alleged change of meaning, and in accord with their views. Thus Matt. 13:39, 40, 49, “the harvest is the end of the world” “so shall it be at the end of this world” simply means that such things will be at “the end of the age.”

Some interpret “end” as annihilation

Obs. 4. The expressions “end of the world,” “last day,” etc., have influenced many to reject the Jewish idea of a dispensation to follow this one; and in their eagerness to make out such an age or era impracticable, they have even asserted the complete destruction of the world (some even have it annihilated, see following Prop.), and a previous withdrawal of the righteous to the third heaven, where they forever remain.

Eminent and learned men agree in the ending of the present age and the ushering in of a glorious one

Obs. 5. So powerful and convincing are the reasons for holding to the ending of the present age or dispensation and the ushering of another and more glorious (the Sabbatism), that a multitude of the most eminent and learned men firmly hold to it.

Proposition 141. This Kingdom necessarily united with the perpetuity of the earth.

Necessarily, because this earth is the promised inheritance tendered to Abraham; this earth is the theatre on which David’s throne and Kingdom existed, and if re-established at the Sec. Advent demands its continuance; this earth is covenanted to David’s Son and promised to the saints, and hence God’s oath and faithfulness are involved in its perpetuity (comp. Props. 137, 138, 139, 140, 142, 144, 152, etc.).

Not a Lutheran doctrine

Obs. 1. The misleading phrase “the end of the world” has been considered under the previous Prop.

Dr. Hodge (Sys. Div. vol. 3, p. 853) declares, on the authority of Schmid (Dog.), that the Lutheran doctrine is that the world shall be reduced to nothing. This indeed may be the individual opinion of some Lutheran divines, just as it is that of some Calvinists, but it is no Lutheran doctrine, from the fact that both Luther and Melancthon taught the contrary, and that multitudes of Lutherans, not being bound by any confession on the subject, teach the renewal and perpetuity of the earth.

Obs. 1

No direct passage teaches the annihilation of the earth

Obs. 2. It is admitted that there is no direct passage within the lids of the Bible which teaches the annihilation of the earth.

neither the early Jewish nor Gentile churches taught the inferences so confidently advanced by moderns concerning the results of that fire.

Obs. 2

Concessions by opponents

Obs. 3. In this discussion the reader will not fail to notice the important concessions made by many of our opponents.

Calvin correctly says (Insti., ch. 25, s. 9), "Christ will come, not for the destruction of the world, but for purposes of salvation and in see. 11 advocates a complete restoration.

Obs. 3

able and learned men, largely addicted to spiritualizing, find it impossible, without direct antagonism, to indorse either the daring speculation of annihilation, or the equally bold conjecture that the new creation refers to the third heaven.

Obs. 3

Origen, in the same book (De Prin., 6. 6, ch. 6, s. 4), rejects the idea of annihilation or utter destruction, fully endorsing a renewal. Thus the very man, to whom we are the most indebted for influencing, by his system of interpretation, the obscuring of the truth on this and other points, frankly admits in one aspect the Jewish and Early Church view of renewal and perpetuity.

Obs. 3

The Word declares the perpetuity of the earth

Obs. 4. The Word expressly declares the continuance and perpetuity of the earth, and no one should venture a counter statement without the same is presented in similar positive terms.

Ps. 104:5,

Ps. 148:3, 5, 6; Eccl. 1:4; Ps. 89:36; Jer. 31:35,

Jer. 33:25, 26,

Ps. 89:34-37.

Additional reasons for the perpetuity of the earth

1. (1) The Early Church, having the advantage of apostolic teaching on a subject which excited special attention, held, as far as known, to the same.
2. (2) Taking the Millennial descriptions as a whole, without forcibly separating them, they clearly teach a purification, renewal, and perpetuity.
3. (3) The promise individually to Abraham, Isaac, and Jacob, to inherit the land, and the same promise to the saints, imply it.
4. (4) The praying of God's will to be done on earth as in heaven— which we know will never be done in the mixed condition of the Church and world down to the Second Advent—infers it
5. (5) The harvest at the end of the age, by a comparison of the Scriptures bearing on it, teaches it.
6. (6) Separate prophecies which speak of the perpetuity of the Kingdom, etc., after the Advent of Christ, such as Dan. 7, Isa. 65 and 66, etc., cannot be consistently explained on any other ground.
7. (7) The same truth is contained in the predictions, that He shall have all rule, all enemies under Him, etc., after His Sec. Advent, He being at the same time the Restorer.
8. (8) The Pre-Mill. Advent, with the results attending it here on earth, evince the same.
9. (9) The throne and Kingdom—the inheritance of David's Son, cannot be received, as covenanted, unless the perpetuity of the earth after His Coming is upheld. In brief,
10. (10) the restitution, the heirship of the world (Rom. 4:13), removal of the curse, the predicted reign of the saints on the earth, the occurrences after the Millennial era, as related by John and

the prophets, etc., all inculcate the same truth.
Obs. 5

Not blotted out of existence

Obs. 6. Besides this, it may well be asked whether an earth so highly honored by the birth, presence, sufferings, and death of Christ (and which is His also by inheritance), can possibly be blotted out of existence.

Requisite in perfecting His redemptive work

Obs. 7. The renewal and perpetuity of the earth is requisite to secure the Redeemer's glory, in the perfecting of His Redemptive work, etc.

Bible begins and ends in this manner

Obs. 8. The proposition is apparent even from the manner in which the Bible begins and ends. It commences with an earthly Paradise lost, an earth cursed; it ends with an earthly Paradise regained through Christ, just as Milton, Cowper, Heber, C. Wesley (and other poets), but above all the sacred writers, so sweetly describe.

‘It is important for us to recur to Adam's original condition, as we expect all things to be brought back again to that.’ Man's fall is on the earth, and his recovery is on the earthy and, therefore, the earth itself is called upon to rejoice and exult in witnessing his glorious restoration.

-- Luther

Obs. 8

Numerous Bible promises based on perpetuity of the earth

Obs. 9. The perpetuity of the earth is so much taken for granted, is so undoubted, that numerous promises are based upon it.

Perpetuity of the earth frankly admitted by anti-millenarians

Obs. 10. The perpetuity of the earth is so frankly admitted and even advocated in works especially intended against Millenarianism, that it seems to require no additional proof.

Various writers have held that, whatever changes or transformations may ensue hereafter at the consummation, the earth's continuance will not be interfered with even by a destruction as great as that occasioned by the flood, alleging as proof Gen. 8:21, 22.

Obs. 10

Proposition 142. The Kingdom being related to the earth (extending over it), and involving the res. of the saints (in order to inherit it), is sustained by the promise to the saints of their inheriting the earth.

The meek shall inherit the earth

Obs. 2. The declaration of Jesus, Matt. 5:5, that the meek shall inherit the earth, ought to be decisive. But men under the influence of a plastic system of interpretation, urged on by a preconceived notion, leave the plain meaning of the promise and explain it away.

Let the reader turn to Psalm 37, where this same promise is repeated five times, and he will find it in vs. 9, 11, 22, 29, 34,

Obs. 1

Earthly blessings

Obs. 3. Attention is again called to the confirmation our doctrine receives from the alleged omission of any but earthly blessings promised to believers in the Mosaic record, and long after.

Let, however, the entire scope of the Bible speak; let Moses, David, Paul, let all speak; let covenant and covenant promises declare what is this promised inheritance, and in perfect harmony each and every one, proclaim it to be the inheriting of the land, of the earth, of the world, and the possessing of it for the ages. There is nothing hidden in these promises; they mean precisely what the words in their general usage indicate. Moses promises not merely, if the people are obedient, a temporal possession of the land, but a perpetual one. Those who died are still promised the same, implying a triumph over death and the grave; and, what ought to suffice, the assurance that God's promises would, in this respect, be faithfully realized, is the golden chain which binds Moses, Prophets, Jesus, Apostles, pious Jews, Apostolic Fathers, and other worthies to hold that the time will most certainly arrive when all the meek shall inherit the earth.

Obs. 3

Making more of the "intermediate state" than the Bible warrants

All such criticisms arise from making more of the intermediate state than the Bible warrants. If the pious dead are rewarded, crowned, inherit (Prop. 136), etc., as Popery and some Protestantism make it, then there would be some propriety in the objection.

Obs. 4

Esteemed writers need correction

Obs. 5. Truth demands the correction of esteemed writers, such as Jones, Shimeall, Butler and others, he make this inheritance to extend to the possession of other worlds, or the third heaven, or the Universe, in brief, "all things."

...

it makes the inheritance something very different from the one alone promised to the Patriarchs and to David's Son, and under which promise the saints only inherit. That inheritance is the earth and not the third heaven or the Universe.

Many false views of inheritance

Obs. 7. This doctrine teaches us how to regard the various theories of inheritance, such as the third heaven idea, the central universe notion, the metaphysical heaven (of Good's, etc.), which gives no place of existence, the spiritualist's visible unfolding of the invisible, "the Sun our Heaven" (so Mortimore, Wittie, etc.),

...

the inheriting of the earth was a favorite Jewish doctrine based on the Messianic prophecies and the predicted supremacy;

...

the Patriarchs are personally promised such an inheriting; that the Messiah is personally to receive the land as an inheritance; that the saints, ad part of a perfected Redemption, are to realize it; that a thousand predictions direct attention to it,

Proposition 143. The early church doctrine of the Kingdom is supported by "the Rest" or keeping of the Sabbath, mentioned by Paul.

If it can be shown that the Sabbath was regarded as typical of the Kingdom of the Messiah as covenanted, and of the Millennial era, and then if it is found that Paul adopts the phraseology current on this point and uses it, without change of meaning, in a way to confirm the opinions existing, it forms an additional argument in favor of the primitive view of the Kingdom.

Jews viewed the kingdom as the seventh millenary of the world

Obs. 1. Observe how the Jews believed on this subject. Bh. Newton has well stated (Dis. on Proph., p. 587) on the thousand years of Rev. 20, “that the Jewish Church before John, and the Christian Church after him, have believed and taught that these one thousand years will be the seventh Millenary of the world.

Jewish view was continued the in Christian (Jewish and Gentile) Churches

Obs. 2. Writers inform us that this Jewish opinion of the seventh Millenary, however we may account for it, was continued in the Christian, Jewish, and Gentile churches established by the apostles and their successors, and that it was entertained both by Millenarians and their opponents.

Augustine aided largely in overthrowing and darkening the early Church view of the Kingdom, p. 450 Vol. 2 Prop. 143 Obs. 2

Seventh chiliad may introduce something special

Obs. 3. A few remarks may suggest reasons for there being so widespread and deeply imbedded a feeling that the seventh Millenary will introduce something extraordinary in the Divine Purpose.

Paul's view

Obs. 4. Now, to return to the use made by Paul of this opinion entertained by the Jews. Brought up under Gamaliel, he *must have known how* the Jews regarded *the Sabbath as typical* of the reign of the Messiah, etc. Hence, the references made by him to this opinion, and their future application to Jesus Christ is *a virtual endorsement* of the same. We have,

first, his declaration, Col. 2:16, 17, that “*the Sabbaths are a shadow of things to come*” viz., typical of things future as related to Christ.

Second: the “*Rest*” which the Jews attributed to the Messianic reign, he applies, 2 Thess. 1:7, to the period of the future revelation of Jesus from heaven. The very phrase current to designate the Millennial glory (comp. Isa. 11:10), Paul refers to the Second Advent.

Third: The manner in which he employs the word “*Rest*” in Hebrews, being addressed to Jews, could not but confirm them in their belief of the future reign of the Messiah during the seventh Millenary.

1. (1) In chap. 3:11, 18 he calls *the promised land, the land of Canaan, the covenanted land*—the “*Rest*” He locates, as our argument based on the covenant *necessitates*, the Rest here on the earth.
2. (2) Then, without *any change* of meaning, he speaks of *the same Rest*, ch. 4:1, 3, etc., as promised also to us.
3. (3) If we take the rendering of verse 3, ch. 4, given by Bloomfield (after Kuin, Wets, and Schoettg.), Stuart, etc., then there is an evident admitted “*Jewish cast of reasoning*,” making the Sabbath typical.
4. (4) This is done, verse 4, where “*the seventh day*” is specially mentioned as a type.
5. (5) This same “*Rest*” is spoken of *as future*, v. 9.
6. (6) An important and significant change is observable in verses 9 and 10, for this “*Rest*” still in the future is called in the original “*Sabbatism*” (or marg. read. “*Keeping of a Sabbath*”), *thus endorsing the Jewish septenary or Millenaries*. Even Whitby, *Com. loci*, admits that the change from “*Rest*” to “*Sabbatism*” leads us “*to the spiritual Sabbath of which the Jewish doctors speak so generally as the great thing signified by their Sabbath*.” Commentators generally confess that allusion is made to the then existing view held by the Jews. What abundantly confirms this is the manner in which John introduces the one thousand years in Rev. 20. The Jewish notion of the septenary is *pointedly reproduced* by the Spirit, and referred to the future, being also connected with a resurrection. Now, it is impossible to conceive, if the Jewish idea of the Millenaries is an erroneous one, of *a more effectual way* of re-establishing and confirming the Jewish conceptions than is done in the Apocalyptic portrayal of the Millennium. This is fully evinced by the profound impression in this direction made upon the early churches. All this, however, only teaches us that, as the Jewish conception of the Kingdom was invariably identified with the future Sabbatism, the

language of the apostles *indorsing* such a Sabbatism, is also *virtually the reception* of their doctrine of the Kingdom. Otherwise, the matter would have been explained, and a new meaning attached to it. But, seeing that the Covenant promises were linked with *the seventh Millenary* by the Jews, that they believed that David's Son would inaugurate in His Kingdom *the Great Sabbath*, we may well contend that, as the apostles employ *the same phraseology* without the least hint of a change in meaning, that they also held to the fulfilment of the covenanted Kingdom *at that period*, or, to say the least, taught that such a Sabbath should, in the future, be witnessed here on earth, following regularly preceding ages.

p. 454-455 Vol. 2 Prop. 143 Obs. 4 slightly reformatted

Almost universal agreement of an end within 6000 years

Obs. 5. Another feature, which has materially served to perpetuate and enforce this Sabbatical view, is the following: Whatever application prophetic writers or commentators have made of the prophetic dates of Daniel and Revelation, which precede the ushering in of the Mill, era, they have been almost universally made to end within the 6000 years.

Something remarkable

Obs. 6. There is something remarkable in the contrasts presented by this Sabbatism.

No need to press the chronology aspect

Obs. 7. The student scarcely needs to be reminded that the Sabbatism presented needs not necessarily be pressed in its chronological aspect, although great stress has been laid on the same. For, so far as our argument is concerned (which is not a chronological one), it will be amply sufficient, if it be only conceded that the times, past and present, will be succeeded here on earth by another period containing this Sabbatism.

A few more illustrations

Obs. 8. As indicative of the class of men who hold to this Sabbatism view, we present a few more illustrations.

1. Rothe (Dog., P. 2, p. 60) says: "The Apostles describe the Chiliastic Kingdom.
2. Paul, in his letter to the Hebrews, calls it 'a Sabbatism' for the people of God."
3. Archb. William Newcome (Bickersteth's Diss. on Proph., p. 106), referring to Rev. 20:4, and advocating our view of it, adds: "This is the great Sabbatism or rest of the Church."
4. John Bunyan (First Chaps. Genesis) advocates "the glory that the Church shall have in the latter day, even in the seven thousandth year of the world, that Sabbath when Christ shall set up His Kingdom on earth."
5. Hippolytus (Clarke's Ante-Nicene Ch. Lib., vol. 6, p. 447) remarks: "And 6000 years must needs be accomplished, in order that the Sabbath may come, the rest, the holy day, on which God rested from all His works. For the Sabbath is the type and emblem of the future Kingdom of the saints, when they shall reign with Christ, when He comes from heaven;
6. as John says in his Apocalypse: For a day with the Lord is as a thousand years."
7. Gieseler (Ch. His., vol. 1, p. 100), after stating the universality of Chiliasm in the second century, adds: "The Millennium was represented as the great Sabbath which was very soon to begin, and to be ushered in by the resurrection of the dead."

Obs. 8 reformatted

Proposition 144. This Kingdom embraces "the times of refreshing" and "the times of the restitution of all things mentioned, Acts 3 19-21.

Acts 3:19-21 (LSB)

Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may

come from the presence of the Lord; 20 and that He may send Jesus, the Christ appointed for you, 21 whom heaven must receive until *the* period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time.

Peter was addressing Jews who were familiar with the phraseology

Obs. 1. Before entering into a discussion, the reader is exhorted to notice that Peter is addressing Jews who were familiar with, and employed, the phraseology used.

If the predicted refreshing and restitution under the Messiah was, as modern writers tell us, to be experienced in this dispensation, why is it that the faith and hope of the Early Church was so constantly directed to the speedy Second Advent? Consistency and the preservation of the integrity of the early faith, covenant and prophecy, all require us to receive those expressions as still relating to the future.

Obs. 1

Meaning of "times of refreshing"

Obs. 2. Notice the meaning of "the times of refreshing." Barnes (Com. loci) tells us that "refreshing means properly the breathing or refreshment after being heated with labor, running, etc; hence denotes any kind of refreshment, as rest, or deliverance from evils of any kind." He speaks of "the common belief of the Jews" concerning it, and adds: "The idea, however, that the times of the Messiah would be times of rest, and ease, and prosperity, was a favorite one among the Jews, and was countenanced in the Old Test. See Isa. 28:12,

Life in this sinful world is conceived as a time of conflict and distress, and it is followed by rest in the Kingdom of the Messiah. The phrase is only to be found in this passage of the New Test., and has but feeble parallels in the Old Test., as e.g. 2 Sam. 23:7.

Obs. 2

Restoration to pre-fall

Obs. 4. While the view of restitution, embracing the restoration of the Theocracy and the return to the condition of things before the fall of Adam; is consoling and grand, yet even this would limit its meaning, for a more sublime and scriptural aspect of it is, that, while including those mentioned, it is a restoration to that very condition which Adam and his descendants would have attained to had they not fallen.

...

Hence in some of its aspects, transcending all experience and knowledge, it may be beyond our comprehension; at least, the Bible intimates in a number of places that it is scarcely possible for us now, situated as we are, to form adequate conceptions of its extent and glory.

Jesus Christ is the "refresher"

Obs. 5. Again, let it be distinctly understood that Jesus "the Christ" is the Refresher or Reanimator, the Restorer, the Mighty Deliverer.

This power and honor He has delegated to no one in this future dispensation (whatever the glorified saints may, associated with Him, perform through Him in the world to come), and He justly claims that it belongs to Himself exclusively, as e.g. "Behold, I make all things new," etc.

Obs. 5

Before restitution comes, Jesus must first come; this is the divine order plainly laid down.

Obs. 5

Obs. 6. As various writers (e.g. Lord, Judge Jones, Brookes, Bickersteth, etc.) have intimated, these "times" may include successive eras, economies, ascending stages of glory.

Eternal restoration

While the Millennium is thus, in a manner, initiatory to succeeding dispensations or ages, yet, as we shall show hereafter (Prop. 159), the restitution thus affected is not displaced by another one, for it is

always spoken of as eternal (see Prop. 159).
Obs. 6

it is proper for us to avoid giving, what can only be conjecture, any decisive opinion concerning the phraseology which seems to involve a succession of eras in the continuation of a restored world.
Obs. 6

Multiple "times"

Dr. Craven (Lange's Com. Rev., p. 339) gives an interesting note on this passage, well worthy of notice. He refers to the plural "times" as indicative of lengthened period (to which we also attach the idea of successive stages or periods), and fully advocates our position. We give this extract: "The following seem to be the elements of the restitution predicted in the foregoing Scriptures:

1. A restoration of the hearts of the fathers to the children, Mai. 4:6.
 2. The restoration of the rejected seed of Jacob to holiness and the subsequent favor of God, Isa. 1:25; Jer. 24:7.
 3. The restoration of Israel to their own land, *passim*.
 4. The establishment of Israel not again to be dispersed, Jer. 24:6, 7.
 5. The establishment of the Kingdom of righteousness as a visible Kingdom, in power and great glory, with its seat at Jerusalem, Isa. 1:25, 26 (2:2,3); 58:12-14; Jer. 23:5-8; 23:7 sqq.
 6. The gathering of all nations as tributary to Israel or the Church.
 7. The Palingenesis, Isa. 11; 65:17 sqq."
- Obs. 7 reformatted

Proposition 145. This Kingdom includes "the regeneration" of Matt 19 28.

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This follows from previous Propositions, especially the one relating to the resurrection (which was shown, as in Christ's own person, to be expressed by a renewed or new birth or regeneration through the power of the Spirit), that this Kingdom can only be established, as promised, "in the regeneration." For, its rulers are immortal and reign ever more. Embracing a most precious promise, it is worthy of a more extended notice, making it confirmatory of our position.

Matt. 19:28 LSB

And Jesus said to them, "Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Too many meanings assigned

Freely admitting that when this "regeneration" is experienced, that then, also, the new heavens and new earth appear, that Paradise is restored, that the Kingdom of heaven is outwardly manifested in glory, etc., it does not follow by any means that "regeneration" denotes all these things. Logically, it cannot.
Obs. 2

Resurrection

The primary meaning of a second creation, renewal, restoration, necessarily, when considered in its relation to the future, embraces the idea of the resurrection.

Ever-continuing reality

The phrase “in the regeneration” does not simply allude to the time when the resurrection is experienced, but to the fact that it is an ever-continuing reality— an unchangeable state from the period of its happy realization.

Obs. 3

Proposition 146. This Kingdom is associated with the deliverance of creation.

The Kingdom itself being redemptive in its intent and work, brings deliverance from the curse, however widespread, restores forfeited gifts, and even bestows riches never before conferred upon man or the earth.

The Plan of Redemption, of which this Kingdom forms the eliminating agency of affecting and completing, contemplates a return to the condition existing before the fall, and even to that which man would have attained to had he not sinned. Of course, it must then include the renewal of creation.

Land and earth participate

Obs. 1. One of the striking peculiarities attached to Millennial prophecies describing the establishment of this Kingdom, is, that the land, the earth is represented as participating in the favors of the King; and the joy and happiness of the nations is immeasurably enhanced by their liberal bestowal.

Not all views include non-human creation

Obs. 2. Rom. 8:19-23 deserves particular consideration, seeing that some (as Barnes, Com. loci) are disposed to make “the creature” refer only to believers (renewed), and not to inanimate and animate creation.

Our view includes the animal kingdom

Obs. 3. This leads us to consider whether Paul’s declaration and the Mill, prophecies, etc., include the deliverance of the animal kingdom. This, as is well known, was the position of the early Church, as is evidenced by their writings, especially Tertullian, Lactantius, and the earlier Fathers— Papias, Barnabas, and Justin.

Millenarians, who generally are satisfied with simply saying that the animal condition (with that of the earth) will be changed for the better, leaving the resurrection as a matter open to conjecture.

Obs. 3

a large class of writers, who expressly affirm that creation is to be brought back to its former “paradisiacal state” cannot be comprehended, unless violence is done to their own statements of what redemption is to accomplish, without receiving such a deliverance of the animals.

Obs. 3

Besides this, before the reader comes to a conclusion upon this particular point, let him first pass over the argument respecting the Kingdom; for if the Kingdom of the Messiah is that which we derive from Covenant and Prophecy, from His own words and that of His commissioned preachers, if it contains the restored Jewish nation and the spared Gentile nations, then, indeed, it would be both inconsistent and absurd to have such a Kingdom existing without the presence of the lower creation.

Obs. 3

Look back to Genesis

Obs. 4. As the curse is to be repealed, it is necessary to go back to the record in Genesis to ascertain its extent, and from this deduce what the deliverance will affect.

Complete redemption, full restoration

Obs. 5. Without pressing this subject into details (which are not given), we ought to be content with the general statements made concerning the deliverance of creation, which are sufficiently extended in their nature to indicate a completeness of Redemption, reaching to a restoration of all the forfeited blessings.

Now, the curse has fallen upon the race, and all nations experience its sad consequences, but our doctrine of the Kingdom explicitly teaches that after the manifestation or the resurrection of the sons of God, the race, the nations, both Jewish and Gentile, shall be delivered from the heavy pressure of the curse (Prop. 152).

Proposition 147. This Kingdom is preceded by a wonderful shaking of the heavens and earth.

The student who has followed our argument will at once anticipate such a result, for the Kingdom, in its *Theocratic aspect*, with its design and connections (e.g. restored Jewish nation), *cannot possibly* be erected here on earth without *a fearful commotion, the most terrible convulsions* among the nations, in which nature itself is represented as partaking. The Millennial descriptions are introduced by this preparatory shaking, and every prophet, more or less, has portrayed its *dreadful* nature. It is sufficient to direct attention to two passages, which clearly announce it. Hag. 2:6, 7, “*Thus saith the Lord of Hosts; Yet once, it is a little while, and I will shake the heavens, and the earth and the sea, and the dry land: and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory,*” etc. Heb. 12:26, 27, 28, “*Whose (God’s) voice then (at Mt. Sinai) shook the earth: but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.*” “*Wherefore we receiving a Kingdom, which cannot be moved, let us*” etc. Two facts locate the fulfilment of these passages in the future, viz., (1) that before and at the First Advent there was *no such shaking*, for universal peace (Kurtz’s *Sac. His.*, p. 273) existed when Jesus came, and (2) that Paul in Hebrews speaks of this shaking, not as past, but as future.

p. 494 Vol. 2 Prop. 147

Incorrect interpretations

Obs. 1. Unfortunately with the rejection of the doctrine of the Kingdom, many writers not knowing what else to do with the passages quoted, apply them to the First Advent, thus forsaking the Early Church view which understood them to refer to the future Advent.

The re-established Theocracy under David’s Son introduces the Desire of all nations, bestows peace and prosperity, brings a glory to the Davidic and Lord’s house transcendentally greater than the world has ever yet witnessed. But this can never be realized without the most extraordinary revolutions, the most unprecedented changes and convulsions, which are characterized as “a shaking of the heavens and earth” Jesus (Matt. 24:29; Mark 13:25; Luke 21:26), in accord with the general tenor of prophecy, predicts that “the powers of the heavens shall be shaken” which is linked with “distress of nations” “mourning of the tribes of the earth” “men’s hearts failing them for fear, and for looking after those things which are coming on the earth” and “the Coming of the Son of man in the clouds of heaven.”

...

This shaking, too, as the connection shows, is for purposes of overthrow, utter destruction, and radical change; it is preliminary to the setting up of a Kingdom that cannot be moved, i.e. everlasting, ever-enduring.

Dr. Owen's sermon - dissolution of heaven and earth

Obs. 2. One of the best dissertations on this subject is that given by Dr. Owen in a sermon.

...

he then refers to the view of Paraeus, Grotius, etc., that this has reference to the dissolution of the heavens and earth at the last day, but argues that the things shaken are to be removed that the

Kingdom of Jesus may be established, and pertinently inquires, taking such a sense as the ending of all sublunary things, what hindrance the material earth and heaven are to such an establishment, and concludes that the Kingdom will not be brought in until after the Sec. Advent or the judgment. He then enters into an interesting discussion, appealing to Hag. 2:6, 7, saying that “I will shake the heavens and the earth” and “I will shake all nations” is a pleonasm for 4 “will shake the heavens and the earth of all nations—making the “heavens of the nations” the political heights and glory, forms of government, etc., while the nations’ earth is the multitude of their people, their strength and power, whereby the heavens are supported.

Including physical marvels

Obs. 3. But while fully endorsing this view, that the great, important meaning of such phraseology is the subversion, overturning, and destruction of Kingdoms, etc., yet this does not forbid our entertaining the firm belief that these things will be accompanied by physical marvels, earthquakes, etc., which shall cause “men’s hearts failing them for fear,” etc.

...

when the most solemn crisis for the world comes, God will cause His Almighty energy to be displayed in an unusual manner in the material nature which is to be a participant in the glory following.

...

While it may be difficult, and even impossible (owing to this figurative use of language just designated), to tell in each individual case whether the fulfilment embraces a literal, physical, or moral, or civil, or political sign, yet such is the variety of expression, the attitude of man himself, the actual participation of the material heavens and earth (as will be shown in following propositions) in the changes then introduced, that the wisest and most profound students of the Word have unhesitatingly given their adhesion (see Prop. 174) to such a belief.

Proposition 148. This Kingdom embraces the new heavens and new earth.

This is so *distinctly taught* by Isaiah (chs. 65 and 66), by the pious Jews and Early Church, by a long line of eminent divines, including even our opponents who locate the Kingdom of God in it, and by the magnificent closing (Rev. 21) of Revelation, that it demands no special proof.

p. 499 Vol. 2 Prop. 148

“New” also means renewal or restoration

The word “new,” as has often been noticed, even by opposers, does not necessarily mean something entirely new, but denotes “a renewal or restoration” of something previously existing. It properly, then, denotes the renewal or restoration, with increased glory, of that “heaven and earth” which once existed in its initiatory form (and the entire phrase—as the ancient believers logically held—includes the Messianic Kingdom.

Obs. 1

How deeply this ancient belief was still held, even down to the Council of Nice, is seen in Gelasius (Hist. Acts Council), when he refers as proof to Dan. 7:18; Ps. 27:13; Matt 5:5 and Isa. 26:6 for the expression of faith: “We expect new heavens and a new earth, according to the Holy Scriptures, at the appearing of the Great God and our Saviour Jesus Christ”

Obs. 1

Not entirely material and not entirely spiritual

Obs. 2. The creation of “the new heavens and new earth,” in Isa. 65:17 and 66:22, are intimately connected with, and indeed explained by, the unexampled prosperity and joyfulness of Jerusalem, and in the removal of the curse entailing weeping, etc.

...

The Kingdom is designed as an instrumentality to restore man and the earth to the forfeited position, and must, if successful, embrace both in its redemptive purpose, just as the Jews held. Hence it is wrong, as some do, to regard this phraseology as exclusively applicable to a material change, and it is likewise erroneous, as others hold, to confine it entirely to spiritual

Obs. 2

Figurative meaning per Peters is primary

Insisting, therefore, that the figurative meaning, which applies this to the Kingdom itself, is the primary one, we, at the same time, do not discard the notion that in this new heavens and new earth are embraced material, radical changes which brings the earth back to its Edenic state.

Obs. 2

Incorrect spiritualization

Obs. 3. One of the most eminent spiritualizes of the Word (Barnes) tells us: "There shall be, as it were, new heavens and a new earth, in a spiritual sense, at the end of the world.

...

This is a gross violation of prophecy, and a most arbitrary application of promises to the present Church. Isa. 65:17,18 and 66:22 are quoted as now realized, which is positively forbidden by the tenor of the predictions (still unrealized) and by Peter, an apostle, expressly locating (2 Pet. 3) their fulfilment in the future.

Criticisms addressed

Obs. 4

Early church view

Obs. 5. It would be interesting to trace how the early Church linked the new heavens and new earth with the one thousand years, quoting Ira. 65:17, etc., as e.g. Justin (Dial. with Typho.; see Ch. 3, Brookes El. of Proph. Interp. and writings of Taylor, Mede, Seiss, etc., for references to various of the Fathers), and how it advocated the Kingdom of Jesus Christ as witnessed in, and through, that period, and as being embraced in the heaven and earth.

...

at this future time and as part of the heavens and earth the Kingdom of the Messiah is, as the primitive Church held, set up and manifested.

...

"With the Lord's Advent begins the real reign of God upon earth a Kingdom of righteousness, holiness, and peace, consisting of mortals, but with exemption from the Evil One and his enticements, and under a mighty influence of celestial power,"

Dr. Tholuck has been noticed by Taylor, Seiss, etc., as saying: "The idea that the perfected Kingdom of Christ is to be transferred to heaven is a modern notion. According to Paul, and the Rev. of John, the Kingdom of God is placed upon the earth, in so far as the earth has part in the universal transformation. This exposition has been adopted and defended by most of the oldest commentators: e.g. Chrysostom, Theodoret, Augustine, Luther, Knox, and others."

Obs. 5

Proposition 149. This Kingdom is preceded by the conflagration of 2 Pet 3 10-13.

LSB

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2 Peter 3:10-13 (LSB)

But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be found *out*. 11 Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, 12 looking for and hastening the coming of the day of God, because of which the heavens burning will be destroyed, and the elements will melt with intense heat! 13 But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.

This *is self-evident*, since this Kingdom is identified with the establishment of “the new heavens and new earth” of Isa. 65:17, and 66:22. Peter *expressly* alludes to these two passages in Isaiah and *appropriates them* as descriptive of “the new heavens and new earth” presented by himself, in the specific phraseology, “*according to promise.*” The *Millennial* new heavens and new earth *thus claimed* by the Apostle, and which are associated with the Kingdom itself, are *necessarily preceded* by the fire described. As this forms the leading objection to our doctrine, and as some have wrongfully (against *the most explicit* language of Peter) endeavored to locate this fire *after* the thousand years, it is proper to thus definitely state the facts and assume their weight.

p. 506 Vol. 2 Prop. 149

Perishing of the world by fire

It has been noticed by various Commentators, etc., that the Jews, before and at the time Peter wrote, expected that the Millennial era, i.e. the times of Messiah’s reign, *would be introduced by great convulsions and a terrible fire*. Knapp, in using the word “perishing” as many do, goes too far when he says (*Christ. Theol.*, s. 155, II. 2): “This doctrine of the perishing of the world by fire was unquestionably prevalent among the Jews at the time of Christ and the apostles, although Philo does not accede to it.” That the Jews believed in a mighty change, in a renovation, purification, regeneration (see Knapp, same place, quoting Philo), etc., of the earth, and that in some way *fire* (as the prophets predicted) should be employed as an agency, seems certain from various testimony, but that they believed in so widespread and extensive a conflagration as moderns have fastened upon Peter, is not only *unproven but hostile to the expectations* they had concerning the Messiah’s Kingdom. A little reflection should suggest, that a people who looked for *the restoration* of the Theocratic-Davidic Kingdom over the nation in the flesh, which Kingdom was ultimately to embrace the Gentile nations, *could not, and did not*, believe in that which would utterly demolish all hope. But, as stated, they did believe that this Kingdom would be preceded by the awful judgments of God, and that fire would be used in connection with them. Now the language of Peter *accords* with the belief that *before* the Millennial period could be introduced, such a *Pre-Millennial judgment* by fire must be inflicted; and his undoubted reference to *the only promises* relating to the new heavens and new earth in Isaiah would *immediately and inevitably*—with the prevailing belief—direct the Jewish mind *to the Millennial* prophecies. If the latter are to be understood, as so many now teach, to be fulfilled prior to this conflagration, *then* Peter took the very means and language *to confirm* his readers in the opposite view. We hold that there is *no antagonism* between Peter and the Jewish belief on the subject.

p. 506-507 Vol. 2 Prop. 149 Obs. 1

The connection with fire

If we refer to the promises acknowledged by Peter and given by Isaiah, we find this view strengthened by the context. Thus e.g. Isa. 66:22 is preceded by “the Lord will come *with fire* and with His chariots like a whirlwind, to render His anger with fury and His rebuke *with flames and fire*. For *by fire* and by His sword will the Lord plead with all flesh,” etc. While Isa. 65:17 only mentions the sword as preceding, yet, if we take the prediction and turn to its *strictly parallel* mates, we find that fire also is connected with its ushering in, as evidenced by the same things being delineated as then taking place. Thus e.g. take Isa. 51, and at the very time that God will “plant the heavens and lay the foundations of the earth,” that the redeemed return with singing and everlasting joy, the judgments of the Lord shall be poured upon the wicked and “the heavens shall vanish like smoke,” etc. At least one thing is apparent, that in the context of Millennial predictions (as Ps. 97:3; Joel 2:30; Mai. 4:1, etc.) there are sufficient intimations to warrant the Jewish belief that there would be, before Messiah’s Kingdom is established, *an extraordinary manifestation of fire* in some form, and that Peter in his prediction *adopts this very*

belief by linking his prophecy with Isaiah's.
p. 507 Vol. 2 Prop. 149 Obs. 2

No separating period between conflagration and millennium

The reader will observe that Peter, instead of giving the least intimation that the Millennial period antecedes, in his account knows nothing of the Millennial era preceding, and gives statements utterly opposed to the notion that it will be witnessed *previous* to the conflagration. Without pressing into service his well-known views respecting the nearness of, and looking for, the Advent of Jesus Christ (which is antagonistic to such an idea), it is sufficient to notice that he speaks of the wicked *existing continuously and boldly down* to this very period, and of believers being subjected to their scoffing, etc., *down* to the same time. Deliverance is anticipated *only* when this era preceded by the conflagration arrives; and hence that Millennial glory, etc., which some describe as *anteceding* this conflagration is something that Peter fails to portray or intimate. More than this: the apostle links this era *with* the Millennial predictions by designating it "*the day of the Lord*" and "*the day of God*," which all at that time understood as referring *to the day* (e.g. Prop. 138, etc.) *when these Mill. prophecies would be fulfilled*. It was the distinguished time when God should remarkably manifest His power in behalf of His people. The apostle only recognizes the one day future associated with this conflagration. This is in agreement with *the general analogy*. To illustrate: Mai. 4 describes the day of the Lord "*that shall burn as an oven*" utterly consuming the outrageous wicked and only leaving the righteous, and *previous* to this announced day there is no Millennial rest and blessedness for God's children. So Joel 2 and 3, the day of the Lord comes when He shall "show wonders in the heavens, and in the earth blood, *and fire, and pillars of smoke*" and then follow the Millennial blessings, Peter, imbibing the same spirit of prophecy, introduces *no discordant* element.
p. 507-508 Vol. 2 Prop. 149 Obs. 3

Fire's connection with Jesus second advent

It is admitted, generally, that the scenes described by Peter *follow* the Second Advent. When Christ comes, He comes "*in flaming fire* taking vengeance," etc. (2 Thess. 1:8), with "*fiery indignation*" (Heb. 10:27) that shall consume His enemies. It is at this Advent that believers are also delivered and exalted. The language of Peter, the entire tenor and scope of his description, evinces that he places the Advent—the object of terror to the wicked and of joy to the righteous—at this very period of time. This, therefore, is *utterly* irreconcilable with the theory (Shimeall and others), that this conflagration follows a thousand years after a personal Pre-Mill. Advent of Christ. The "appearing and the Kingdom" are united, and consequently the appearing, the glorification of believers, the fiery vengeance upon living unbelievers, and the Kingdom are *also linked together*.
p. 508 Vol. 2 Prop. 149 Obs. 4

Conflagration is not post-millennial

The reader will notice that the Kingdom (as our entire line of argument shows) is introduced at the Pre-Mill. Advent of Jesus, and that Christ *then* receives His inheritance as David's Son. These two facts alone set aside the views of those (as e.g. Shimeall in *I Will Come Again*, and Lincoln in *Lects. on Rev.*, and Burgh, Tyso, and Ogilvy), who make the conflagration *Post-Millennial*, introductory to an eternal state of things. Now on the other hand the Scriptures make the glorious Theocracy established at Jesus' return one that is perpetual, ever-enduring (Comp. Prop. 159, where this is considered in detail), and *consequently* it does not run the risk of ever being removed or destroyed by the universality of the conflagration. The promises of God forbid it, and therefore, as e.g. in Dan. 7 (where the fire of vengeance, v. 10, 11, precedes or is connected with the establishment of the Kingdom) the Kingdom set up at the Coming of Jesus is declared to be one which shall not pass away or be destroyed. Again—to advocate such an opinion is virtually to say *that Christ's inheritance*, promised under oath in perpetuity to Him, shall be swept away by a conflagration—an inheritance too for which He suffered and died, which is to be to Him a desire and joy and glory, and which He has already (Isa. 65 and 66) retouched with His creative energy. Surely the brethren who hold to the above opinion do not see that, in the attempt to avoid difficulties connected with Peter's account of the conflagration, they plunge themselves into far greater by the adoption of such a Post-Millennial view. The fire of Peter must, of necessity, be

so interpreted as to preserve *the unity* of divine teaching, and how this is to be done will be the subject of the next Proposition.

p. 509 Vol. 2 Prop. 149 Obs. 5

Proposition 150. The establishment of this Kingdom is not affected by the extent of Peter's conflagration.

In accordance with the views of the Jews

Obs. 1. As stated in preceding Proposition, the language of Peter was in accordance with the views of the Jews.

The proof is, that all the Jewish converts and churches, as far as we know, never supposed that this passage controverted such an opinion. Instead of being a stumbling-block in the way, this passage was thought to be confirmatory of their belief of the dreadful fire which should devour the adversaries (Dan. 7:10, 11, "fiery stream," "the burning flame"), when the Messiah would come.

In accordance with the early Church

Obs. 2. The early Church, receiving its teaching direct from inspired teachers (and appealing to them, as Papias, Justin, Irenaeus), found no such limitation as was afterward engrafted upon Peter's language.

One and all held to the fulfilment of the covenant and the prophecies based upon it as succeeding this conflagration: This is clearly announced in their writings.

Canonical doubts of 2 Peter are not taken advantage of

Obs. 3. It is noticeable that no Millenarian author has taken advantage of the doubts cast upon the canonical authority of the Second Epistle.

Extent of this fire subject to extravagant estimates

Obs. 5. Peter's representation of the Kingdom, as given in his own writings, would be vitiated, if we accept of the extravagant estimates made concerning the extent of this fire.

Total destruction inconsistent with Divine Purpose

Obs. 7. As just intimated, any view of Peter's statement which makes an imperfect Redemption, in not restoring the earth, the animate creation, and the race of man to their forfeited position, ought at once to be rejected as inconsistent with the Divine Purpose respecting Redemption as given in covenant and promise, and with the perfection, honor, and glory of the Redeemer (Prop. 140, Obs. 7). To make this earth, animated creation, and the race of man, as such, all to be destroyed, rooted out of existence, or (as a climax) to have it all one mass of fire, perpetuated in this state to constitute (so Pres. Edwards' His. Redemp., p. 421) an eternal hell (!) for sinners and devils—this is to make Redemption incomplete, to keep this earth forever under the curse, to restore only a few of the forfeited blessings, and to diminish, with fearful rigor, some of the most comprehensively precious promises that the Bible contains. Strange indeed that men should allow one passage to crush the hope engendered in a groaning creation, in a sin-cursed earth, in the longings of nations, and to limit the rich and full restitution of all things and the expressed ability and willingness of the Mighty King to perform it. The early Church could not be so illogical.

Time of fire is at the time of the "harvest of the earth"

Obs. 9. The time of this fire is the time when "the harvest of the earth" is gathered and the tares (Matt. 13:30, 39, 40) shall be "burned in the fire" (as "the ungodly men" mentioned by Peter), but this harvest (Rev. 14:14-20) occurs under the seventh trumpet preceding the Millennial age. When this conflagration takes place it is associated with the resurrection of the saints, for Peter encourages believers to expect

a glorious deliverance at that period; this accurately corresponds with the resurrection (Rev. 11:15-18) and rewarding of the saints under the last trumpet when “the sovereignty of this world” shall be wielded by Christ. The mention of “the Day of Judgment” (comp. Props. 133 and 134) with a knowledge of the Jewish and Scriptural method of speaking of that day, viz., to be followed by Messiah’s Kingdom here on earth as the Millennial prophecies declare;

Views

Obs. 10

Utter destruction of earth and planets (post-Millennial)

Universal burning of all things but new creation out of left-overs (post-Millennial)

Universal burning but pre-Millennial

These three classes, by the extent of the fire advocated, make no provision for the Kingdom to exist in its expressed covenanted terms, and none for the deliverance of inanimate and animate creation, having the same destroyed and an entire new creation erected from the ashes, etc. Instead of the curse being removed from the existing world, the world falls beneath the curse and is sacrificed, so that an entire new one which has never borne a curse may be created.

The fire is entirely figurative

Literal fire confined to localities

Peters does not dig into the text so we do a little below

2 Peter 3:5-13 For when they maintain this, it escapes their notice that by the word of God *the* heavens existed long ago and *the* earth was formed out of water and by water,
6 through which the world at that time was destroyed, being deluged with water.
7 But by His word the present heavens and earth are being reserved for fire, being kept for the day of judgment and destruction of ungodly men.
8 But do not let this one *fact* escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day.
9 The Lord is not slow about His promise, as some consider slowness, but is patient toward you, not willing for any to perish but for all to come to repentance.
10 But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be found out.
11 Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness,
12 looking for and hastening the coming of the day of God, because of which the heavens burning will be destroyed, and the elements will melt with intense heat!
13 But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.

Verse 10

heavens 3772: (278)

heavens
N-NMP

pass away 3928: (30)

will pass away
V-FIM-3P

roar 4500: (1)

with a roar
Adv

elements 4747: (7)

elements
N-NNP

destroyed 3089: (42)

will be dissolved
V-FIP-3S

intense heat 2741: (2)

burning with heat
V-PPM/P-NNP

its works 2041: (174)

works
N-NNP

found out 2147: (176)

will be found
V-FIP-3S

Verse 12

heavens 3772: (278)

[the] heavens
N-NMP

burning 4448: (6)

being set on fire
V-PPM/P-NMP

destroyed 3089: (42)

will be dissolved
V-FIP-3S

elements 4747: (7)

elements
N-NNP

melt 5080: (1)

are melting
V-PIM/P-3S

intense heat 2741: (2)

burning with heat
V-PPM/P-NNP

Different translations of verse 12 New International Version

But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything done in it will be laid bare.

New Living Translation

But the day of the Lord will come as unexpectedly as a thief. Then the heavens will pass away with a terrible noise, and the very elements themselves will disappear in fire, and the earth and everything on it will be found to deserve judgment.

English Standard Version

But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed.

Berean Standard Bible

But the Day of the Lord will come like a thief. The heavens will disappear with a roar, the elements will be destroyed by fire, and the earth and its works will be laid bare.

Berean Literal Bible

But *the* day of *the* Lord will come like a thief, in which the heavens will pass away with a roar, and elements will be dissolved, burning with heat, and *the* earth and the works in it will not be found.

King James Bible

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

New King James Version

But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.

New American Standard Bible

But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be discovered.

NASB 1995

But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up.

NASB 1977

But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up.

Legacy Standard Bible

But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be found *out*.

Amplified Bible

But the day of the Lord will come like a thief, and then the heavens will vanish with a [mighty and thunderous] roar, and the [material] elements will be destroyed with intense heat, and the earth and the works that are on it will be burned up.

Christian Standard Bible

But the day of the Lord will come like a thief; on that day the heavens will pass away with a loud noise, the elements will burn and be dissolved, and the earth and the works on it will be disclosed.

Holman Christian Standard Bible

But the Day of the Lord will come like a thief; on that day the heavens will pass away with a loud noise, the elements will burn and be dissolved, and the earth and the works on it will be disclosed.

American Standard Version

But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up.

Aramaic Bible in Plain English

But the day of THE LORD JEHOVAH comes as a thief in which the Heavens suddenly pass away, but the elements being set on fire shall be destroyed and The Earth and the works that are in it shall be discovered.

Contemporary English Version

The day of the Lord's return will surprise us like a thief. The heavens will disappear with a loud noise, and the heat will melt the whole universe. Then the earth and everything on it will be seen for what they are.

Douay-Rheims Bible

But the day of the Lord shall come as a thief, in which the heavens shall pass away with great violence, and the elements shall be melted with heat, and the earth and the works which are in it, shall be burnt up.

English Revised Version

But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up.

GOD'S WORD® Translation

The day of the Lord will come like a thief. On that day heaven will pass away with a roaring sound. Everything that makes up the universe will burn and be destroyed. The earth and everything that people have done on it will be exposed.

Good News Translation

But the Day of the Lord will come like a thief. On that Day the heavens will disappear with a shrill noise, the heavenly bodies will burn up and be destroyed, and the earth with everything in it will vanish.

International Standard Version

But the Day of the Lord will come like a thief. On that day the heavens will disappear with a roaring sound, the elements will be destroyed by fire, and the earth and everything done on it will be exposed.

Literal Standard Version

and it will come—the Day of the LORD—as a thief in the night, in which the heavens will pass away with a rushing noise, and the elements will be dissolved with burning heat, and [the] earth and the works in it will not be found.

Majority Standard Bible

But the Day of the Lord will come like a thief in the night. The heavens will disappear with a roar, the elements will be destroyed by fire, and the earth and its works will be burned up.

New American Bible

But the day of the Lord will come like a thief, and then the heavens will pass away with a mighty roar and the elements will be dissolved by fire, and the earth and everything done on it will be found out.

NET Bible

But the day of the Lord will come like a thief; when it comes, the heavens will disappear with a horrific noise, and the celestial bodies will melt away in a blaze, and the earth and every deed done on it will be laid bare.

New Revised Standard Version

But the day of the Lord will come like a thief, and then the heavens will pass away with a loud noise, and the elements will be dissolved with fire, and the earth and everything that is done on it will be disclosed.

New Heart English Bible

But the day of the Lord will come as a thief; in which the heavens will pass away with a great noise, and the elements will be dissolved with fervent heat, and the earth and the works on it will not be found.

Webster's Bible Translation

But the day of the Lord will come as a thief in the night; in which the heavens will pass away with a great noise, and the elements will melt with fervent heat, the earth also and the works that are therein will be burned up.

Weymouth New Testament

The day of the Lord will come like a thief--it will be a day on which the heavens will pass away with a rushing noise, the elements be destroyed in the fierce heat, and the earth and all the works of man be utterly burnt up.

World English Bible

But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will be dissolved with fervent heat; and the earth and the works that are in it will be burned up.

Young's Literal Translation

and it will come -- the day of the Lord -- as a thief in the night, in which the heavens with a rushing noise will pass away, and the elements with burning heat be dissolved, and earth and the works in it shall be burnt up.

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.

Chapter sequence does not mean time sequence

Before showing the latter, the reader ought to determine that the separation of John's account of “the new heaven and new earth” from its direct relationship to the Millennial age in ch. 20, or the finding it recorded after the account given of that era (and upon which so much stress is laid by *some*), is *no proof whatever* that its realization must also succeed that period. This is so fully granted by many of those who differ from us, that it should not, in itself, be used as an argument against us. It eminently deserves (to avoid confusion, etc.) a separate and distinctive description, which, connected by parallel utterances, sufficiently, as a comparison evinces, identifies the period of its coming.

p. 525 Vol. 2 Prop. 151 Obs. 2

As illustrative we select several as follows: Prof. Bush (*Mill.*, p. 94) says that it is “in accordance with a feature of the sacred writings of incessant occurrence, in which events, whether historically or symbolically related, *are transposed out of their first chronological order*,” and quotes Lightfoot (*Works*, vol. 2, p. 61), “It is a well-known and well-grounded maxim among the Jews, that ‘non est prius at posterius in Scriptura.’ Their meaning in it is this, that the order and place of a text as it stands in the Bible doth not always infer or enforce *the very time* of the story, which the text relateth; but that sometimes -- nay it occurreth very oft -- stories are laid *out of their natural and chronological place*, and things are very frequently related before which, in order of time, occurred after; and so ‘e contra’. Nor is this transposition and dislocation of times and texts proper to the evangelists only, but the same Spirit that dictated both Testaments alike; laying texts, chapters, and histories out of the proper place in which, according to natural chronological order, they would have lain.” Horne, *Introd.*, gives, “On the Interp. of Scrip. Proph.,” p. 388, vol. 1, the following rule: “The order of time is *not always to be looked for* in the prophetic writings; for they *frequently resume* topics of which they have formerly treated, after other subjects have intervened, and again discuss them.” Victorinus (Apoc. 7:2), one of the earliest expositors, fully recognizes this principle: “The order of the things said is not to be regarded, since often the Holy Spirit, when He has run to the end of the last time, again returns to the same times, and supplies what He has less fully expressed.” Many expositors, especially of the Apocalypse, express themselves in the same way, and point out a number of instances (as e.g. the last Seal embracing things under the sixth, ch. 7, ch. 11, ch. 12, ch. 13, ch. 16, ch. 17, etc.) in which events previously referred to are afterward taken up more in detail. Indeed, however men may differ in the application of the principle in particular instances, every interpreter must, in simple consistency, more or less adopt it.

p. 525 Vol. 2 Prop. 151 Obs. 2 note 1

New heavens and new earth embrace the millennium

a complete restoration of all things will not be fully witnessed until the close of the Millennial period.
p. 525 Vol. 2 Prop. 151 Obs. 3

On the other hand, we have the most positive proof that so far as “the new heavens,” etc., of John is concerned, they believed it to be fully correspondent with and embracing the Millennial era. Thus e.g. Tertullian (B. 3, *Ag. Martian*, ch. 24) says: “For we also confess, that a Kingdom is promised us on earth: before that in heaven, but in another state, viz., *after the resurrection, for it will be for a thousand years in a city of divine workmanship, viz., Jerusalem brought down from heaven*; and this city Ezekiel knew and *the Apostle John saw*,” etc. After declaring that this is the city for the saints at that time, he closes: “*This is the manner of the heavenly Kingdom.*” Barnabas, in his argument respecting the covenant being fulfilled in the seventh chiliad, makes the latter the Sabbath, the “blessed rest, *when we have received the righteous promise, when iniquity shall be no more, all things being renewed* (Rev. 21) *by the Lord*, etc. Whatever views the Fathers may have entertained respecting succeeding ages and even changes, it is apparent from their writings that they made no distinction between Isaiah, Peter, and John *on this point*, but quote from all of them directly or inferentially as pertaining to *the same period of time*. They speak of *the perpetuity* of the state introduced at the Millennial era, of *the eternal duration* of the Kingdom then established, and of the everlasting blessedness then bestowed, and in such comprehensive terms that this “new heaven and earth” enters into the eternal ages *without being destroyed or passing away*. Admitting their liability to error, yet, if sustained by Scripture, a logical consistency, which is to their credit, supports that general unanimity among them.

p. 525-526 Vol. 2 Prop. 151 Obs. 3

”No more sea”

The phrase “and there was no more sea,” which is supposed to present a serious objection to our view, indicates that the Millennial heaven and earth of Isaiah is denoted. It is gratuitously assumed that because “sea” is sometimes used in its literal sense, it must be literally understood here. But—however the literal to some extent might, for aught we know, accompany it—we find in Dan. 7:2; Ps. 65:7; Rev. 13:1; Ps. 103:3, 4; Hab. 3:8, and numerous places, flood and sea, mighty waters, etc., employed to denote the agitation, unsettled condition, revolutionary tendencies, anarchy, warlike and turbulent commotions of nations. Take this meaning, so emphatically exhibited in prophetic usage, and it is predicted that during this period the nations (showing also that they survive) are disposed to peace under the Theocratic reign of Jesus, thus happily corresponding with many descriptions of the Millennial state which make this peculiarity, freedom from war, etc., a distinguishing excellence. King Jesus “at His appearing and Kingdom” will introduce such an order of things that the turbulence of the sea will be unknown, and war between nations will cease.

p. 527 Vol. 2 Prop. 151 Obs. 3

Universally held by early Church

By comparing Rev. chs. 21 and 22 with the Millennial prophecies, as e.g. Isa. chs. 60 and 54, keeping in view the connection of the latter with the Advent and the marriage, we are at no loss to see why, under the teaching of inspired men, the Early Church so universally held that all these prophecies portrayed *a new Jerusalem state here on the earth in the Millennial age*.

p. 527 Vol. 2 Prop. 151 Obs. 3

Beginning of the millennium

Admitting as we cheerfully do, that the work of God is progressive as it relates to the race and the earth during these thousand years, yet the new heaven and new earth begin with that era, and with it also the New Jerusalem state.

p. 529-530 Vol. 2 Prop. 151 Obs. 3 note 4

”Many mansions” are permanent

Let the reader compare e.g. John 14:1-3, fulfilled when Jesus comes again, with 1 Pet. 1:4,5,7,13 realized at the same time, and he must be impressed that the mansions and the inheritance then obtained are

eternal, ever-enduring, and not to be superseded by their removal and the substitution of others. But we conclusively show that those mansions and that inheritance are gained at a Pre-Millennial Advent, and hence we insist upon their perpetuity. (Comp. also Prop. 170 on the Father's House.)
p. 530 Vol. 2 Prop. 151 Obs. 3 note 5

Obs. 4 should be studied in its entirety

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

Props Mentioned

154 156

Perpetual, eternal continuation not denied

Able writers (as D. N. Lord, Rev. Newton, etc.), contend for an eternal, everlasting perpetuation of the race, perpetual and strictly never-ending, and rely exclusively upon the words rendered “eternal,” “perpetual,” “forever,” etc. The argument thus presented looks plausible and weighty; sufficiently so, that while not fully accepting of it, we at the same time do not deny it.
p. 538 Vol. 2 Prop. 152 Obs. 2

Many generations Isa. 60:15

Our position is this: We are satisfied to end the discussion where the Bible ends it, viz., with a portion of the race glorified and the race itself redeemed from the curse, passing on to higher stages of blessedness, and entering into the eternal ages in this happy condition. If Adam forfeited never-ending generations—if this was part of God’s original design—then the restitution will restore and carry it out; but if not, then only that wonderful increase commensurate with God’s design will be produced. Here we stop: that the race is perpetuated after the Advent is true; that this will continue on after the thousand years (which only limits Satan’s binding, etc.), is most certain; that it even may continue on forever may, for aught we know, be also correct (seeing that some language can scarcely be interpreted otherwise), but as to the latter, not feeling positive, we stop with “the many generations” of Isa. 60:15.
p. 538 Vol. 2 Prop. 152 Obs. 2

such a posture accords best with the ideas of the primitive church on the subject.
p. 538 Vol. 2 Prop. 152 Obs. 2

Millennial unsaved will produce children

Irenaeus and Lactantius, . . . at the time of the first resurrection there will be found some good men living upon the earth, and that of them, in the space of a thousand years, shall be born a numerous race, a godly seed, over whom likewise the raised saints are to reign, and by whom they are to be served.
p. 539 Vol. 2 Prop. 152 Obs. 3

There will be unsaved humans in the Millennium

Briefly, it would be interesting to trace in what manner this early doctrine, once so prevalent—that the Jewish nation and Gentiles in the flesh *would survive* the Advent, and the fearful judgments then poured out upon the nations, and would form the subjects of that world-wide dominion under Christ and His resurrected brethren—was gradually undermined and finally almost rooted out.
p. 539 Vol. 2 Prop. 152 Obs. 4

no one has ever yet found *a passage within the Bible that directly teaches* that the multiplication of the race ceases after the Advent of Christ;
p. 542 Vol. 2 Prop. 152 Obs. 4

Salvation continues in the Millennium

Thus Dr. Brown informs us that “the Church will be absolutely complete at Christ’s Coming,” and implies from this that after that *no others* will be saved. Aside from our direct arguments in various Propositions which prove that such a conclusion is erroneous, it is sufficient to say that our doctrine itself embraces *the completeness of the elect* (i.e. those gathered out and accounted worthy to become kings and priests), who become “*the first-fruits*,” “*the Church of the first-born*” associated with Christ in rulership, etc. The Scriptures teaching *such completeness*, which is consistent with the Plan of the administrations of the Kingdom, do not at the same time declare that no others—*after this specific number* of chosen ones are gathered—shall be saved. To say this is *adding* to the Word of God, and is not *to distinguish between things* that belong to different dispensations.

p. 542 Vol. 2 Prop. 152 Obs. 4

we have the Jewish nation converted by the appearance of the Messiah, and the spared of the Gentiles also receive and cordially embrace *the truth as it is in Jesus*. The universality of language does not by any means forbid the future conversion of nations under the administrations of King Jesus; for the wicked shall perish at the Coming of Jesus (as a class, those who are given up as incorrigible—even among the Jews), and yet some, who are willing to become *repentant and obedient*, shall be saved.

p. 543 Vol. 2 Prop. 152 Obs. 4

the race’s grand destiny; which bind the predictions from the earliest to the latest prophet into one connected chain of evidence testifying that the Kingdom of David’s Son is established here on the earth for the express purpose of unfolding and carrying on the eternal purposes of God respecting the race, for a time (“a moment”) delayed by the fall of man and the procedure required for redemption.

p. 543-544 Vol. 2 Prop. 152 Obs. 4

Priesthood of Jesus and the Spirit

The “unchangeable priesthood” of Jesus Christ (Prop. 155), as well as the priestly office of His associated rulers (Prop. 156), certainly implies that there must be generations of men who are to be benefited by that priesthood extending into “the ages, seeing that it is founded on the adaptation and relation that it sustains to those (not glorified saints who themselves become “priests”) whom it is designed to benefit. The intercession is not limited and made intermediate between the two Advents. Thus also, the work of the Spirit for saving purposes is not confined to this dispensation (Prop. 171), etc., but extends into the age to come, where its greatest manifestations—in glorifying the saints, in converting, etc., the nations—are yet to be witnessed.

p. 545 Vol. 2 Prop. 152 Obs. 5

. . . —simply faithless to suppose that the conflagration of Peter (Prop. 149 and 150) is to prevent the fulfilment of this perpetuation of the race.

p. 546 Vol. 2 Prop. 152 Obs. 5

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.

A representation of the Kingdom in some of its aspects

The transfiguration is thus regarded as a type of the Saviour’s future glory in His Kingdom.”

Obs. 1

the confession had been made by Peter that Jesus was “The Christ of God” (Luke 9:20); “The Christ” (Mark 9:29); “The Christ, the Son of the living God” (Matt. 16:16). In these words are contained not only a reference to His Messiahship as the promised King, but (as in Matthew) to the Theocratic (Divine) relationship that this ruler as the Anointed One sustained. (Comp. Prop. 205). It is God again condescending to act as Theocratic ruler in the person of this Jesus. The phraseology denotes the

Theocratic Rulership as associated with the restored throne and Kingdom of David.

Obs. 2

the term “Christ” was an equivalent to the phrase “King of the Jews” as seen in the significant superscription of the cross, and in Herod, the Priests, and Scribes making “the King of the Jews” in the question of the wise men identical with that of “Christ.

Obs. 2

But denoting as it does that Jesus is the Theocratic King, the appointed One to rule over the Jewish nation both as David’s heir and God’s Son (God thus ruling in and through Him), we see a reason why He should not, at that time, be proclaimed “The Christ,” viz., that this would be in effect announcing Him as “the King of the Jews” which, in view of His rejection, the postponement of the reign, the contemplated sacrifice, the unnecessary collision, charges, accusations, etc., that would be evolved, it was not prudent or advisable to adopt.

Obs. 2

Transfiguration really occurred

Obs. 3. The transfiguration itself is a real occurrence, as the entire narration fully demonstrates.

The glory of Christ in the presence of his saints

The transfiguration, following the announcement that “some” should, before their death, see “the Son of man Coming in His Kingdom,” is *a representation of the Kingdom* in some of its aspects, viz., *in the glory of “the Christ” or King, in the presence of* (who also “appeared in glory,” Luke 9:31) *the translated and dead saints, and in the witnessing of that glory by mortal men.* It was a temporary display, an outward manifestation or revealing of the majesty and glory *that belongs* to Jesus when He comes *at the Second Advent in His Kingdom* with His saints to reign over the nations.

p. 559-560 Vol. 2 Prop. 153 Obs. 4

Moses represents resurrected saints

Elijah represents translated saints

Moses represents the body of saints who have died, but who will also be glorified with Christ; and as he was in converse with the glorified Saviour, so will they also be in nearness to Him. Moses and Elias both appearing “in glory,” seems to indicate the same glorification of body. Elias represents another body, who, like himself, shall not fall “asleep,” but shall be translated without experiencing the power of death. These two, the dead and the living, who shall be glorified at the Coming of Jesus, are graphically portrayed in 1 Cor. 15:51, 52, and 1 Thess. 4:15-17. These not only *see* His glory, but *partake* of the same, 1 Jno. 3:2; Phil. 3:21, etc., for of them it is said: “*When Christ*” (notice, as “Christ”), “*who is our life, shall appear, then shall ye also appear with Him in glory,* Col. 3:4.

p. 560 Vol. 2 Prop. 153 Obs. 4

Peter, James, John represent unglorified, mortal men

But in addition to these, we have, to meet the prophetic announcements and to fill out the representation, *three persons*, Peter, James, and John, *unglorified, mortal men living on the earth*, who see this glorified Christ and His glorified associates, and are so deeply impressed, so delighted with *the exceeding glory* revealed, that through the spokesman Peter, the emphatic declaration is made: “*Lord, it is good for us to be here.*”

p. 560-561 Vol. 2 Prop. 153 Obs. 4

Disputed Passage - Matt. 10:23

Obs. 5

Under the influence of the Church-Kingdom theory, this Scripture has received the most varied interpretations.

There are only two interpretations which reconcile, fully, this passage with the I peculiar phraseology contained in it, and, especially, without doing violence to the implied personal Coming.

the Son of man alludes to His triumphal entry into Jerusalem,

the transfiguration, which also occurred after this saying, is in all respects a fulfilment of the passage—the Coming of the Son of man in His personal appearance being accurately represented by the transaction as we have just delineated.

Elijah

Obs. 6. Before concluding, it is well to contemplate an additional circumstance, which conclusively shows that the transfiguration was both a reality and a representation of the future Advent.

The more modern notion that John was in all respects the Elias predicted in Mai. 4:5, and that no other need to be expected from the language of the Saviour here, was unknown to the early (Brookes, EL of Proph. Interp p. 90, says “down to Jerome”), Church.

Obs. 6

others, make Elias still future, an idea being developed that he would be a contemporary of the Antichrist at the last times. So deeply rooted was this opinion, derived from the primitive Church, that even Augustine (City of God, B. 20, ch. 28) advocates the personal Coming of Elias and the conversion of the Jews before the Advent of Christ to judgment.

Obs. 6

Whereas, in fact, two oppressing BabyIons were foretold, and two returns from captivity, two Advents of Elias, and two Advents of Messiah, and yet but one Kingdom.” (Jones’s Notes on Scripture, foot-note, p. 179.) The rejection of the Kingdom and its postponement serves to explain the apparent difficulties and adds most forcibly to the inspiration of the Word, evincing a preservation of unity in the most delicate of Divine purposes.

Obs. 6

Tabernacle and Temple are types

Obs. 7

the Tabernacle was Theocratically associated, and therefore relates to the Theocratic ordering.

Obs. 7

If at all typical of the future Theocratic ordering, it certainly refers to the threefold nearness to the King as exemplified in the glorified kings and priests who are associated with Him, in the Jewish nation which is His special inheritance, and in the Gentiles who joyfully acknowledge this Theocratic supremacy.

Obs. 7

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

Props Mentioned

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the Theocratic king will also have His associated rulers assuring the most ‘perfect administration of the laws, and securing the most perfect government, government, productive of peace, prosperity, and happiness, such as the world has never yet witnessed.

p. 570 Vol. 2 Prop. 154

The Word emphatically teaches that those thus chosen, accounted worthy of this rulership, are the saints. They are “joint heirs” (Rom. 8:17) with the Christ, who graciously divides, without marring His own superiority and supremacy (but rather exalts it thereby), His own inheritance with them.

p. 570 Vol. 2 Prop. 154

Hence, to inherit with the Christ, has a most deep and precious significancy, indicative of joint rulership with Him in His coming Kingdom. To be inheritors with Christ in His Kingdom evinces the astonishing wisdom of God in the Plan of Redemption, that without doing violence either to His moral government or to the free agency of fallen man, he raises up and purifies a material which, when the time comes, is employed in perpetuating the purity, holiness, etc., of a Divine-Human government again restored with untold grandeur to a needy, groaning world.

p. 570 Vol. 2 Prop. 154

- “reign with Him”
- “to sit on His throne”
- “to be ruler over His goods,”
- “ruler over many things”
- “to have power over and rule nations”
- to be “crowned,”
- to be “Kings” and “Judges” and “Princes,”
- “to inherit and possess a Kingdom,”

When - at Second Advent after the first resurrection

it occurs at the Second Advent, and after the first resurrection.

p. 572 Vol. 2 Prop. 154 Obs. 2

Where - on the earth

The place where this reign is to be manifested is expressly stated: “We shall reign on (or as Stuart, over) the earth.” In the very nature of the case, if they inherit with David’s Son, the restored Theocratic-Davidic Kingdom, it must be a reign here on and over the earth.

p. 574 Vol. 2 Prop. 154 Obs. 3

The LORD will come and all the holy ones with him

Zech. 14:5

Joel 3:11; Matt. 24:30, 31; 2 Thess. 2:1; 1 Thess. 4:16, 17,

Reference is again made to this in order that the reader may consider that “heirship of a Kingdom,” and “the inheriting of a Kingdom” embraces much more than a mere admittance into and enjoyment of the blessings of a Kingdom. It evinces the coming into such actual possession of a Kingdom as is alone met by the idea of a participancy in government and of regal authority.

p. 578 Vol. 2 Prop. 154 Obs. 5

Thus Rev. 2:26-27 And he that overcometh and keepeth My words unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken in shivers, even as I received from My Father.”

p. 578 Vol. 2 Prop. 154 Obs. 5

So also the Psalmist (Ps. 140:5-9) makes “the saints joyful in glory” at the appearance of “their king” and declares: 45 Let the high praises of God be in their mouth and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written:—this honor have all His saints. Praise ye the Lord”

p. 578 Vol. 2 Prop. 154 Obs. 5

Judgement given to the saints

Obs. 6

The wonderful Plan of God is shown in gathering out an elect body which shall, in the Coming Theocracy, be associated with the Christ in rulership in order to promote the redemptive process of the race, and to fill the earth with the praises and glory of the Lord. Instead of being defeated in His Theocratic

purpose, God has been steadily making preparation for its sudden and overwhelming appearance.
p. 587-588 Vol. 2 Prop. 154 Obs. 8

Spared Jews and Gentiles form the willing subjects of the Kingdom

the Jewish and spared Gentile nations form the willing subjects of the Kingdom.
p. 588 Vol. 2 Prop. 154 Obs. 8

The taunt employed in the early Church (evidently derived from this doctrinal feature) that Christians were a “genus tertium” a class elevated above others, is, after all, but sober truth.
p. 588 Vol. 2 Prop. 154 Obs. 8

Therefore, it is that the lengthening out of this dispensation is represented as so gracious and merciful in God, in order that these destined rulers may be duly gathered even from among the Gentiles.
p. 588 Vol. 2 Prop. 154 Obs. 8

Long delay to raise up a large body of rulers

The Kingdom itself is purposely delayed for thousands of years (long to man, but brief to God), in order to raise up this body of rulers to sustain it when manifested with a parity, dignity, power, stability, and glory worthy of a Theocracy. If the question be asked, why did not God establish the Theocracy in such a form in the time of Moses, or of David, or at the First Advent, the answer, as testified to by history, is apparent, viz., that man was not prepared for it. The essential element to sustain and give it its immortal, enduring characteristics had not yet been prepared and gathered. Looking at the predictions and promises, at the Kingdom as it shall appear, we see at once that a Theocracy with such a Ruler—God man—and with such associated kings and priests requires, in view of the intelligent freedom of man and his bias to sin, a period of preparation, a set time in which an elect, peculiar, royal people may be gathered. God could, as asserted, have raised up this body, if necessary, even “out of stones,” but He chooses rather in forbearance and wonderful patience to raise them up out of depraved man, not by compulsion or a forcing of the will, but by the application of His own truth to their self-consciousness and free will.
p. 589 Vol. 2 Prop. 154 Obs. 9

They will be found qualified

When elevated to this kingship, it will be found that the state of probation, the constant contact with and conflict against evil, was most admirably adapted to qualify these rulers for their stations; not only as to their own personal relationship to each other, but likewise to bring them into sympathy with the nations of the earth. The physical and moral evil encountered, the valuable experience obtained, the relative change realized, the characteristics developed and confirmed, these, with the abundant additions of the Spirit, qualify them for the honor of kingship and priesthood, making them intelligent and wise kings, sympathetic and loving priests.
p. 590 Vol. 2 Prop. 154 Obs. 10

An honor that should deeply affect the heart of the believer

This exaltation to a joint Theocratic rulership with David’s Son is an honor so unspeakably great that it should most deeply affect the heart of the believer. To be associated with the “King of kings” to be enthroned with the Mighty One, to be a Ruler with such an august Personage, this, indeed, is dignity and grandeur far beyond that ever attained by mortal monarch.
p. 592 Vol. 2 Prop. 154 Obs. 11

Every believer is heir

Every believer, who runs the race successfully, is heir to a kingdom, heir to a substantial kingship.
p. 593-594 Vol. 2 Prop. 154 Obs. 12

The wicked shall see the glory and feel the authority of these saints

The wicked shall see the glory and feel the authority of these saints. This is abundantly evident from the action of these saints at the Second Advent, ruling the nations with a rod of iron, etc.
p. 594 Vol. 2 Prop. 154 Obs. 13

Baptism of the Holy Spirit and Fire

They shall receive the promised Baptism of the Holy Ghost and Fire (Prop. 171).
p. 595 Vol. 2 Prop. 154 Obs. 14

God's equity

God's equity is vindicated by this reign of the saints.
p. 596 Vol. 2 Prop. 154 Obs. 15

Divine Providence

Indeed, this subject serves to throw light on the difficult subject of Divine Providence. For it indicates that evil cannot, and will not, *ultimately triumph*; its limits are definitely fixed. Owing to the proposed Theocracy being postponed until a number of chosen ones are gathered, and in view of these elect ones being tested in order to develop the character required by their subsequent Theocratic relationship, evil is *allowed* to the righteous as a source of trial to qualify them for their future positions,
p. 596 Vol. 2 Prop. 154 Obs. 16

This plan is worthy of God

this salvation exemplified in this form is, according to our highest and noblest conceptions, worthy of the Almighty, redounding to His praise and glory. It is *a wonderful adaptation* to existing circumstances, bringing forth a display of Divine attributes and a condescension upon the part of the Almighty, which lifts humanity into the sphere of the Divine.
p. 597 Vol. 2 Prop. 154 Obs. 17

Not like popery

Obs. 18

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

In the restored Theocracy this priesthood is represented differently from that one once connected with it. The High-Priest and the king were separate personages, but to preserve unity in the coming Theocracy, the priesthood and kingship are united in the same Person. Hence, the Messiah is designated a Priest as well as a King in His official relationship as the Theocratic Head.

High priest was God's earthly representative

Obs. 1. The High-Priest was God's representative on earth.

Continue forever

Obs. 2. The Scriptures, when speaking of the priesthood of the Messiah, makes it something that shall evermore continue.

Includes royalty

Obs. 3. This Priesthood is a royal one, i.e. it is firmly, inseparably united to His royalty.

Jesus is a priest

Obs. 4. Now, He is a Priest (Heb. 8:1) on the Father's throne, and when He is on His own throne (as David's Son, Rev. 3:21) He continues Priest, simply because His great sacrificial act, performed once for all, ever stamps Him as a Priest—a successful and acknowledged High-Priest.

Jesus lives forever and is a priest forever

Obs. 5. Therefore, the continuity of His priesthood is identified with the perpetuity of His own existence (Heb. 7:24, 25): "But this man (Jesus) because He continueth ever (Gr. remains forever) hath an unchangeable priesthood." "He ever liveth to make intercession." It cannot be taken from Him and given to others, but as long as He exists, so long does the priesthood pertain to Him. He alone stands forth in all succeeding ages as the High-Priest. In an epistle specially devoted to exhibit "the unchangeable priesthood" of Jesus, it is expressly declared (Heb. 13:8): "Jesus Christ, the same yesterday, and to-day, and forever."

Priest like Melchisedec

Obs. 7. This priesthood, being after the similitude of Melchisedec, is exhibited in its completeness with His kingship.

Saints to be kings and priests along with elder Brother

Obs. 8. If the saints are to be "kings and priests" in the future Kingdom (Props. 118, 153, 154), then it follows that the Elder Brother is also the same.

Priest of "the everlasting covenant"

Obs. 9. Jesus, the Christ, ever remains "an High-Priest of good things to come" (Heb. 9:11), inasmuch as the Redemptive work, of which He is the Priestly-Head, shall continue after the Sec. Advent. This is seen in the finished Redemption of His brethren and in the blessings enjoyed by them; in the conversion of the Jewish nation, which obtains repentance and grace through His blood and intercession, after His Coming; in the mercy and happiness bestowed upon the spared Gentile nations after His Advent and conflict with Antichrist, which can only be predicated of His priestly influence; and in the perpetuation of the human race for saving purposes and the glory of God, which results from His continued efficiency as Mediator. He is the Priest of "the everlasting covenant" and as such He not only provides the provision for its realization, but being its "surety" He remains personally interested in the same, and secures it for us.

Ultimate crushing of Satan and sin

Obs. 10. The Theocracy is designed to secure for us all the forfeited blessings. To do this, and bring in the predicted righteousness and glory, demands the personal supervision of our High-Priest. Full and complete deliverance from sin and evil, so far as this earth and this race is concerned, is only promised to exist one thousand years (and a little season, Rev. 20) after the Sec. Advent. The priestly office will yet evidence its sufficiency in wresting from Satan His victory, and in ultimately crushing out all sin and all its sad consequences.

Spirituality connected with the Kingdom

Obs. 11. Such a continuing High-Priest evidences the spirituality connected with this Kingdom.

Consider Jesus, our high priest

Obs. 12. When we consider the greatness and majesty of this High-Priest, the incomparable and all-sufficient sacrifice offered, the exaltation and power, God's special choice and not man's, bearing the people on His loving breast, His immense superiority over all other priests, His confirmation by oath and perfection, His Holiness, then we can rest assured that His priestly work will be fully accomplished, and that as the priestly agent He will ever, as such, rejoice in it.

Largely pertains to the humanity of the Christ

Obs. 13. It is only requisite to remind the reader, that this priesthood largely pertains to the humanity of the Christ.

Primitive Church view confirms

Obs. 14. The Primitive-Church view confirms our position. For several centuries after the First Advent, the ministers clearly taught the Pre-Mill. Advent, the conversion of the nations following, etc., thus continuing the priestly work of Jesus in mediation, intercession, and saving purposes.

Confirmed by eminent writers

Obs. 15. The views of eminent writers and commentators, corroborating this doctrine, tends to show, that in the estimation of such, it is a truth clearly taught, which should be unhesitatingly received.

Endless succession of generations

Obs. 16. This unchangeable priesthood, in connection with the ever-enduring priesthood of the saints, seems to confirm the opinion of those who hold to an endless succession of generations (comp. Prop. 152, on Perp. of Race). We would not deny the inference, because it possesses weighty reasons for its entertainment, and such a succession for many ages, at least, is clearly taught. But we can easily conceive of a continued priesthood, even if such a perpetuation of the race should cease, on the ground that the superior, the ruling power, will always minister in Divine things to the inferior, the subjected one. We leave this matter, as stated in Prop. 152.

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

The promise is that the saints shall be both “kings and *priests*” (Rev. 1:6, and 5:10, and 20:6) in the coming Kingdom. Prop. 154 shows the civil relationship of the saints, this one relates to the religious, for, like Christ, the Theocratic King, they are *both civil and religious rulers*. The nature of a Theocracy demands, in view of the inseparable union of State and Church, such a leadership in order to secure the requisite purity and perfection.
p. 607 Vol. 2 Prop. 156

Union of priest and rulership

Obs. 1. A Theocracy, to preserve a manifested unity and enforce its authority supremely, requires the union of priesthood and rulership in the same persons.
p. 607 Vol. 2 Prop. 156 Obs. 1

Obs. 2. Jesus in His Coming Kingdom is both King and Priest.

...

Now, the saints being co-heirs with Him, participants of His honor and glory, partake of His Kingship and Priesthood. In this they “shall be like Him,” thus fulfilling the promises pertaining to the greatness of their joy, honor, and glory. Hence they are distinctively promised, not only the exaltation of kingship, but also that of priesthood.
p. 607 Vol. 2 Prop. 156 Obs. 2

Obs. 3. A Theocracy being a Divine-Civil Government, God Himself being the earthly Baler, a certain pre-eminence is given to the religions above the civil.
p. 608 Vol. 2 Prop. 156 Obs. 3

Obs. 4. In Ex. 19:5, 6 we have presented God’s desire to exalt the Theocratic ordering by making it “a Kingdom of priests,” i.e. a Kingdom so permeated by heartfelt allegiance to God, the Ruler, that it would be under the permanent authority of a holy priesthood, thus making the Divine a controlling

element.

p. 608 Vol. 2 Prop. 156 Obs. 4

Obs. 5. “The first-born” of Israel were regarded as specially belonging to the Lord and consecrated to the Priesthood.

p. 608 Vol. 2 Prop. 156 Obs. 5

Obs. 6. The priests were specially charged (Deut. 33:9,10 and 17:9-13; Lev. 10:11; Hos. 4:6; Mai. 2:7, etc.) to preserve and teach the laws, Theocratic, that were already given.

p. 609-610 Vol. 2 Prop. 156 Obs. 6

Obs. 7. The priests acted as Judges (Deut. 21:5 and 17:8-13, etc.), so that with the priestly, there was inseparably associated the civil character. They were by virtue of their priesthood in the service of the State and Church—they were, as a Theocratic ordering necessitates, ministers of Church and State.

p. 610 Vol. 2 Prop. 156 Obs. 7

Not all believers

Not all believers will be kings or priests (Props. 130, 153), but only those specially counted worthy of the honor.

p. 610-611 Vol. 2 Prop. 156 Obs. 8

Spiritual sacrifices

Obs. 9. These priests tender the sacrifices of heart, lips, and life— “spiritual sacrifices” (1 Pet. 2:5; Heb. 13:15, 16, etc., showing how the word “sacrifice” is employed). The offerings that they bring are not bloody sacrifices, for these are superseded by the one offering (Heb. 10:12-14, etc.) of Jesus, but offerings indicative of allegiance, friendship, reverence, gratitude, praise, service.

p. 611 Vol. 2 Prop. 156 Obs. 9

To glorify the King

Obs. 10. These glorified priests are an elect, chosen body (Props. 62, 64, 65) in person and office, representative of the majesty of the Theocratic King, raised to their exalted position and nearness officially to Him that they may be “*to the praise of His glory.*” Their number, rank, duty, devotedness, etc., serve to glorify the Messiah (comp, preceding Prop., Obs. 8).

p. 611 Vol. 2 Prop. 156 Obs. 10

Possess authority

every priest will possess undoubted authority, vouched for by his glorified condition and his divine relationship to Jesus and the New Jerusalem.

p. 612 Vol. 2 Prop. 156 Obs. 11

Tested and tried through previous training

Obs. 12. All these priests are secured by a previous training; they are tested and tried (comp. Props. 86, 135 and Obs. 9 and 10 in preceding one). Sufferings, temptation, and trial were essential to the full and perfect development of the great High-Priest Himself (Heb. 5:6-10 and 2:9,10, 11 and 4:15), and such are requisite to form the characters of His associated priests.

p. 612 Vol. 2 Prop. 156 Obs. 12

Holy

Obs. 13. This priesthood is, therefore, destined to be, what those called strive after now, “a holy priesthood.”

p. 612 Vol. 2 Prop. 156 Obs. 13

Humanity elevated

Obs. 14. This priesthood elevates humanity.
p. 613 Vol. 2 Prop. 156 Obs. 14

To bless the nations

Obs. 15. These priests are designed to bless the nations,
p. 613 Vol. 2 Prop. 156 Obs. 15

Baptized with Holy Spirit and fire

Obs. 16. These priests, being all “baptized with the Holy Ghost and with fire” (See Prop. 171), are endowed with supernatural powers.
p. 613 Vol. 2 Prop. 156 Obs. 16

Move through space

Obs. 17. Being glorified, fashioned after Christ, made “equal unto the angels,” neither space nor physical obstructions can prevent their ministrations.
p. 614 Vol. 2 Prop. 156 Obs. 17

Free from trials and difficulties

Obs. 18. Hence it follows, that this priesthood, in a glorified condition, is entirely free from the trials and difficulties, the weakness and embarrassments, the temptations and errors incident to a present ministry.
p. 614 Vol. 2 Prop. 156 Obs. 18

No personal sacrifices

Obs. 19. This priesthood demands no personal sacrifices. Thanks to God, these are only preparatory.
p. 614 Vol. 2 Prop. 156 Obs. 19

Knowledgeable

be eminently true of these priests, as indicated by intimations of increased knowledge, by their glorified condition, by their union with the Christ, and by their official station.
p. 614 Vol. 2 Prop. 156 Obs. 20

Something to perform

Obs. 21. This priesthood, as well as the kingship, shows that God in the Coming Kingdom has something for His saints to perform.
p. 614 Vol. 2 Prop. 156 Obs. 21

No interfering attachments

Obs. 22. These priests have no family connections, no private interests, no attachments to tribe or nation, no earthly relations of any nature which can interfere with their official position.
p. 615 Vol. 2 Prop. 156 Obs. 22

Spiritual

Obs. 23. This priesthood and their services indicates the spirituality of this Kingdom. The spiritual and the temporal, the heavenly and the earthly, the glorified and unglorified are combined in a Theocracy.
p. 615 Vol. 2 Prop. 156 Obs. 23

One body

Obs. 24. This priesthood, elect, tried, holy, etc., form one body with Christ.
p. 615 Vol. 2 Prop. 156 Obs. 24

Singing and Music

Obs. 25. This priesthood will undoubtedly exhibit the praises of God and His Christ by singing and music.
p. 616 Vol. 2 Prop. 156 Obs. 25

Free from bodily blemish

Obs. 26. The ancient priests were to be free from all bodily blemish. Religious purity was allied with physical purity.
p. 616 Vol. 2 Prop. 156 Obs. 26

Vast number - majestic

Obs. 27. The vast number of the priests, represented as an immense multitude, indicates both the majesty of the Theocratic King and the extent of His dominion.
p. 616 Vol. 2 Prop. 156 Obs. 27

God's equity vindicated

Obs. 28. God's equity is vindicated in that these priests officiate here on this earth, where they endured temptation, suffering, and trial.
p. 617 Vol. 2 Prop. 156 Obs. 28

Perpetual priesthood

Obs. 29. This priesthood is perpetual.
p. 617 Vol. 2 Prop. 156 Obs. 29

Constant and growing pleasure

Obs. 30. The associations of such priests, their loving fellowship, must be a source of constant and growing pleasure.
p. 617 Vol. 2 Prop. 156 Obs. 30

Corroborates first dominion of Jewish nation

Obs. 31. This priesthood corroborates the first dominion, the pre-eminence, the supremacy of the Jewish nation (Prop. 114).
p. 617 Vol. 2 Prop. 156 Obs. 31

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

Believers now by faith come "to an innumerable company of angels" (Heb. 12:22, or "to myriads of angels in an assembly or joyful convocation," Barnes, Com. loci). These angels were employed preparatory to the Theocracy, at the introduction of the Theocracy, etc., and it is most reasonable to believe, as taught, that they will continue to be interested in, and engaged in behalf of, the Theocracy when gloriously restored.

Supremacy over all angels

Obs. 1. The supremacy and exaltation of Jesus, the Christ, over all angels (Col. 1:16; Eph. 1:21; 1 Pet. 3:22), their attendance on and service to Him at the First Advent (Luke 2:9-14; Matt. 4:11; Luke 22:43, etc.), their deep interest in things pertaining to Him (e.g. Eph. 3:10, 11; 1 Pet. 1:12, etc.), their connection with the events of the Sec. Advent (Matt. 16:21; Luke 12:8, 9, etc.), their worship of Him (Heb. 1:6; Rev. 5:11, 12), His power over them (Matt. 26:51, 52; Heb. 1:4, etc.)—these, as well as other considerations, show that at the restoration of the Theocracy, the Messiah shall swell His glory by that of the angelic host. Now let the student but observe the relationship that “the first-born,” “the first-fruits” sustain to Christ, and he will clearly see that this body obtain, in virtue of their union with Jesus as coheirs, a power over angels.

Angels ascending, descending upon the Son of man

Obs. 2. In the future will be verified Christ’s promise to Nathaniel, Jno. 1:51, “Verily, verily, I say unto you,; Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.”

...

This wonderful commingling (foreshadowed by Jacob’s dream, Gen. 28:12) of the heavenly host with the Son of man and His associates in their glory, implies a continued ministration.

...

The angelic ministration witnesses to the fact that “the tabernacle of God is with men, and He will dwell with them.

Witness to all aspects of salvation

Obs. 3. Angels represented as the highest and noblest of beings, having access to the presence (“face”) of God, care for believers (Matt. 18:10) and, in virtue of the present and future of the repenting one, rejoice at the conversion of the sinner (Luke 15:10); they witness the struggles of our pilgrimage (1 Tim. 5:21; 1 Cor. 4:9 and 11:10), and they are fellow-servants of the prophets and apostles as manifested in their employment for the good of God’s people, and in bringing directions and revelations of God’s will (Gen. 19:15,19 and 22:11; Acts 5:19, 20; Dan. 8:17, 19; Acts 8:26 and 10:3, etc.).

Judge angels

Obs. 4. To be “as the angels of God in heaven” (Matt. 22:30), or to be “equal unto the angels” (Luke 20:36) may, as the context seems to indicate, only refer to the mode of existence (i.e. in reference to marriage, happiness, and immortality), but there is one passage which distinctly teaches a certain pre-eminency over, at least, some of the angels. In 1 Cor. 6:3 we read: “Know ye not that we shall judge angels?” which evidently means ruling over angels, just as “Do ye not know that the saints shall judge the world?” indicates clearly a ruling over the world.

Involvement in world governments

Obs. 5. In Dan. 10:13, 20; Heb. 2:5 it is intimated that angels are concerned in the present government of the world.

Blessed future fellowship with angels

Obs. 6. One of the blessed ingredients of future happiness and glory will be the intercourse of the glorified saints with the angelic host. This will prove a never-ending source of blissful enjoyment. To converse with those who witnessed creation, who have been the trusted messengers of God in countless missions of mercy and love, who for ages have had the honor and glory of God at heart, who are so exalted in knowledge, wisdom, and power —this will be a privilege indeed.

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

Not in the past

Obs. 1. Hence the doctrine of the Kingdom refutes the theory of those who locate the Mill, era in the past.

Not this dispensation

Obs. 2. This doctrine also disproves the theory of those (as e.g. some R. Cath. Theologians and others, who simply regard the Millennial prophecies as a portraiture of this dispensation past, present, and future.

Opposing theories

Obs. 3. The line of argument already adduced adequately meets all other opposing theories respecting the Millennium.

Examples:

1. Ignore the millennial era, pass it by in silence
2. Transplant it into the third heaven
3. Make an organization into a form of the millennium
4. Locating millenium in future but spiritualizing its predictions

No millenium is not "the Church doctrine"

Obs. 4

The consummation is after the 1000 years of Rev. 20

Obs. 5. Against all theories which locate the Mill, age (the thousand years) in the past or present, or after the last resurrection, it is sufficient to point out, what every able commentator of the Apoc. concedes, viz., that the distinctive thousand years of Rev. 20 follow after the seven seals, seven trumpets and seven vials; after a certain harvest and vintage; after a particular Advent and conflict; after a complete overthrow of Antichristian enemies; after a binding of Satan; and then after the supremacy and ruling of saints it is followed by "a little season" witnessing a remarkable but futile outburst of enmity; and then, and only then, after the thousand years are ended comes the last resurrection and the entrance into the eternal ages.

Restoration of the Jews is a pre-requisite

Obs. 6. The Millennial period is inseparably connected with the restoration of the Jews (which the restored Theocratic-Davidic Kingdom absolutely demands—see Props. III, 112, 113, 114). The prophecies, the covenant, the restitution, all require this as a preliminary. Millennial blessedness without the cessation of Jewish tribulation and the elevation of that nation to its predicted supremacy, is something unknown to the Scriptures. Hence this simple distinctive point is itself sufficient to crush opposing theories which contradict it.

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

It is asserted by some (as e.g. Calvin, Insti., B. 3, ch. 25) that our doctrine limits the reign of Christ only to the one thousand years. This is incorrect. While some Millenarians explain the "delivering up of the Kingdom" somewhat similar to our opposers, yet even nearly all—if not all—of these, as far as we have any knowledge of their writings, affirm that Jesus continues to reign in the same Kingdom,

subordinately to the Father, after the close of the thousand years. The reasons for the perpetuity of the Christ's Kingdom will now be presented, and the only passage that seems to militate against it will be examined.

Terms used

Obs. 1. While the words "eternal," "everlasting," "forever," are sometimes employed to denote limited duration (i.e. duration adapted to the nature of the thing of which it is affirmed), yet such words applied to the Kingdom of Jesus Christ cannot be thus restricted, because an unending duration intended by them is stated in explanatory phraseology (as e.g. Luke 1:32 "of His Kingdom there shall be no end," etc.). The thousand years are specifically mentioned as the period of Satan's binding and of the time existing "between the two resurrections, and of this era it is also asserted that Christ and His saints reign. The declaration of their reigning during this period does not limit the reign to it, but is added to indicate that the reign is already commenced and extends through this Millenary age.. Jesus is not merely the king of "an age," but of "the ages" (1 Tim. 1:17 Greek), and His Kingdom is united, not merely to "an age," but to "the age of ages" or "eternal ages," thus indicating its extension onward through the vast succession of time in unending series. Hence the perpetuity of the Kingdom is freely declared in 2 Sam. 7:16; Heb. 1:8; Luke 1:32, 33; Rev. 11:15; Isa. 9:7; 2 Pet. 1:11, etc., and this is explained, Dan. 2:44, to be "a Kingdom that shall never be destroyed and in Dan. 7:14, "His dominion is an everlasting dominion which shall not pass away, and His Kingdom that which shall not be destroyed."

Apostles and Prophets

it is significant that the apostles adopt the Jewish phraseology, speaking of the perpetuity of the Messianic reign and Kingdom, without giving the least intimation of a change in meaning.

Obs. 2

The character, person, offices, position, in brief, all pertaining to the Messiah, as David's Son, once obtained by Him are appropriately represented as belonging to Him evermore. The inheritance given to Him as David's Son; the reward bestowed upon Him as such is never given up by Him, or withdrawn from Him.

Obs. 2

it is the Divine purpose evermore to exercise the Rulership of a God over the whole earth in and through the Person, the glorified humanity, of the Lord Jesus and His associated brethren. The honor belonging to the distinctive Christ is never lessened or altered.

Obs. 2

Yielding up the kingdom

Obs. 3. There is only one passage in Scripture which is supposed to teach the yielding up or ending of the distinctive Messianic Kingdom, viz., 1 Cor. 15:27, 28.

Whatever view is engrafted upon or derived from these verses, nearly all (excepting those which utterly degrade Christ, and hence are unworthy of notice) admit, whatever delivering up is intended, that Jesus Christ still reigns, either as God, the humanity being subordinate, or God-man deprived of His dominion and occupying a lower station, etc.

Obs. 3

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

When Roman empire divided into ten-toed form

Without repeating the reasoning elsewhere given, it is sufficient to say that this Kingdom, according to Daniel 7, is received by the Son of man after the Fourth Beast or Roman Empire is divided; after the rise of the ten horns and little horn, and at the very time that the judgments of God are to be poured out

upon the divided Empire. The First Advent took place when the Empire was consolidated, the Second will occur when it is divided into its ten-toed form; for the smiting is upon the feet of the image, the reception and inheriting of the Kingdom is after the saints have long suffered from the arrogance, etc., of the powers arising out of this Empire, and these powers are to meet an awful infliction of tribulation.

Obs. 1

Historical tracing

we have a continuous headship of the Roman Empire existing from the days of Augustus down to A.D. 1806, and in connection with it, descended also from the divided state of the Empire, the Papacy with its claims Empire derived.

Obs. 2

A theory

Obs. 3. It would be well if the Church, until a better explanation is given, would carefully note the interpretation presented by G. S. Faber in his *Revival of the French Emperorship*.

Prudence dictates that we do not dogmatically express ourselves on such points, but that we seek light from all directions and ponder well the interpretations and hints given, and see how they will correspond with the development of history.

Obs. 3

In divided state, for a time headless

Obs. 4. It is in the divided state of the Roman Empire that we are to find it, for a time, headless, i.e. without a leading civil, imperial form of government.

Every effort to call away the attention of believers from the Roman to some other power as the head around whom the Antichristian forces shall gather, is in so far a departure from the plain truth, no matter how plausibly represented or ingeniously portrayed.

Obs. 4

the position universally occupied by the early Church, viz., that the Antichristian power, the last head of the beast, the oppressing power which shall culminate just previous to the establishment of Messiah's Kingdom and the ushering in of the Millennial age, must arise in, and be fully identified with, the Roman Empire. This belief, entertained by the churches established by the apostles, has its firm and immovable basis in Dan., chs. 2 and 7—in Rev. 17, etc. This faith, entertained by believing Jew and Gentile, is evidently also one that the inspired apostles fully endorsed, as seen in the Revelator John enlarging upon Daniel's Fourth Empire and in the universality of belief which can only be appropriately accounted for on the ground that it was sustained by the private (public being avoided for prudential reasons) instruction of the apostles and elders. Hence correctly, the deduction was made that the Roman Empire in some form or other would exist down to the end of this age, and that its close should be followed by the universal Empire of the Messiah. So deep was this feeling that Tertullian (*Apology*, Sec. 32) gives as a reason why they pray for the stability of the Empire: "For we know that a mighty shock impending over the whole earth—in fact, the very end of all things, threatening dreadful woes—is only retarded by the continued existence of the Roman Empire."

Obs. 4

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

Props Mentioned

123 160 130 166 174

It was a generally received opinion of the Jews (comp. Reuss, *His. of Ch. Theol. Ap. Age*, p. 115, etc.) that the Messianic Kingdom could not be introduced without *the previous* manifestation of the Antichrist. This view was derived from Daniel and the other prophets, who described such an Antichristian power—the great enemy portrayed in its outward culminated form—as preceding *the coming of the Son of man* to set up His Kingdom. This belief was incorporated in the early Church, and was universally held as belonging to the period *immediately antecedent* to the open, visible Advent of the Lord Jesus at His Second Coming.

p. 669 Vol. 2 Prop. 161 Obs. 2

The student will here recognize in the prophecies a most wonderful evidence of inspiration in the foreseen rejection of Jesus, the postponement of the Kingdom, and hence in describing the continued Gentile domination passing over the First Advent and linking its overthrow under the culminated Antichrist with the Second Coming—and doing this, too, without specification of the same, lest it interfere with the tender of the Kingdom to the nation.

p. 669 Vol. 2 Prop. 161 Obs. 2

Triumphant over Church and Jewish Nation

Antichrist, not only oppresses the Church and the Jewish nation, but is actually represented *as triumphant* over both Church and nation,

p. 669 Vol. 2 Prop. 161 Obs. 2

Purposeful Shrouding

Divine revelation has purposely enshrouded the matter so as not to interfere with the free agency of man in development,

p. 670 Vol. 2 Prop. 161 Obs. 3

Like all subjects which are given by the Spirit in a fragmentary form, here something and there something, it can only be properly comprehended by observing *all* the passages relating to it; by confining ourselves (being prophetic, and hence beyond man's power to portray) closely to the Scriptures; and by drawing conclusions supported by the general analogy of the entire Scriptures.

p. 670 Vol. 2 Prop. 161 Obs. 3

in the times of the Reformation the opinion that the Pope was Antichrist *became general and decided* among Protestants." The student well knows that this very belief materially aided in advancing the Reformation. Indeed, so generally did this opinion advance that we find it finally even inserted as an article of faith in the Confession of the French Reformed Church at the Synod of Gass in 1603, and in the Smalcald Articles (Rechenberg's Ed. 2, 4, p. 314, and Ap. p. 347.)

p. 670 Vol. 2 Prop. 161 Obs. 3

The generality of writers thought that he was revealed (as e.g. in the Papacy, Mohammedanism, Infidelity, etc.), but would finally culminate in one great personal head in whom all the marks, inchoately fulfilled, would be found.

p. 674 Vol. 2 Prop. 161 Obs. 3

Others thought that the term Antichrist could not be legitimately given to any but to the one who was still regarded as future,

p. 674 Vol. 2 Prop. 161 Obs. 3

A Person

"The Fathers were unanimous in their opinion that the Antichrist was to be a person; nor has the Greek Church, which in most respects has maintained the sentiments of the Fathers on this point, ever made a question of it."

p. 679 Vol. 2 Prop. 161 Obs. 4

Comparatively few entertain the idea of a Satanic incarnation, or a resurrected Judas (reviving in another form and person the old resurrected Nero—comp. Stuart, *Apoc.*, vol. 2, p. 441—theory, Sulp. Severus saying: "At the close of the age, he is to be sent again that he may exercise the mystery of iniquity");

the large majority inclining to his being *a mere man*, wonderfully endowed, and in whom wickedness shall reach its consummation (some incorporating in a measure Theodoret's or Chrysostom's idea that he shall be under the special energy of the devil and exhibit therefore Satanic might).
p. 680 Vol. 2 Prop. 161 Obs. 4

From Tribe of Dan?

Some think that the Antichrist will come from the tribe of Dan. - Obs. 4 notes

Turner (*His. of the Anglo-Saxons*, vol. 2, p. 477, etc.), gives a summary of Aquinas's (Aquinas'?) views respecting the Antichrist: "He is to be born of a most flagitious robber and harlot, with the aid of the devil, at Babylon. He will pervade Palestine; convert kings, princes, and people; and send his missionaries all over the world. He will work many miracles; bring fire from heaven; make trees vegetate in a moment; calm and agitate the sea at his will; transform various objects; change the course of rivers; command the winds; and apparently raise the dead. He will bitterly persecute Christianity. He will discover hidden treasures and lavish them among his followers; a dreadful period of tribulation will follow."

p. 681 Vol. 2 Prop. 161 Obs. 4 note 1

Peters discusses reasons why Satan cannot be the Antichrist, or a direct offspring of Satan - Obs. 4 notes

Titles

Man of Sin
son of perdition
the wicked one
the prince that shall come

Whether he is to be expected personally, as one individual embodiment of evil, we would not dogmatically pronounce; still we would not forget that both ancient and historical interpretation points this way.

p. 682 Vol. 2 Prop. 161 Obs. 4 note 2

Another feature in the discussion of the past, and *fruitful of mistake* (even in otherwise very able writers), is *the indiscriminate application* of all predictions relating to antichristian powers to this one Antichrist.

p. 683 Vol. 2 Prop. 161 Obs. 5

The whore is not the Antichrist, since she comes to her doom when this Antichrist is at the height of his power,

p. 684 Vol. 2 Prop. 161 Obs. 5

The prediction of Dan. most certainly impresses the reader with the idea that this horn exists down to the coming of the Ancient of Days, to the personal Advent itself, *thus corresponding*—whatever inchoate fulfilment may be attributed to it—with *the Antichrist destroyed at Christ's Sec. Advent and not with the whore previously previously destroyed by the Beast and ten horns.*

p. 684 Vol. 2 Prop. 161 Obs. 5

That class of interpreters who make the first beast of Rev. 13, the Antichrist, in its last head, are to be commended as correct, when this made aside or separate from the Papacy.

p. 687 Vol. 2 Prop. 161 Obs. 5 note 2

the Antichrist is the last, culminated head of the First Beast of Rev. 13 and 17, the same that is destroyed *by* the personal Second Advent of Jesus, and *after* he has desolated and burned the harlot, simple consistency demands us to consider -- aside from other reasons -- that the Antichrist of Dan. 7 and of 2 Thess. 2, which meets with the identical fate, is likewise the same, and cannot be applied to the great Apostasy or Papacy.

p. 687 Vol. 2 Prop. 161 Obs. 5 note 2

Antiochus Epiphanes, who is a type -- thus to be understood -- of the coming Antichrist

p. 688 Vol. 2 Prop. 161 Obs. 5 note 4

"the falling away is *by no means identical* with the Antichrist (as the Fathers understood it), or even merely (as De Wette thinks) the working exclusively of Antichrist; rather, the general rush of violent

departure from the faith *precedes* that final disclosure of the Antichristian despot.” The most careful writers thus discriminate *between* the apostasy itself and the Antichrist which is developed from or arises out of it; the former being regarded as introductory, the latter as its ripened fruit.
p. 689 Vol. 2 Prop. 161 Obs. 6

The apostasy is *not confined* simply to one person, one party or sect, but may embrace many persons and various systems under the one general term.
p. 690 Vol. 2 Prop. 161 Obs. 6

Notice the marks or characteristics given to this Antichrist.
. . .
a denier of Jesus, the Christ, and the Father who sent Him.
p. 698 Vol. 2 Prop. 161 Obs. 10

When Revealed

When shall this Antichrist be revealed?
. . .
follows
the resurrection and translation of the chosen 144,000,
the renewed proclamation of God’s predictions and
the fall of the Papal power (and State churches, etc). Antichrist, therefore, however developed previously, succeeds the first stage (Props. 130, 166, 174) of the Sec. Advent and the removal of a select body of saints, and flourishes in all his might, fierceness, and self-deification between the two stages of the Sec. Advent.
p. 700 Vol. 2 Prop. 161 Obs. 11 slightly reformatted

Restrainer

Before the Antichrist is revealed something which hinders or prevents (2 Thess. 2:6, 7) his manifestation must be removed.

. . .
After carefully considering the views hitherto given and the fact, stated in the previous Obs., that the chosen, elect number of saints (symbolized by the 144,000) are first removed, taken away before the revelation of Antichrist occurs, we find no better interpretation for this difficult passage than that suggestive one of Theodoret and Theodore of Mopsuestia (Smith’s Bib. Die., “Antichrist”), which gives a clew to a consistent one sustained by fact. It suggests (from their making that which withholdeth the determination, purpose, decree of God) that the Divine Purpose of God, relating to the number of these elect, chosen ones, must first be fulfilled (thus meeting the neuter form), and that this elect-body must be removed; He who restrains (the Divine Purposer), or the election (thus represented and considered in its corporate capacity) hindering until the predetermined number is completed and taken away—the masculine form being met by an allusion to Him who, by His Purpose in this direction, restrains the coming of Antichrist, or by a reference to the election itself resulting from the Purpose of God, keeping back this mighty evil until its removal as predicted.
p. 701 Vol. 2 Prop. 161 Obs. 12

Attention is called again to this point to indicate that this Antichrist is a civil head, the absolute ruler over a vast government, the Imperial Lord over an extended Empire which embraces in it subordinated but too willing civil agents.
p. 712 Vol. 2 Prop. 161 Obs. 14

Virtual Eighth Head of the Beast

the Antichrist, the virtual eighth head of the beast.
p. 715 Vol. 2 Prop. 161 Obs. 15

First Stage of Advent (hidden) can occur at any time

the Advent (in its first stage, Prop. 130) may occur at any time,
p. 720 Vol. 2 Prop. 161 Obs. 17

It is evident that such a powerful and wicked personage can never arise and gain the ascendancy over the nations as predicted, unless there is a previous preparation for him.
p. 720 Vol. 2 Prop. 161 Obs. 17

we ought to see tendencies leading toward the recognition of such an antichristian power, a drifting of the nations into such a state of unbelief that the way is gradually but surely preparing for this monster manifestation.
p. 720 Vol. 2 Prop. 161 Obs. 17

a monarchy more arrogant, far-reaching, encroaching, and tyrannical than the world has ever yet witnessed.
p. 720 Vol. 2 Prop. 161 Obs. 17

the self-relying efforts of man to exalt humanity will result in his degradation—a degradation, too, so debasing that it falls down to the worship of man in the person of Antichrist—that it even stoops to image worship enforced by the death penalty, and that it imbrues its hands in the blood of a vast number of martyrs.
p. 720 Vol. 2 Prop. 161 Obs. 17

men, in foolishness and wantonness, will reject the idea of a personal God—a God who has the claims of a Creator and Redeemer.
p. 720 Vol. 2 Prop. 161 Obs. 17

Is it not a sad fact, that literally masses among the nations, led on by intelligence and learning, are already discarding the God of the Bible as one who has no existence and to whom, therefore, no man is responsible.
p. 721 Vol. 2 Prop. 161 Obs. 17

one of the distinguishing characteristics of the Antichrist is “intellectual culture”
p. 721 Vol. 2 Prop. 161 Obs. 17

led by the insidious doctrine of natural development (the direct opposite of the Bib. doctrine) and by the removal of the restraints imposed by faith in Holy Writ, to honor and worship man himself as the highest embodiment of law and order; and the result is, that they impose upon themselves the most tyrannical and cruel tyrant that ever yet trod the earth.
p. 721 Vol. 2 Prop. 161 Obs. 17

The representations of Antichrist are fearfully dark—44 the godless, self-deifying ruler of worldly Empire” the Restorer of a worse abomination than the ancient emperor worship, the instigator and propagator of the most seducing, blasphemous, and persecuting falsehoods—but they are sustained, not merely by their being God’s faithful and true portraitures, but by the appalling facts already presented in the dark history of the preceding and preparative apostatizing from the truth which teaches us that when man is cut loose from the Gospel truth, and follows his own imaginings, there is no iniquity and no crime too great which he is not ready to commit. The threats already uttered against Christianity by representatives of large classes of men; the hatred with which the Bible and its doctrines are received; the fanatical following of reason when its deductions are palpably founded upon unproven premises; the laudation and glorification of humanely concocted schemes for the amelioration and exaltation of the race; the widening denial that the world needs Divine interposition and a Divine Redeemer; the elevation of Materialism, Naturalism, Spiritualism, Humanitarianism into the commanding posture of promising Redemption; the sure and steady breaking down of the religious barriers by the interposition and substitution of natural law and the consequent increase of laxity of morals—these are just the indications that we ought to see, if Antichrist’s approach draws nigh. It is folly to deny these things or to lessen the value of their warning.
p. 721-722 Vol. 2 Prop. 161 Obs. 17

the Jews, too, are to be prepared by an adherence to “the new religion of Humanity,
p. 722 Vol. 2 Prop. 161 Obs. 17

Antichrist is the last step in the development of Satanic influence and power in and through man, and we are assured that this last phase shall be specially pervaded by his energy in order to resist the incoming Messianic Kingdom. Amazing climax! so astonishing is it, that (Rev. 13:3 and 17:8) “all the world wondered after the beast,” excepting only those who are believing and wise.

p. 723 Vol. 2 Prop. 161 Obs. 17

The worship of Antichrist evidences that man, however atheistic some of his utterances are, cannot divest himself of some conception of religion, the necessity of worship, and the superiority of some being. For, constituted by the mercy and love of the Creator a religious being, he cannot, as Luthardt justly “observes in his Apolog. Lectures, “get rid of the idea because a belief in something higher than his individual self naturally arises from his moral constitution.

p. 725 Vol. 2 Prop. 161 Obs. 18

Man must have a God

Man must have a God. If he rejects the true God, he must make a God for himself, and this is of necessity a false one.

p. 725 Vol. 2 Prop. 161 Obs. 18

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

Props Mentioned

175 147 133 160 161 130

The rise and progress of the Antichrist, the acts performed by him, the persecution experienced under him, and the outpouring of God’s judgments, all embrace a series of trial and trouble unexampled in the history of the world.

p. 731 Vol. 2 Prop. 162

the Bible does not tell us that down to the Sec. Advent the Gospel will be accepted by the masses, but exactly the reverse (Prop. 175, etc.).

p. 732 Vol. 2 Prop. 162

Immediately preceeding the open manifestation of Christ

That fearful times are immediately to precede the open manifestations of Jesus Christ was so distinctly taught in the Old Test, by various prophets and especially by Daniel, that the Jews universally held to a great time of trouble preceding the times of the Messiah.

p. 734 Vol. 2 Prop. 162 Obs. 2

the Rabbins called “the birth pangs of the Messiah”.

p. 734 Vol. 2 Prop. 162 Obs. 2

“This all the Rabbins refer to the Coming of the Messiah. If ye see a generation that endures much tribulation, then (say they) expect Him according to what is written, “when the enemy shall come in as a flood,”

p. 734-725 Vol. 2 Prop. 162 Obs. 2

from the Latter Confession of Helvetia (1566), XI Art., “Out of heaven the same Christ will return unto Judgment, even then, when wickedness shall chiefly reign in the world, and when Antichrist, having corrupted true religion, shall fill all things with superstition and impiety, and shall most cruelly destroy the Church with fire and bloodshed.”

p. 735 Vol. 2 Prop. 162 Obs. 2

All believers to endure a severe persecution under antichrist

All believers in Jesus Christ then existing shall endure a sharp and excessively severe persecution under Antichrist.

p. 738 Vol. 2 Prop. 162 Obs. 5

Love for these, love for the Church, love for our fellow-men, love for the truth and the Redeemer, should influence us neither to neglect these things nor to keep silence respecting them.

p. 739 Vol. 2 Prop. 162 Obs. 5

yet there remains the broad and distinctive outlines of a coming dreadful, persecuting power under which believers shall fall as the wheat before the reaper.

p. 739 Vol. 2 Prop. 162 Obs. 5

just before the open revelation of Jesus Christ, the Antichrist, whoever he may be, shall terribly persecute the people of God.

p. 739 Vol. 2 Prop. 162 Obs. 5

The double assurance is thus given that this Antichrist has his time limited, and that the persecution is to be a short one.

p. 739 Vol. 2 Prop. 162 Obs. 5

Lincoln too much overlooks (1) the continued election of the true believers based on an engrafting into the nation (as shown by us e. g. Props. 59-65) and (2) that only after a special translation of favored ones does the Church arise to a full consciousness of its chronological and eschatological position, resulting in many coming up out of the tribulation.

p. 740 Vol. 2 Prop. 162 Obs. 5

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

Props Mentioned

115 123 147 160 161 162 166

This Proposition is given not to prove that a great conflict will ensue between Antichrist with his confederated forces and the Lord Jesus Christ and His army (for this has been done in previous Propositions, as e.g. Props. 115, 123, etc., and is too plainly predicted, as e.g. Rev. 19:15-21; Rev. 17:14, and 16:14, etc., to require additional notice, but to direct attention to some particulars connected with it.

p. 751 Prop. 163 Vol. 2

We are reminded of Rev. Dr. J. G. Schmucker's (*Exp. of Apoc.*, p. 36) remark, when referring to the last struggle with Antichrist: "O God! these things are so near at hand, and we continue so careless and unconcerned for ourselves and our children; they are so certain and important, and we are so unprepared to meet them, as our heavenly calling requires". It is a remarkable fact (which students will do well to ponder), that even the most spiritualizing of commentators fully concede a terrible period to precede the Millennium, as e.g. Scott, *Com.*, Rev. 19:17-21, Barnes, *Com. loci*, etc. So writers, who spiritualize the prophecies, and make a large number of "mystical comings," are compelled to advocate a still future terrible period before the Church. Thus e.g. Smith (*Key to Rev.*, p. 169, etc.) contends that the spread of missions should not prevent the Church from also anticipating a fearful persecution, likewise predicted. He says: "If the Church has scenes of danger before her, and God has given us warning of it, it will not aid the cause of Christ to cry peace, and assure her that her warfare is already accomplished. If soldiers have a battle to fight, it but ill prepares them for it to assure them they have already gained the victory, and the enemy are vanquished. Should such assurance be given them, lest they be discouraged, would this prepare them for the battle? The Millennium is certain, and will be glorious. But it will be just preceded by the battle of that great day of God -- last and most violent attack of Satan. And *no victory* must be shouted previous to this, unless by anticipation. The armor must be put on and kept bright, and the warnings of the Word of God sounded." So also, under ch. 14 and 19, he speaks of "fiery

trials yet to pass before the Millennial sun will smile upon the earth. The people of God who may then live will have a signal opportunity to glorify our Lord Jesus Christ, and to brighten their eternal crown." We are glad that the warning is given, even if surrounded by much that weakens its force or clearness, for it is immensely better that that deceptive cry which *utterly ignores* those future predictions as if they did not exist, and declares (as e.g. Dr. Harkey in *the Church's Best State*, p. 168--with which compare Dr. Sprague, *On Revivals*): "We believe that it will be one great and universal Revival, that Messiah will finally subdue the world to Himself, and amid the bliss and hallelujahs of such a state, He will reign in Millennial glory." (Comp. Prop. 175.) Even such a political prophet as Chateaubriand (Ticknor's *Memoirs*), although ridiculed, has a more truthful view of the future, when he says what shall be produced (1818): "The cloud is too dark for human vision; too dark, it may almost be said, to be penetrated by prophecy. There perhaps is the misery of our situation; perhaps we live not only in the decrepitude of Europe, but in the decrepitude of the world."

p. 751 Prop. 163 Vol. 2 note

Great civil and military leader

Obs. 1

Joel 3:16; Ps. 92:7-9, Micah 4:11, 12; Ps. 37 and 73; Heb. 1:12-17; Isa. 35:4,

Mighty confederation

Obs. 2

10 horns

Out of and forms part of the revived Roman Empire

Obs. 3

The simultaneous arising, and contemporary existence, of these ten kingdoms, not only sets aside a cast amount of irrelevant interpretation and application to the past and present, but it fully corroborates the position taken in previous Propositions. Whatever divisions, weakness, mixture of iron and clay, etc., has been witnessed in the past in the Roman Empire, these are only preparations to the exact form of ten as they shall be revealed at the consummation. In addition, the reader's special attention is called to the fact that it is while *the whole number* of ten are *contemporaneously existing* with the beast that the Papacy is destroyed, and *not after three* are fallen, because Rev. 17 is distinctive and most precise, thus showing: (1) that our view of the Papacy being the apostasy and not the Antichrist is correct; (2) that all those old theories of the ten kingdoms and three fallen before the Papacy are incorrect; and (3) that after the Papacy is overthrown by this confederation and before the war with Christ, three of those kingdoms, for some cause or other, will be uprooted by the Antichrist. Most probably to augment his own power and worship.

p. 755 Prop. 163 Vol. 2 Obs. 3 note

Obs. 4. We feel impelled by a sense of duty to warn the reader against allowing himself to be misled into the idea, advocated by very many, that it is only at the close of the twelve hundred and sixty days (years they make it) *that this beast is to form this confederation*, etc.

p. 755 Prop. 163 Vol. 2 Obs. 4

Obs. 5. The critical student will also notice that the confederation arises after (Rev. 17) the harlot has been supported, as in the past, by the beast, and yet before the fall of Babylon (in which fall it participates), and (Rev. 14) before the universal demand to worship the beast and his image, and therefore previous to the persecution of the saints.

p. 756 Prop. 163 Vol. 2 Obs. 5

Overcome, yet victorious

Obs. 7

Root cause of this war -- hatred to His truth

Obs. 8

Location

Obs. 9

Between the seas in the glorious holy mountain - Dan. 11

Valley of Jehoshaphat - Joel 3:2,12

The mountains of Israel - Ezek. 38-39

Palestine - Zech. 14

Armageddon - Rev. 16:16

200 miles - Rev. 14:20

Idumea - Isa. 34, 63

Antichrist arrives at, and takes, Jerusalem, he immediately sends (or probably sent before the fall of the city) a portion of his vast army under Rome of the kings toward and into Idumea, for the purpose of crushing any opposition that may develop itself from Mt. Sinai. It is at this crisis that Jesus and His brethren proceed toward Jerusalem, and on the road meet and fearfully overwhelm a large body of the Antichristian host, and then advancing to the Mt. of Olives, confronts His daring adversary, and crushes him there as the prophets declare. It would only be a repetition on a grander scale of the fighting in the wilderness, and in the land itself under the first Theocratic march from Mt. Sinai.

p. 761-762 Prop. 163 Vol. 2 Obs. 9

Armageddon

we agree with him that a prevailing mistake has been long current and adopted, unthinkingly, by able writers, viz., that this gathering of Antichrist's forces is to *Armageddon*, from whence springs the popular phrase, "the Battle of Armageddon"—a phrase not found in the Bible, but still adopted as the title of some books, under the plea that it is biblical.

p. 762 Prop. 163 Vol. 2 Obs. 10

His open revelation with the saints, which occurs *only when* Antichrist has reached Jerusalem,

p. 763 Prop. 163 Vol. 2 Obs. 10

a gathering takes place at the first stage of the Advent; that these are taken to Mt. Sinai; that there will be an assembling of the saints at that mountain previous to going forth to the destruction of Antichrist; that this gathering here is also one allied with the Advent, it is reasonable to conclude, that the gathering here is to the same "*mountain of assembly*," where precious gifts are indeed bestowed.

p. 763 Prop. 163 Vol. 2 Obs. 10

Rev. 19:15-20 And from His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the wrath of the rage of God, the Almighty. 16 And He has on His garment and on His thigh a name written, "KING OF KINGS, AND LORD OF LORDS." 17 Then I saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds which fly in midheaven, "Come, assemble for the great supper of God, 18 so that you may eat the flesh of kings and the flesh of commanders and the flesh of strong men and the flesh of horses and of those who sit on them and the flesh of all men, both free men and slaves, and small and great." 19 Then I saw the beast and the kings of the earth and their armies assembled to make war with Him who sits on the horse and with His army. 20 And the beast was seized, and with him the false prophet who did the signs in his presence, by which he deceived those who had received the mark of the beast and those who worshiped his image. These two were thrown alive into the lake of fire which burns with brimstone.

Isaiah 63:1-6 Who is this who comes from Edom,
 With garments of glowing colors from Bozrah,
 This One who is majestic in His clothing,
 Marching in the greatness of His power?
 “It is I who speak in righteousness, mighty to save.”
 2 Why is Your clothing red,
 And Your garments like the one who treads in the wine press?
 3 “I have trodden the wine trough alone,
 And from the peoples there was no man with Me.
 I also trod them in My anger
 And trampled them in My wrath;
 And their lifeblood is sprinkled on My garments,
 And I stained all My clothes.
 4 For the day of vengeance was in My heart,
 And My year of redemption has come.
 5 I looked, and there was no one to help,
 And I was astonished, and there was no one to uphold;
 So My own arm brought salvation to Me,
 And My wrath upheld Me.
 6 I trod down the peoples in My anger
 And made them drunk in My wrath,
 And I brought down their lifeblood to the earth.”

Rev. 14:18-20 Then another angel, the one who has authority over fire, came out from the altar; and he called with a loud voice to him who had the sharp sickle, saying, “Put in your sharp sickle and gather the clusters from the vine of the earth, because her grapes are ripe.” 19 So the angel swung his sickle to the earth and gathered *the clusters from* the vine of the earth, and threw them into the great wine press of the wrath of God. 20 And the wine press was trodden outside the city, and blood came out from the wine press, up to the horses’ bridles, for a distance of 1,600 stadia.

Isaiah 49:24-26 “Can the prey be taken from the mighty man,
 Or the captives of *the* righteous be granted escape?”
 25 Surely, thus says Yahweh,
 “Even the captives of the mighty man will be taken away,
 And the prey of the tyrant will be granted escape;
 For I will contend with the one who contends with you,
 And I will save your sons.
 26 I will feed those who mistreat you with their own flesh,
 And they will become drunk with their own blood as with sweet wine;
 And all flesh will know that I, Yahweh, am your Savior
 And your Redeemer, the Mighty One of Jacob.”

Proposition 164. This Kingdom ends the Gentile-domination.

King Jesus is the covenanted King, not only over His special inheritance, the Jewish nation, but also over all the earth; and, as already abundantly proven from Scripture, the time is surely coming when all governments will be overthrown, making place for the universal Kingdom of the Lord Jesus Christ.

Under Gentile power until ...

Obs. 1. The inheritance of David’s Son (from whence His royalty is to be manifested) is left under Gentile power

1. until “the times of the Gentiles” are completed (Prop. 66);
2. until the number of the elect is filled up (Props. 65, 86, etc.);

3. until the time of the resurrection and rewarding of the saints (Rev. 11:15-18; Props. 126-130);
 4. until the time of the Second Advent (Props. 74,121, etc.);
 5. until "the end of the age" (Prop. 140);
 6. until a people is raised up to sustain the dignity, etc., of the Kingdom (Props. 124, 154);
 7. until the power of Christ is exhibited (Props. 120, 121);
 8. until the destruction of Antichrist (Props. 123, 161);
 9. until the revelation of the Judgeship of Christ (Prop. 132) and "the judgment-day" (Props. 133 and 134);
 10. until "the day of the Lord Jesus" (Props. 138 and 139) is to be ushered in;
 11. until the last great battle is fought (Prop. 163), etc.
- reformatted

Times of trial and testing

For the times of triumph are not in "the times of the Gentiles;" the latter are "times" of trial and testing, "times" in which the institutions of the world hold their sway, in which the saints are "pilgrims and strangers," and which are also plainly delineated (comp. Props. 174, 175).

Obs. 3

We must patiently await the ending of these "times," and then, and then only, will "the sure mercies of David" be realized in the Theocratic ordering and the rich blessings resulting therefrom.

Obs. 3

"Night" and "darkness"

Eminent and good men, overlooking the utterances of the Spirit of truth, and in their eagerness to honor the Church, call that "day" which the Spirit designates "night" and that "light," which the Word recognizes as "darkness."

Obs. 4

This dispensation includes "the times of the Gentiles," for they are only closed by their fearful overthrow at the Second Advent (Rev. 19, etc.), and while in this dispensation the Church, with all her blessings and privileges, is still in "the night," surrounded by darkness (herself led by "the light shining in the dark place," and by "the day-star," 2 Pet. 1:19, or by "the light" Jno. 1:9, etc.), looking for an absent bridegroom, fighting, struggling, and pressed with the curse, it is certainly unwise, both against Scripture and existing fact, to appropriate to her blessings which only belong to her after these "times" are ended.

Obs. 4

Leads to glory of the Gentile nations

Obs. 6. But the nations, in their selfishness and opposition to the truth, refused to recognize what at the same time is so plainly revealed, viz., that while Gentile domination ceases, it simply ceases because the new order or dominion introduced is immensely its superior in securing the happiness and glory of the Gentile nations.

Spoken of guardedly to avoid hostility

Obs. 7. Reference has been made several times to the guarded manner in which the primitive Christians, including even Jesus and the apostles, spoke of the downfall of Gentile dominion. This was done in order to avoid the hostility and persecution of the Roman Emperors. Yet the view was more or less distinctly proclaimed by the believers, and was one reason why the millenarian doctrine fell into disrepute, especially after a union of State and Church, with those in power.

Theocratic King born when gentile domination was at its height

Obs. 8. The reader may regard it as significant that the Theocratic King was born at the very time that the Gentile dominion was in its most extended and consolidated form.

when Jesus, "the Christ," appeared and tendered the Kingdom to the elect nation (Props. 54, 55, etc.) which, if accepted (by a national repentance), would have broken the Roman Power with irresistible

force.
Obs. 8

When He comes again, the time selected is also one in which this Gentile dominion shall be manifested in a vast confederation (Prop. 160, etc.), and when, humanely speaking, the Church shall so experience its persecuting power that no hope for its continuance appears possible.

Obs. 8

No christian nation has ever existed among the Gentiles

Obs: 9. It is a significant fact, fully attested by history, past and present, that no Christian nation has ever existed among the Gentiles.

No approval from God on any other government

Obs. 10. The reader will not fail (which we repeat, in order to impress) to observe, that while civil government is ordained by God as something that necessarily proceeds from the nature of man and of society (next Prop.), yet as the forms of it are of man's ordinance, and subject more or less to depravity, God has nowhere, excepting only the Theocratic form, given His approval to any special one.

Administered through righteous and glorified agents

Obs. 11. Turning back to Props. 131, 154, 159, and others (e. g. Prop. 201,202, 206,etc.) of similar import, it will be seen that a Theocracy embracing a pure Infallibility, administered through righteous and glorified agents, is to possess the rule over the earth.

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

Rushing leads to incorrect conclusions

Obs. 1. In the consideration of this subject men have been apt to rush to extremes, presenting conclusions which are not warranted by Scripture.

Fallacies

Obs. 2. This doctrine enables us to detect the fallacy in the writings of some devoted men (Fulton, etc.) when they assume the existence of Christ's kingdom as already established, believers being its subjects, etc., and then reason from this assumption that believers being already the subjects of an instituted kingdom, they must stand aloof from all human government.

...

the believer is directed to conform to the present arrangement of things, without sacrificing his Christian principle or violating the commands of God, until the time that the King Himself comes. This is done too by way of trial and to prepare him, as well as the race, to appreciate more fully the Divine government of the Messiah when manifested. Man, as a punishment and a test, is left to work out his ideas of government practically in order, as the end will prove, that depravity in the highest exhibition of man's relations (i.e. in the civil) will gain the ascendancy, and that human nature in the mass, when prosperity or greatness is attained, cannot withstand corruption.

...

believers are exhorted to hold themselves in patience, and to anticipate for the future an increased wickedness, which will be severely afflictive to them; to discharge their duties as far as possible and to suffer, if needs be, for the sake of the truth.

Therefore, at present, we indorse Luther's position (Kurtz, Ch. His.) "that the Gospel secured spiritual liberty, but did not subvert civil government and social institutions," but enables us under such government to exemplify Christian character.

Obs. 2

Enables discard of wrong theories

Obs. 3. This estimate and end of human government not only enables us to discard the Utopian notion of its development into a state of Perfectibility, but the attempted union of Church and State during the “Times of the Gentiles.”

Not the Roman “Holy Empire”

Obs. 4. The student, in corroboration of our position, will observe a singular feature, viz., that although the Roman Empire (and its divisions) has loudly proclaimed its profession of religion, appealed in laudation to its conversion under Constantine, praised itself as “most Christian,” and even pronounced itself as a “Holy Empire,” yet God, in view of no radical change, takes no notice whatever of all this boasted profession, and by this very significant silence (excepting in Rev. where the Empire is still recognized to be, as in Daniel, a “beast”) places over against the extravagant eulogies of men His own estimate of such conversion and profession.

Governments are better the nearer to Theocratic principles

Obs. 5. It is a fact, as various able writers on the laws of the Theocracy have shown, that the nearer governments adopt, and carry out, the great principles underlying the Theocracy, the purer and more elevated is the civil polity, and the greater strength, security and happiness is imparted to all classes, rulers and ruled.

the reader will not fail to notice that a mistake—serious—is made by supposing, that the Theocracy is merely given as a pattern—an enunciation of principles—for other governments to follow because it is to be superseded by others, instead of its being, as the Bible plainly predicts, for a time held in abeyance, owing to depravity, until the proper material is gathered out for its overwhelming inauguration.

Obs. 5

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

Props Mentioned

121 130

The organization of the Theocracy was affected before the Jewish nation entered Palestine. The appointment of officials, the giving of laws, the commandments to destroy the enemies of God, etc., were issued at Mt. Sinai. It is eminently suitable that the reorganization of the same should be effected in the same place.

p. 17 Vol. 3 Prop 166

No place on earth more suitable for reorg location than Sinai

Obs. 1. Taking it for granted that the Theocracy will be again reorganized in its Theocratic-Davidic form, so that God in the person of David’s descendant (inseparably connected) again condescends to dwell with the Jewish nation, and act in the capacity of an earthly ruler, we may suggest, that if such is the divine order, no place on earth could be selected more suitable or letter adapted for such an arrangement than Mt. Sinai, and its adjoining territory.

Preliminary matters

Obs. 2. In considering this subject, some preliminary matters must be duly regarded, viz.

(1) That the most prominent students of prophecy are now agreed that the Second Advent, to be appreciated, must be comprehended in its *several phases*, being *at first* secret, hidden to carry out certain purposes, and *finally* open, revealed. The reasons for this belief are given under Prop. 130.

(2) That the First Advent, embracing within itself about thirty-three years, teaches us not *to limit*

the acts of Jesus at the Second within a brief period of time; and that His preparatory private life of about thirty years before His open manifestation to the nation, should lead us not to circumscribe His Second Advent to an immediate open Revelation, unless a comparison of Scripture makes it absolutely necessary.

(3) That if it be admitted that the establishment of the Theocracy at Mt. Sinai was a pattern of something that should follow in the future (which nearly all writers confess however much they may differ in the ultimate fulfilment), *then* an open door is at once presented for the introduction of our Proposition.

(4) That the passages bearing on this subject are to be considered in their *general scope*, in their *connection* with context and analogy, and shall involve *no contradiction* of Scripture.

p. 18 Vol. 3 Prop 166 Obs. 2 slightly reformatted

Second advent, 2 phases, 1 intervening period at Mt. Sinai

Obs. 3. The Bible seems to declare that Jesus, the Messiah, at His Second Advent, will especially exhibit *two* acts or phases in this Coming, and *between* these two, He and His saints will pass *the intervening period at Mt. Sinai*. That he comes “as a thief” *for* the removal of the saints is clearly taught, and that He also openly comes *with* these saints on the Mt. of Olives (Zech. 14:4) is unmistakably announced. But He and His saints are also represented as being at Mt. Sinai. A comparison of Scripture shows, that when the saints are removed by the power of resurrection and translation, they *do not remain in “the air,”* but are conveyed *to Mt. Sinai*, where, as at the establishment of the Theocracy, *positions* are assigned, *the kingship and priesthood* inaugurated, the *instructions* given preparatory to the ushering in of “the dispensation of the fulness of times.” After all the preparations are completed, and the time has come for “*the manifestation of the sons of God*,” the deliverance of the Jewish nation, the destruction of Antichrist, *this associated body of Rulers with the King of kings at their head* (Rev. 19) present themselves to the confusion of ail enemies, and to the joy of the ancient elect nation.

p. 18-19 Vol. 3 Prop 166 Obs. 3

Passages to consider

Obs. 4. If this deduction were founded simply on one passage it might suggest doubt, but we find it sustained in other places.

Deut. 33:1-2 Now this is the blessing with which Moses the man of God blessed the sons of Israel before his death. 2 And he said, “Yahweh came from Sinai, And He dawned on them from Seir; He shone forth from Mount Paran,

And He came from the midst of ten thousand holy ones; At His right hand there was flashing lightning for them.

Hab. 3:3 God comes from Teman, And the Holy One from Mount Paran. Selah.
His splendor covers the heavens,
And the earth is full of His praise.

Judges 5:4, 5,

O Yahweh, when You went out from Seir,
When You marched from the field of Edom,
The earth quaked, the heavens also dripped,
Even the clouds dripped water.

5 The mountains flowed at the presence of Yahweh,
This Sinai, at the presence of Yahweh, the God of Israel.

Coming from the direction of Mt. Sinai (Edom, Bozrah)

Isa. 63:1-6 cannot possibly, without the grossest inconsistency, be applied to the First Advent of Jesus. For, aside from other reasons, it is not true that He then came in anger, fury and vengeance, and shed the blood of His enemies, until His own garments were stained, seeing that His mission was one of love, mercy and submission to death. But at His Second Advent numerous passages *expressly mention* wrath, vengeance on enemies, and a fearful slaughter and supper. It is therefore a description *only applicable* to the Second Advent, as the early Church taught (see Prop. 121). But the prophet in vision

sees Him Coming from the direction of Mt. Sinai, asking: “*Who is this that cometh from Edom, with dyed garments from Bozrah?*” Indeed, when we come to compare Scripture with Scripture, we have *the route* taken by the mighty King *from Mt. Sinai until He arrives at Jerusalem* clearly pointed out. Prophecy distinctly mentions Mt. Sinai, Paran, the Wilderness, Mt. Seir, Edom, Teman or the South, Bozrah, giving us *a direct route* from Sinai *northward* to Palestine. This does not occur *by chance*, *but is descriptive of what shall truly take place*. Having the Mighty One with His Saints manifested at Sinai, and also by way of the wilderness of Paran on through Idumea, it seems to us faithless not to accept of these things.

p. 22 Vol. 3 Prop 166 Obs. 5

Isaiah 63:1-6 (LSB)

Who is this who comes from Edom,
With garments of glowing colors from Bozrah,
This One who is majestic in His clothing,
Marching in the greatness of His power?
“It is I who speak in righteousness, mighty to save.”

2 Why is Your clothing red,
And Your garments like the one who treads in the wine press?

3 “I have trodden the wine trough alone,
And from the peoples there was no man with Me.
I also trod them in My anger
And trampled them in My wrath;
And their lifeblood is sprinkled on My garments,
And I stained all My clothes.

4 For the day of vengeance was in My heart,
And My year of redemption has come.

5 I looked, and there was no one to help,
And I was astonished, and there was no one to uphold;
So My own arm brought salvation to Me,
And My wrath upheld Me.

6 I trod down the peoples in My anger
And made them drunk in My wrath,
And I brought down their lifeblood to the earth.”

Marriage at Mt. Sinai?

Obs. 8. This removal to Mt. Sinai, and the union there consummated of Theocratic relationship (likened owing to its intimate, enduring, and permanent character, to a marriage), satisfactorily explains some allusions to the future marriage, which many writers ignore or fail to conciliate.

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

This necessarily results, for while the Theocratic-Davidic Kingdom is restored, its restoration is accompanied by great and wonderful changes. The inaugurated rule of the Theocratic King, as predicted, the participation of the saints in such rule, the worldwide extent of the Kingdom, the supremacy of the Jewish nation, the entering upon a new age or dispensation, the change that will result in the condition of believers in this Kingdom, etc., calls for a revelation by which not only the official position of the saints is to be governed, but that of the Jewish and Gentile nations is to be controlled.

Sufficiency of Scripture down to the Second Advent

Obs. 1. The reader will observe that our entire argument insists upon the present and continued sufficiency of Revelation down to the Sec. Advent, over against St. Simonians, Friends of Light, Swedenborgians, Mystics, Mormons, Spiritualists, etc. The Scriptures, as we now have them, are not only

the highest but the last Revelation down to that period; and, hence, we reject all others, no matter by whom presented or by what argument enforced. Until the arrival of the Bridegroom, there is a sufficiency given to gather out and guide the elect. Nothing is lacking to meet the Divine Purpose respecting this dispensation, either in the way of instruction, motive, encouragement, etc.; and, therefore, it is unreasonable to anticipate another Revelation until we enter another and more glorious dispensation.

Future revelation anticipated

Obs. 2. The Theocracy under David's Son and Lord, being God's own ordering, will embrace in some formal manner God's Will in regard to it.

...

so permeated are the promises pertaining to this era with the idea that God shall then specially and more abundantly reveal His Will, that it is made the matter of praise and rejoicing.

At Mt. Sinai

Obs. 3. The Revelation respecting the Theocratic ordering, (viz., the manner of organization, etc.) originally was given outside of Palestine at Mt. Sinai. So also the special Revelation concerning the restored Theocratic arrangement will again be given at Mt. Sinai (See Prop. 166).

New Revelation (not adapted old)

Obs. 4. This feature enables us to meet an objection urged by some against our view, viz., that Revelation as now existing, would not be adapted (as e.g. in its requirements) to such an age and kingdom as we advocate. This is freely admitted; for Revelation as now given only brings us down to the restitution of things under Christ, and when the forfeited blessings are restored, then, of course, another Revelation of the will of God pertaining to the order of that age is to be anticipated.

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

Jerusalem

If the Kingdom is such a Theocratic-Davidic one here on earth; if it claims the Throne and Kingdom of David as its central basis; and if this Throne and Kingdom is, as promised, to be re-established; then, if the reign of David's Son is described, there should be undoubted references to His reigning in the place, and exhibiting His royalty in the very place where David's throne was located, viz., in Jerusalem.

Prophets

Obs. 1. This has already been largely met in showing how David's Son inherits the throne, the Kingdom, and the land (see Props. 49 and 122); but the prophets are even more explicit in particularizing the place of manifestation.

...

attention is now only called to that class of passages which predict that the Christ shall reign in Jerusalem and on Mt. Zion.

Jerusalem and Mt. Zion

Isa. 24:23. So also Jer. 3:17, Joel 3:17, Zech. 2:10-13, etc.,
Zech. 8 and 14
Micah 3 and 4
Isa. 1:1-26, 4:3, 4; 60:14, 15; 62:1-4; 65:19,
Ps. 122:5; 147:2
Isa. 2:3; 52:9,10

Restoration of Jerusalem required

Obs. 2. This Kingdom follows an overthrow of Jerusalem, and is identified with its restoration.

...

To-day it is an exegetical question of importance (Van Oosterzee, Theol. K. I., p. 121, Schmid, -Bib. Theol. N. I., p. 265, etc.) why Christ associates the last times, the ending of the age or dispensation with the destruction of Jerusalem. If we allow the prophecies to throw light on the subject the question is easily answered.

1. The predictions of Christ directly teach a long continued destruction and desolation of Jerusalem, viz., that it shall be trodden down during the times of the Gentiles. This is still in the course of fulfilment.
 2. When the times of the Gentiles end it shall be restored.
 3. But during this allotted, appointed period the city is in a sadly reduced condition, in the hands of the Gentiles.
 4. Now, if we turn to other predictions it is declared that Jerusalem just previous to the Sec. Advent of Christ—also embraced by Matt. Mark and Luke—shall experience in a remarkable manner the animosity (after a partial return of Jews to the city, probably under the auspices of some nation, or from love to it, or desire to restore and elevate it) of Gentile nations.
 5. This last adverse is part of the imposed tribulation; and it is only when this is accomplished that the open Advent occurs, and the Kingdom is established.
 6. This is satisfactorily presented in Zech. 14, taken in connection with Christ's prophecy. For, after the times of the Gentiles have nearly run their course, just before the end of it, the gathering of the nations against Jerusalem, described by the prophet takes place—an event very different from that under the Romans, as the subsequent occurrences show. Just when the city is at the last extremity, God interferes, the Saviour comes to this very city, the saints come with Him, His Kingship is manifested over the earth, Jerusalem is the metropolis of His power, etc.
 7. (f) It is true then, that the Personal Advent is connected with the destruction of Jerusalem, but not with that under the Romans, or other Gentile powers until we come to the period when it shall, still under Gentile domination as the closing scene proves, come to a final end. Then, as our whole argument involves, He comes as the prophets describe.
- Obs. 2

This "partial return of the Jews" (number 4 above) is an amazing observation by Peters who published this book in 1884!

God's prevention of exultation of Jerusalem at the times of the crusades.

Obs. 3. Perhaps the reason why Jerusalem itself fell into the hands of unbelievers, and remained but a brief period in the power of professed Christians at the time of the Crusades, was to prevent the laudatory and extravagant expressions respecting the supposed set up Kingdom of God, and to avoid the false inferences respecting the fulfilment of prophecy, arising from a possession of the city.

Decisively identified in the scriptures

Obs. 4. Indeed, it would be difficult to identify this earthly Jerusalem more decisively than God has done.

Even opponents admit

Obs. 5. The most bitter of our opponents, who on this very ground also reject a large portion of the Scriptures, frankly admit the teaching of holy men in this respect.

Simple faith in God's promises

Obs. 6. The student is reminded that if the Ch. Church is to be comprehended under Mt. Zion, it is singular that Mt. Moriah where the temple stood, and the highest religious worship was exhibited, was not substituted, by the prophets, for Mt. Zion.

...

Simple faith in God's promises should prevent the substitutions which are to-day offered in place of Mt. Zion and Jerusalem.

Early persecuted Church believed

Obs. 7. How simple, child-like, but grand was the faith of the early persecuted Church in these promises of inheriting the earth! They believed God because He plainly promised, and with the hope inspired by such promises, laid down their lives for Jesus' sake.

Irenaeus

Thus, to illustrate the faith of the early martyrs, and to show how Scripturally it was founded, we quote Irenaeus (the disciple of Polycarp, the pupil of St. John, and martyred about a.d. 203): "Thus, therefore, as God promised to Abraham the inheritance of the earth, and he received it not during the whole time he lived, it is necessary that he should receive it, together with his seed, that is, with such of them as fear God and believe in Him, in the resurrection of the just. . . . They will, undoubtedly, receive it at the res. of the just: for true and unchangeable is God; wherefore He also said, 'Blessed are the meek, for they shall inherit the earth.'" Surely, martyr faith thus expressed, ought at least, to secure the respect of believers. (Comp. Prop. 142.)

Obs. 7

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

Our object under this heading is merely to show who the Bride is, and to explain what is meant by the marriage relation.

Bride is the New Jerusalem

Obs. 1. The Bride is the city New Jerusalem, for a city is in prophetic language, (as well as in that of other writers), personified by a woman or virgin.

Attempted interpretations of the New Jerusalem

1. figurative or symbolical representation of the Church
2. the risen and glorified saints
3. magnificent emblem of the future state -- including residence -- of the redeemed
4. a figurative representation of the Church
5. restored Eden or Paradise
6. the third heaven or a scene or place in heaven
7. renewed state of the Church
8. the national polity of the Jews during the millennium
9. a literal city

Indeed the Church is (as we shall show hereafter) married, i.e. brought into intimate and endearing union with Christ, even in a higher and nobler sense than this city, inasmuch as a glorification after the pattern of Christ, and co-heirship with Him in the rulership, etc., of the Kingdom is greater and more closely related to Christ than that of being wedded to the capital city.

Let it be also understood, in all our remarks, that while advocating a literal city, we necessarily include, because the city is specially designed for them, the union of the saints with Jesus Christ, and their abiding with the King in this same city.

—it does not follow from the figure of marriage used, that the Church is the Bride here intended.

Now the setting up of this Throne in it, is the act of marriage; it is that which makes the union.

a place to which the nations can go to honor and worship the King.

a place into which, and to which the righteous come, and not as the saints themselves.

Now, while some of these prophetic announcements refer more particularly to that earthly portion of Jerusalem which will be rebuilt, yet it includes that portion (the new) which will be added to or joined with it.

But that the saints are not denoted, and that the reference is to a material city, is found in the fact that the saints are represented (Rev. 19:9) when the marriage (i.e. this setting up of the Theocratic Throne) takes place as guests, the called or invited, who enjoy the marriage supper, the feast that the prophets describe. They cannot be, in this case, the Guests and the Bride at the same time;

...

believers are the invited guests, the called, who are virgins waiting for the Bridegroom and Bride, and who have on the wedding garment not as the Bride but as guests who now participate in and enjoy the unbounded blessings resulting from this splendidly restored Theocratic enthronement in a city prepared for the King.

Immense size of the city

Obs. 3. The immense size of the city forms in the minds of many the most formidable objection to the reception of the description as representative of a real, literal city.

On the earth, at Jerusalem

Obs. 4. The restoration of the Davidic throne and the occupation of it by David's Son, necessarily includes the fact, so plainly predicted by the prophets, that when the Messiah comes to reign, He will set up His throne at the same place formerly occupied by David's throne. This throne was not in the third heaven" and not "in the air above the earth" but was located on the earth, in Palestine, at Jerusalem.

The Theocratic relationship is not fully restored without this feature, and the inheritance of David's Son is not possessed unless Zion's hill is again occupied by Him.

a strong and irresistible impression that the Old and New Jerusalem are permanently united; the one part specially designed for the King and the saints into which the kings of the earth, the representatives of the nations, enter, and the other part intended for the restored Jewish nation, as a kind of suburb or extension of the city embracing some of its subjects constantly living in the light and beholding the glory of the former.

the prophets, whom we endeavor to imitate, speak of them as one, sometimes describing one portion and then again the other, because of the immediate close conjunction existing between them, for the New is added as an addition, most glorious and suitable for such a David's Son, to the Old, thus making it (Isa. 62:3, Hebrew) "a diadem of a Kingdom."

Proposition 170. This doctrine of the Kingdom fully sustained by the "Father's House" of John 14 2.

It is important to consider this Scripture referred to, since it is supposed by many to form an objection to our doctrine of the Kingdom; whereas correctly apprehended according to the analogy of Holy Writ, it forms an additional proof in behalf of our position.

Extravagant interpretations

Obs. 1. Probably no passage of Revelation has received in modern times such extravagant interpretation as John 14:1-3.

The early Church well posted in the meaning of the “Father’s house,” and assigning to it only its scriptural definition, had no difficulty with it (seeing that none is intimated).

Those early believers more logically consistent than many eminent moderns, rested satisfied with the description of the house as given in the Old Test., and hence were protected against those interpretations afterward fastened upon the passage.

We are mainly indebted again to Origen for a departure from the primitive faith.

... do not stop to examine the passage as it stands related to both covenant and prophecy.

...the cause of all such departures lies in the misconception of the Kingdom that is covenanted to Jesus Christ, and in which the saints are to have their inheritance.

the cause of all such departures lies in the misconception of the Kingdom that is covenanted to Jesus Christ, and in which the saints are to have their inheritance.

Meaning of "Father's house"

Obs. 2. Let us endeavor to ascertain the scriptural meaning of “Father’s house.”

it is the house of the Kingdom

It must not be separated from the Kingdom; it being the head of the Kingdom and designed for its establishment and perpetuation. So closely are the two united, that the Kingdom itself — flowing out of this “house” — is called “the house” that was found and left desolate by Jesus (Matt. 23:38 etc.) “the tabernacle of David fallen” and in ruins, or the royal house of David (called “house” and “mine house” i.e. adopted as God’s in 2 Sam. 7:1 seq. and 1 Chron. 17:11-27) in an abject condition.

The word “house” linked with God, naturally suggests a particular relationship; that He in some manner is identified with it; and this is fully sustained in the position that Jerusalem will occupy (as e.g. Zech. 8:3) in the restored Theocratic arrangement.

“the Father’s house” and “the Lord’s house” established at the Second Coming by the Mighty King, are one and the same.

An overwhelming stream of prophecy indicates the identity; and Jesus sustains it in the most delicate manner by calling it, in view of the relation that He sustains in the Theocratic order, “the Father’s house,” which the prophets, in their relationship, did not directly employ, but substituted “The house of the Lord,” “The city of the Lord, the Zion of the Holy One of Israel,” etc.

Many mansions

Obs. 3

Commentators inform us that the word translated “mansions” may denote either the act of dwelling, or the place where one dwells, or a station or position occupied therein. It is of little consequence which idea is intended, for either one of them imply that in this house the saints will dwell possessing stations of honor and glory.

these disciples are encouraged with the hope of being specially near to Him in the very place of royal manifestation, which is explained in other passages as sitting upon thrones and judging the twelve tribes of Israel, agreeably to the Theocratic ordering.

If it were no so, I would have told you

Obs. 4

“If it were not so,” i.e. if you believed wrong—if your faith and hope were erroneous, etc.

“I would have told you.” By this expression He affirms that He would not, as a faithful Teacher, leave them, if misapprehending the truth, under a mistake.

I go to prepare a place for you

Obs. 5

Jesus is not only the Divine Architect of the New Jerusalem, but in the full and complete preparation of the place for the Redeemed is included the creation of the New Heaven and New Earth, the restoration of the Theocratic Kingdom, the making of all things new.

The phraseology appears to intimate that the preparation is not immediately complete, but continuous, extending even to His Coming again.

Receive you unto myself

Obs. 6

Some commentators tell us that by this Coming again, etc., is meant His Coming by death to remove saints to this “house.”

When Jesus comes again, He remains upon this earth; the Bible closes with leaving Him, the saints, and the New Jerusalem here, and it is an unwarranted adding to the Word, a violation of an oath-bound covenant, a removal of Him from His inheritance, throne of glory, and Theocratic Kingdom, to say that He is taken away, or goes away again from this “New Heaven and New Earth.” Jesus comes again to restore the Theocratic Kingdom, and as the saints are associated with Him in rulership, they then receive the portions assigned them in this “Father’s house.” Hence, 2 Thess. 2:1, 2, etc., “the Coming of our Lord Jesus Christ and our gathering unto Him,” are united.

This Coming is itself dependent upon the completion of certain preparatory measures, such as:

1. until the last one of the chosen, elect, determined number of saints is gathered out of this dispensation who are to be kings and priests in the Coming one;
2. until the decreed consumption of the land and people has culminated to its closing;
3. until the ordained times of Gentile domination are about accomplished.

Then when all things are ready, “The Christ” comes, sent by the Father, One with the Father, to accomplish and perfect the Father’s will, and in the place, selected in preference to all others, where the Theocratic Presence alone is vouchsafed, there will he receive His believing brethren that they may ever be with Him.

-- Obs. 6 reformatted

In the intermediate state the saints are waiting for the period of manifestation, when the reward, the crown, the inheritance, etc., is bestowed by the Theocratic King and they forever enter the enjoyment of their several “mansions” in “the everlasting Kingdom,” of which the glorious “Father’s House” forms the crowning head, adorned and ennobled by the descended New Jerusalem with which it is evermore One. Thus the Scriptures harmonize, making (instead of several and many localities and worlds, etc.) covenant promises, predictions, and doctrines consistent one with the other, referring to one period, one place, one great Kingdom, one magnificent royal city (the Old and the New in union) and one mighty King of kings swaying lordly dominion, as David’s Son and Theocratic Ruler, over all the earth restored to the favor and blessing of the Father.

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

That, at the time this Kingdom is established and during its continuance, the saints will be under the special influence and power of the Spirit, is clearly taught in many predictions. Even many of our opponents frankly admit that the Millennial descriptions can never be realized without a remarkable,

astounding and even miraculous outpouring of the Spirit, exceeding everything that the world has ever witnessed.

we cordially adopt the doctrine that the Holy Spirit is the renewer and sanctifier, through the truth, of all who are redeemed, and that such renewing influences are necessary unto salvation.

While accepting of the ordinary work of the Spirit in enlightening and sanctifying men, we do not find that this comes under the phrase “baptism of the Holy Ghost,” which rather denotes the bestowment of all other gifts, even the miraculous, in connection with the ordinary.

Supernatural power

Obs. 2. John the Baptist predicts that the One Coming after him, even Jesus Christ, “shall baptize you with the Holy Ghost and with fire” (Matt. 3:11; Mark 1:8; Luke 3:10; John 1:33; Acts 1:5).

The baptism then must include something more than the production of “piety,” worship,” “religious principles”—in brief, than the characteristics of a divine life. In turning to the account of the actual reception of this baptism, it is found to embrace the reception of miraculous gifts and powers, such as the imparting supernaturally the understanding of truth, the prophetic spirit, the speaking with other tongues, the working of miracles, etc.

The uniform testimony of Scripture, wherever the baptism itself is described, is, that it was not designed for the renewing of the heart and conferring of Christian graces (whatever influence it may have exerted in confirming faith and its fruits) but for the bestowal of supernatural power and endowments.

The fact is indisputable that believers who had been baptized and were acknowledged Christians had by this baptism supernatural power added to their other attainments. It is therefore equivalent to the conferring of such power.

A pledge

The Baptism of Pentecost is a pledge of fulfilment in the future, evidencing what the Holy Ghost will yet perform in the coming age.

Obs. 3

Acts 2:15-20 is

an earnest of what is yet to come.

Obs. 3

it is impossible to “regard Joel’s prediction exhausted, or fully mated in the events of Pentecost.

Baptism of Holy Spirit in Old Testament

Ezek. 30:27; Isa. 32:15; Ezek. 37:14; Isa. 44:3; Ezek. 39:29; Isa. 59:21,

New Testament

The apostle in 2 Cor. 1:22; ch. 5:5; Eph. 1:14, tells believers that they have “the earnest of the Spirit,” which implies that what they now realize through the Spirit is only a kind of first-fruits or pledge of what this same Spirit will perform in “the day of the Lord Jesus.”

For, in that day both body and soul shall experience this remarkable baptism of the Spirit; the body in the Spirit’s resurrecting, quickening, glorifying power (comp. Rom. 8:11; 2 Cor. 5:15; John 6:63; Eph. 1:13, and 4:20; 1 Pet. 3:18, etc.), and the soul in the Spirit’s conferring wisdom, knowledge, utterance, prophecy, miraculous gifts, etc.

it was something widely different from the ordinary operations of the Spirit given to form and develop Christian character,

More extended manifestation of the Spirit's energy

it is most reasonable to anticipate, as holy men have predicted, an increase of measure, afar more extended manifestation of the Spirit's almighty energy, etc.

Obs. 5

It indicates how the pious wish of Moses (Num. 11:29) may be realized, "would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them."

Obs. 5

Indeed, when we regard the promises of Christ given in this direction to believers, it is impossible to confine them to the present dispensation, seeing that they have not yet been fully realized. Thus e.g. the promise is to everyone that believeth (John 14:12, 13), "the works that I do shall he do also; and greater works than these shall he do," which in its amplitude undoubtedly extends to the period of this still future predicted outpouring of the Spirit, by which we know, from the evidence already presented in a limited extent, that it is not only possible to be, but that it will be, actually fulfilled.

Obs. 5

To be made equal unto angels, to possess the power attributed unto saints, etc., in the very nature of the case, requires the conferring of the Spirit through whom alone those great wonders are performed. When the body of Christ, the elect Church, is completed, then the Oneness, now existing by faith and grace through the Spirit, will be perfected by this superior baptism, in the bodies being made like unto Christ's, and in the souls possessing divine power, and in their union with Christ as associated rulers and priests performing similar offices and acts. This opens up before us the most astonishing and enrapturing views of the honor, power, and glory of the saints; explaining the source from whence derived; showing how it can be verified, and teaching us that these promises are not exaggerated but sober, joyful realities.

Obs. 5

Most remarkable outpouring

Obs. 6. Hence it is not correct to distinguish this dispensation as one of the Spirit exclusively, or even as pre-eminent over all that shall be given. The very same Spirit manifested His renewing, sanctifying, and even inspiring and miraculous power under the Antediluvian, Patriarchal, and Mosaic dispensations, and now in the Christian He has done this in a still more striking manner. But to limit His work to these, is to ignore a multitude of blessed predictions, which declare that "the day," or "the age," or "the world to come," is to be emphatically the great dispensation in which the Spirit will, in the most extraordinary manner, exhibit his power, so that what has preceded is a mere earnest of that which shall follow. His supernatural power will be felt in recreation, in delivering a groaning creation, in raising and quickening the bodies of believers, in qualifying them for their position of kingdom and priesthood, in bestowing Pentecostal gifts, etc.; and hence, seeing that the perfection and completeness of His work is only to be witnessed in the coming age, we must attribute the most remarkable outpouring of the Spirit to that future period, thus making pre-eminently a dispensation of the Spirit.

Sad source of misunderstanding, perversion, extravagances

It is really sad to observe in looking over the past that, notwithstanding the distinctive description of this baptism and what it confers, it has been claimed by a great company, and it has become fruitful of misunderstanding, perversion, and extravagances.

Obs. 7

Why early church miracles ceased

Obs. 8. This may throw light upon the disputed point, when authentic miracles ceased, or when this special baptism of the Spirit no longer transpired.

if continued on, perpetuated on in the Church without intermission, the Baptism of the Spirit would have failed in its significance as a sign, a pledge of the future fulfilment.

Obs. 8

the mistake (which was made, and is now so tenaciously held by the multitude), that all that the prophets predicted related to the present dispensation, and that we need not look for any better here on earth.

Obs. 8

Besides this, its continuance was unsuitable both to the predictions of the prophets and to the times that ensued.

Obs. 8

Now the prophecies associate this peculiar outpouring of the Spirit with the Jewish nation—it is not isolated from it, but inseparably joined with its restoration, and the period of the restored Theocracy.

Obs. 8

Aids interpretation of other Scripture

Obs. 9. It also aids in our interpretation of other Scripture.

Baptism with fire, the power of judgement

Obs. 12

To ascertain its meaning, we have only to allow scriptural usage to give us the key which enables us to interpret this promise consistently with the analogy of Bible promise, thus avoiding the making it a mere emblem of the Spirit or of His presence, or of His purity and power, or of the reception by believers of affliction instead of happiness, dishonor instead of honor, pain instead of pleasure, and punishment instead of triumph. Fire is employed to denote the power of judging, or rather of executing judgment upon others.

Obs. 12

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

Not commemorative, not retrospective

We are free to admit, that if our system *necessarily* involves such a restoration of sacrifice it would indeed form a grave objection against our view in the light of Galatians and Hebrews. The argumentation of its advocates that such sacrifices are merely “commemorative,” “retrospective,” etc., do not help the matter very much, so that while the objection is not sufficiently strong in itself to set-aside all the other truths pertaining to this subject, yet it is ample enough to cause hesitation and doubt in the minds of many.

p. 84 Vol. 3 Prop 172 Obs. 1

Not what many others think

It is universally agreed that the main, leading argument in favor of a return to sacrifices is found in the last chapters of Ezekiel.

p. 84 Vol. 3 Prop 172 Obs. 2

Ezekiel's conditional Temple

Taking the position that this prophecy is *conditional*, we muse present other reasons than those last alleged in order to keep within the limits assigned under Prop. 18. For, no prediction ought to be regarded as such, unless it contains within itself, or in the context, or future explanation, the elements *clearly indicative of conditionality*. Ezekiel's prediction unmistakably contains *the requisite evidence*, which places it clearly among the conditional prophecies. The key to it is found in ch. 43:7-11 where the re-establishment of the Theocratic rule *is conditioned by* “*now let them put away their whoredom and the carcasses of their kings, and I will dwell in the midst of them forever*” “*if they be ashamed of all that they*

have done,” etc. It is expressly asserted that this prediction is given, “*that they may be ashamed of their iniquities*” in order that what is promised may also be verified. The simple question to be asked is this: did the Jewish nation after the prophecy was given *repent* of its sinfulness and manifest by its shame that *it was worthy* of such a reconstruction of the government? Let the facts as given in history witness, and we are forced to the conclusion that the reason *why* no such Theocratic restoration (compare Jer. 17:25 with context—same conditionally expressed) was affected, was owing simply to *the lack* of a national repentance commensurate with a bringing it into operation. The repentance and acknowledgments of individuals and of a portion of the nation, is not sufficient to bring back this richly forfeited blessing. If it be asked, *why* does God give this lengthy prediction foreknowing that it will never, in the shape given, be realized owing to continued national sinfulness and unworthiness, the answer is plain: judging from other portions of the Word, it is done in necessary accommodation to the free agency of man. Let the reader consider, that this prophet predicts this *previous* to a partial restoration of the nation to its own land. Now in connection with even such a foreknown restoration, it is eminently proper for God to offer also (*conditioned by repentance*, as at the First Advent, see Props. 57, 58, etc.), a restoration of the Theocratic government. This, as every student admits, is done here, and we may reasonably conclude, that *if the conditions* imposed by God *had been accepted* by the nation, then all would have been abundantly verified. Hence as the conditions were not complied with—only in a very imperfect manner and which never resulted in a widespread and continuous reformation—the prophet gives us *a sad representation of blessings that were lost*, and most fully answers the question, *what* the state of the Jewish nation *would have been* provided it had on its restoration been obedient to God. Taking this view of it, the prediction is *necessary* in filling out what otherwise would prove a *blank* in Jewish history. It teaches us *in what form the Theocracy would have been restored*, had the Jews been “ashamed,” etc., thus manifesting God’s willingness to bless and His love for His people and land.
p. 85-86 Vol. 3 Prop 172 Obs. 3

The key is Ezekiel 43:7-11

Conditional on national obedience

In necessary accommodation to the free agency of man

. . . the reason *why* no such Theocratic restoration (compare Jer. 17:25 with context—same conditionally expressed) was affected, was owing simply to *the lack* of a national repentance commensurate with a bringing it into operation. The repentance and acknowledgments of individuals and of a portion of the nation, is not sufficient to bring back this richly forfeited blessing. If it be asked, *why* does God give this lengthy prediction foreknowing that it will never, in the shape given, be realized owing to continued national sinfulness and unworthiness, the answer is plain: judging from other portions of the Word, it is done in necessary accommodation to the free agency of man
p. 85-86 Vol. 3 Prop 172 Obs. 3 (extracted again from above for emphasis)

Be guarded in our interpretation

The Jews no doubt will be largely influenced by Ezekiel to attempt, during their partial Pre-Millennial restoration to Palestine, to carry out this prediction in the building of a temple, a return to the Mosaic ritual in which bloody sacrifices will be again prominently brought forth. Jewish writers (according to Fairbairn) have maintained that this prediction was imperfectly realized after the captivity and under Herod, but that “it waits to be properly accomplished by the Messiah, who, when He appears, shall cause the temple to be reared precisely as here described, and carry out all the other subordinate arrangements.” We should, therefore, in our interpretation of Ezekiel, be guarded lest, indirectly, we encourage through it such a restoration. Exhibiting and enforcing its past conditionality, we give them no hope of such a realization and yet preserve intact the integrity, apparent meaning, etc. , of the text. Fairbairn and others denominate this Jewish idea of its real meaning is far superior to their own figurative view, for it accords -- as the identity of particular description shows -- with the language and particularism of the Pentateuch. If the one can be spiritualized at the will of the interpreter, so also may the other.
p. 86 Vol. 3 Prop 172 Obs. 3 note

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

Precise time not given

Obs. 1. The precise time for the Kingdom to be established is not given.

Postponement is indefinite as to time

Obs. 2. The postponement of the Kingdom is indefinite as to time, for where it is specifically stated it is always in connection with phraseology (such as “the times of the Gentiles,” or until he comes again, etc.) which gives no regular chronological date or succession.

Dependent on a certain number of elect ones gathered out

Obs. 3. This Kingdom as we have seen in previous Propositions (as e.g. Props. 64-65) is dependent upon a certain number of elect ones that must previously be gathered out.

Depends on coming of the King, near, any time

Obs. 4. This Kingdom is dependent upon the Coming of the King, but the Advent of this King, in its several aspects, is nowhere positively conjoined to the ending of any chronological period, and, in view of this fact, may be near—indeed may occur at any time.

It is true, and this is the reason why the mistake is made by numerous writers, that one stage or act of the Sec. Advent is directly joined to the close of some of those periods (being allied with the destruction of Antichrist and the deliverance of the Jewish nation, etc.), viz. His visible open Coming with His saints. But this is very different from His previous coming for those saints, who participate with Him in the destruction of Antichrist, and thus leads us to allow an interval (short or long, as the case may be) before such a Coming in “vengeance.”

Obs. 4

This teaches (see Props. 130, etc.) us not to limit the Sec. Advent by dates; it is not bound by them only as the last grand act of Coming for the overthrow of the Confederation is concerned; for, as previously intimated, Scripture surely points out that even before this last Confederation is formed (so e.g. Rev. 14, etc. Comp, preceding Props.), and the great tribulation is entered, that saints are removed in a manner which can only be attributed to the Sec. Advent, being specifically joined to it by the Spirit as a result. This conclusively instructs us that this Advent—concealed to the world and known only by experience to the favored ones—precedes for a time—not given by such dates—the visible world manifestation and destruction of Antichrist.

Obs. 4

if the exact time of this first secret Coming were given, it would invalidate the express declarations that no one shall be cognizant of it.

Obs. 4

Hence it is, that this Coming—this Advent embracing from its first stage to the last a distinctive interval of time—is represented as one that may happen at any time; one that we are to watch for constantly; one that we are to look for without placing anything intervening (to be yet fulfilled) between it and the present, seeing that the stage or manifestation (to saints) at its beginning is never included in dates, but always enshrouded in mystery; always represented as coming unknown to all men and to the angels. From this it follows, not knowing the length of this interval, and not having definite events (for those are embraced in this interval) to guide us into a recognition of the time when the Advent really begins, that such a Coming and its resultant (the Kingdom) may be near, so near that we dare not positively assert that it shall be delayed a single day, week, year, etc.

Obs. 4

Intentional unanimity to encourage watchfulness

We believe that this very diversity—this inability by a unanimity to fix the exact closing of the sixth Milliad—the introduction of those chasms, and the obscurity of certain dates, is intentional in order to place us in the commanded position of watching.

Obs. 5

Now let the reader consider, that it was upon this ending of the sixth Milliad that the Church has so often through its greatest representative men fixed her eye as the important crisis of the world's history;

Obs. 5

let him even consider that from the analogy of the past it is most reasonable to anticipate some great movements and changes in the dispensational orderings—and from such reflections he must conclude not only that we live in a period when great changes are to be expected, but in one not very distant from the introduction of the predicted Kingdom of God.

Obs. 5

all writers whether Pre- or Post-Millenarians, who undertake to give us chronological calculations (we say nothing respecting their correctness) regarding the incoming Millennial age unite in asserting that that age is nigh at hand.

Obs. 5

Should always be regarded as near

Obs. 6. It is important to notice that this indefiniteness as to the exact time is to the thoughtful not only evidence of the inspiration of the Word, but a reason why the end should always be regarded as near.

Let the student compare the chronological dates, and see how they are presented, purposely in a form so obscure or hidden, that the wisest of scholars admit a degree of uncertainty appertaining to a decided apprehension of the same; and yet so framed in with the text of prediction given by various prophets that they harmonize with it and each other, and he must conclude that men, separated from each other by ages, etc., could not unaided have given to us such a wonderful combination, so indefinite as to exact time, and yet so definite as in the general course to point each age to a future that was imminent.

Obs. 6

Suppose that a precise unmistakable date were given; then many commands (as e.g. Matt. 24:43-51 and 25:13; Mark 13:33-37, etc.) could not be observed; then those exhortations to be in constant readiness for it (as e.g. Luke 12:35, 36, 40, and 21:34, etc.) would lose their force; because it would be impossible to watch, etc., as the Spirit enjoins (for our personal good) until the time stated definitely had come.

Obs. 6

When the apostolic Fathers wrote (as e.g. Clement) Let us every hour expect the Kingdom of God When the Reformers (as e.g. Luther) long after said: "Though the signs may seem uncertain, yet no man can despise them without danger; seeing there can be not only no danger, but also great profit, if, reckoning them as true, thou shalt prepare thyself to meet thy Saviour; that is, if, bidding farewell to present things, thou shalt be wholly taken up with the desire of the Kingdom of God that is Coming when eminent men in Europe, America, etc., at this day proclaim that "the Coming of the Lord draweth nigh all these only occupy the position and maintain the attitude assigned to believers.

Obs. 6

Must accept the exact phraseology of the Bible

Obs. 8. That interpretation of the Scriptures is the only correct one, which can truly and freely accept of all the divine utterances without the least attempt to soften them, or to explain them away, or to receive them with a sort of mental reservation. The test in this case is the incorporation of and using without contradiction, the identical phraseology of the Bible.

An Eschatology which leaves out the biblical exhortations respecting the newness of the day of the Lord Jesus Christ, and our duty to watch for it, really takes the life out of the subject, and gives us but a cold dead body for faith and hope to grasp. Those who do this, strive to make amends by so exalting the

intermediate state and the condition of the saints, that if we were to credit them, the Advent itself is of comparatively little consequence so far as the increased happiness and honor of the saints is concerned.
Obs. 8

Clement (First Epis., ch. 35): "Let us therefore earnestly strive to be found in the number of those that wait for Him, in order that we may share in the promised gifts," or, (Sec. Epis. ch. 12) "Let us expect, therefore, hour by hour the Kingdom of God in love and righteousness, since we know not the day of the appearing of God."

Obs. 8

The adoption of Scripture phraseology with hearts of faith, the cordial reception and belief in the language given by inspired men, leads us to the same logical position occupied by the primitive Church.
Obs. 8

Be prepared every hour

Luther (Walch's Luth., 13 vols. Cols. 34-43 on Luke 21:25-30) "the Lord admonishes us Christians not to place the date of our lives here upon the earth, but to know that our Lord and Redeemer shall come from heaven, and thus be prepared every hour to expect His Coming; likewise, that we should be but half, and with the left hand, in this world, while with the right hand, and with the whole heart, we are in waiting for that day when our Lord shall come in His glorious majesty and power, which no man can describe." "Let us have respect to the words of Christ and expect His Coming," etc. (Comp. Barnes's Notes on Rev. 10:6.)

Obs. 9

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

Signs preceeding First Stage (secret resurrection and secret translation) of the Advent

Observation 3 discusses 38 signs.

1. Relative peace and prosperity, man engaged in normal world endeavors
2. Widespread unbelief in the warning and words of God
3. Rising up of 'scoffers'
4. Heightened interest in eschatology
5. Church unbelief and lack of interest in watching for His coming
6. Church will be under trial
7. Gospel being preached as 'a witness to all nations'
8. The low moral condition of the Church (Laodicean like)
9. Prosperity focus of the Church
10. Apostasy
11. Continued conversion of some
12. Recovering strength of the Papacy
13. Confidence in the flesh (increase in Humanism)
14. A practical unbelief in the Word inducing a spirit of worldliness
15. Earnest desire for union upon a truly scriptural basis
16. Widespread corruption
17. Increase in 'doctrines of demons' and false spiritualism (1 Tim. 4:1-4)
18. 2 Tim. 3:1-9
19. Continued unbelief of the Jewish nation
20. Restoration of a portion of the Jews to Jerusalem/Hold Land
21. Weakening of the Ottoman power
22. Roman Empire in disintegrated/divided condition
23. Political scene
24. The Press actively involved
25. Astonishing increase of knowledge (Dan. 12:4)
26. Signs of war, weather, space, famine, earthquakes, pestilence, etc

27. "Peace and safety"
28. Wealth of the Church (Rev. 3:17)
29. Universal desire to become rich
30. Interest in believers conferences
31. Interest in Jesus of Nazareth as a person
32. Prominence given to the Scriptures
33. Exceeding bitterness of unbelief
34. Turning away from the true Messiah and invoking another 'messiah (antichrist)'
35. False Messiahs
36. Moral and Religious condition of our cities
37. Stress on secular education as a means of improvement and progress
38. 10 other specific signs given by Peters

Such are the signs which 'precede' the first stage of Christ's Advent. Not one of them (just as there was none before the First Advent) shall be of a *strictly Supernatural* nature; all of them are connected with the natural, or are regularly produced in an onward course of development.

p. 132 Vol. 3 Prop. 174 Obs. 3

Signs between First (hidden) and Second (public) stage of the Second Advent

Observation 4

1. Translation of the living saints and resurrection (secret) Prop 130
2. Denial of Christ's Advent ("where is the promise of His coming")
3. Specific preaching over the whole earth. Fear God and give Him glory, and worship Him (Rev. 14) - for the unsaved and the saved that are left
4. Increase of corruption. Moral signs more sharply defined and intensified
5. Rise of the last great Antichrist and confederations of nations under him
6. Fall of Babylon
7. Fearful persecution of all true believers and their heroic martyrdom
8. A return to idol worship; forsaking God for nature
9. Performance of miracles; exercise of miraculous powers
10. Restoration of a portion of Jews to Palestine, whom Antichrist will attack and overwhelm
11. Wars of the Antichristian power, its success, its march to the Holy Land
12. Unsettled condition of nations; perplexity, distress
13. Elijah the prophet will be sent to the Jews (Mal. 4:5,6)
14. Signs of nature; cosmological and moral spheres
15. Sign of the Son of Man
16. Other signs
 - Formation of a confederacy
 - Great contest by antichrist against Christ and His army
 - Plagues and woes
 - Developments and contests
 - Three unclean spirits

Main, Leading Signs that precede the Coming Kingdom

Observation 5

- those that pertain to the first stage
- those that pertain to its preliminary ordering at Mt. Sinai
- those that relate to the open manifestation of the King at Jerusalem and
- the re-establishment of the David throne and Kingdom,
- embracing also the conversion and restoration of the Jewish nation.

The event itself secretly occurring, and making itself known and felt by the removal here and there of a small minority of watching ones! That, that will so startle, move, and deeply affect them that they will proclaim, with mighty energy, the long neglected signs connected with a Second Advent.

A surprising feature connected with these signs, and precisely that which ought to exist provided the injunction of constant watching is to be observed, is, that they all previous to the first stage, are of a nature observable from the early Church down to the present day.

Let them indeed be mistaken in their apprehension of its nearness, yet the observance of such faith, the practical results attained by it, the honoring of Christ evinced by it, the hope and prayer elicited by it, etc., will not—as little as the cup of water—fail in its reward at the Revelation of Jesus.

These signs, so saddening because of the evil unfolding, should not unduly depress the believer. They should rather confirm his faith, urge to increased watching and prayer, influence to a firm and vigilant occupying until He comes, and fill him with renewed hope and love at the speedy Coming of the Beloved One. Yea, as the Master declared (Luke 21:28) we should “look up and lift up our heads, for our redemption draweth nigh.” For these purposes they are given, and hence a practical application of them to heart and life is designed, and not a mere theoretical acquiescence without a corresponding influence.

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.

Props Mentioned

70 71 72 73 74 75

A chief obstacle to Millennialism

The Whitbyan theory of the conversion of the world previous to the Second Advent is, probably, in the minds of many the chief obstacle to the reception of our doctrine.
p. 171 Vol. 3 Prop. 175

Foreign concept to early church

Neander tells us (*His. Ch.*, vol. 1, p. 129), “*such an anticipation was foreign to the thoughts of the older teachers of the Church. They could conceive of the Pagan state in no other relation than one of constant hostility to Christianity, and expected the triumph of the Church only as the result of a supernatural interposition, at the Second Coming of Christ.*”
p. 171 Vol. 3 Prop. 175 Obs. 1

Let the reader carefully notice a feature (that is overlooked even hymen of ability) which shows *how deeply rooted* some portions of the early Church doctrine remained. However much the Origenistic and Augustinian views (which allied the Millennial predictions with this dispensation, commencing with the Advent of Christ or the day of Pentecost, etc.) prevailed and the prophetic delineations of the Kingdom in its glory were— especially after Constantine’s conversion—applied to the Church as her predicted triumph and dominion, yet even then the adherents of such opinions never advocated such a conversion of the world that all evil would cease, etc. For we find in their writings the most abundant evidence that they anticipated more or less evil down to the Advent, the culmination of Anti-Christian power before the Advent, etc., thus retaining in a great measure the early characteristics.
p. 173 Vol. 3 Prop. 175 Obs. 2

Reformers refused to believe in a future millenium prior to the Second Advent of Christ

The Reformers and their immediate successors still more or less under the influence of the Augustinian method of applying the prophecies, *refused to believe in a Millennium still future prior to the Advent of Jesus.* However contradictory they may have been in some of their expositions of Scripture, *one thing is certain*, from the positive statements made and opinions entertained at the close of life, that they could give no encouragement to a triumph and deliverance of the Church *previous* to the Advent of the Lord

Jesus Christ.

p. 174-175 Vol. 3 Prop. 175 Obs. 3

While the opinion of such a conversion of the world was suggested, and at once opposed (as e.g. by Luther, Calvin, etc.. in preceding Obs.) *no writer* of any prominence, or *theologian*, or *commentator*, appeared to advocate a Millennium *still in the future before the Advent of Christ*, until Daniel Whitby (an English commentator, born a.d. 1038, died 1720), appeared, unless we except the dreams of aggrandizement suggested by some of the Jesuits (see Prop. 78, Obs. 19).

p. 177 Vol. 3 Prop. 175 Obs. 4

The conversion even of all nations *could not restore* the Kingdom.

p. 181 Vol. 3 Prop. 175 Obs. 5

The church is "a preparatory stage" to the ushering in of the glorious Messianic Kingdom

It is remarkable that for the complete success of our argument *not one link*, essential to its perfection, is missing in the Scriptures.

p. 181 Vol. 3 Prop. 175 Obs. 5

Rebuttal against some key Scripture passages used by Whitbyans

Obs. 7

A few other anti-Whitbyan statements

Obs. 8

- The Latter Confession of Helvitia(1566)
- Olshausen
- Nissen (*Lectures on Luther's Smaller Catechism*)
- Dean Alford (*Crit. Com. in New Test.*)
- Dr. Marsh (*Mem.* by his daughter)
- . . . other scholars

17 arguments against the Whitbyan theory

Obs. 9

Other systems that adhere to the "conversion of the world" or similar.

Obs. 10

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

Props Mentioned

18 86 87 78 183 171 154 156

While rejecting the Whitbyan theory of a future conversion of the world *previous* to the Second Advent of Jesus as unscriptural and misleading, we at the same time firmly hold to a future blessed and glorious conversion of the Jews and Gentiles *after* the Sec. Advent, as plainly taught in the Word.

p. 210 Vol. 3 Prop. 176

He is now doing His work in the process of gathering a people for God, and this, we contend, is only the earnest of a greater still to come. (Comp. Prop. 171.)

p. 213 Vol. 3 Prop. 176 Obs. 5

In view of our doctrines respecting the conversion of the world, the Kingdom of Christ, etc., we are unjustly accused as "traitors to the Church," or, at least, of taking "little interest in her welfare."

p. 214 Vol. 3 Prop. 176 Obs. 5 note

When the Theocratic ordering is in full sway, then this will be forcibly realized. To this period belong such passages as the following: Ps. 22:27,28, "All the ends of the world shall remember and turn unto the Lord; and all the Kindreds of the nations shall worship before thee. For the Kingdom is the Lord's; and He is the Governor among the nations." Ps. 9:1-8; Ps. 21:7-13, etc.

p. 215 Vol. 3 Prop. 176 Obs. 6 note

Psalm 9:1-8

I will give thanks to Yahweh with all my heart;

I will recount all Your wondrous deeds.

ALEPH

2 I will be glad and exult in You;

I will sing praise to Your name, O Most High.

BETH

3 When my enemies turn back,

They stumble and perish before You.

4 For You have maintained my justice and my cause;

You have sat on the throne judging righteously.

GIMEL

5 You have rebuked the nations, You have made the wicked perish;

You have blotted out their name forever and ever.

HE

6 The enemy has come to an end in perpetual ruins,

And You have uprooted the cities;

The very memory of them has perished.

VAV

7 But Yahweh abides forever;

He has established His throne for judgment,

VAV

8 And He will judge the world in righteousness;

He will render justice for the peoples with equity.

Psalm 21:7-13

For the king trusts in Yahweh,

And through the lovingkindness of the Most High he will not be shaken.

8 Your hand will find out all your enemies;

Your right hand will find out those who hate you.

9 You will make them as a fiery oven in the time of your anger;

Yahweh will swallow them up in His wrath,

And fire will devour them.

10 Their offspring You will destroy from the earth,

And their seed from among the sons of men.

11 Though they intended evil against You

And devised a scheme,

They will not succeed.

12 For You will make them turn their back;

You will aim with Your bowstrings at their faces.

13 Be exalted, O Yahweh, in Your strength;

We will sing and praise Your might.

Our doctrine makes the saints, counted worthy to inherit the Kingdom with David's Son, *happy participants* in this process of converting the nations of the earth. This opens before us a bright and beautiful aspect of *saintly agency* in the future, when "the elect" are manifested as the revealed kings and priests

of the earth.

p. 215 Vol. 3 Prop. 176 Obs. 7

The reader will find this feature extended in detail, with Scripture proof, under Props. 154 and 156. It is delightful to contemplate, that we who are the redeemed "first-fruits," shall be able practically to manifest our supreme love to God by bringing others to experience its blessings in acknowledgment of the supremacy and majesty of the King.

p. 215 Vol. 3 Prop. 176 Obs. 7 note

One of the indirect, but most powerful, evidences of the divine inspiration of the Scripture is found in the fact that nowhere do we find those eulogistic descriptions of "the triumph of the Gospel in subduing the world" which now so largely adorn the eloquence of Whitbyan missionary discourses. Nothing of the kind is exhibited even when reference is made to the rapid extension of the preached Word over the then known world, for the Spirit evidently foresaw, what history testifies to, the ultimate overthrow and fallen condition of the churches, then so widely extended. If the hopes and efforts of believers are to be quickened by such appeals -- as men now say -- *why were they not given* at a time when Christians endured the severest trials from a persecuting Roman Empire?

p. 215 Vol. 3 Prop. 176 Obs. 8 note

This doctrine of ours prominently holds forth, as a cardinal point, the design of the present dispensation, and insists upon it that wherever the design is specifically mentioned, it is "to gather out a people for His name," "to save them that believe," or to bring appropriated salvation to "the few" in contrast to "the many" who reject it—a process which has been going on uninterruptedly for eighteen centuries.

p. 216 Vol. 3 Prop. 176 Obs. 9

In direct contrast with this biblical teaching, eminent and eloquent men teach that its design is the reverse, viz., to gather all people, to save the many, to convert all nations.

p. 216 Vol. 3 Prop. 176 Obs. 9 note

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

This is distinctly announced in the declarations pertaining *to the period immediately 'preceding the Advent*. The Church, 'Instead of developing into that condition of knowledge and faith which so many writers confidently predict, is represented as occupying a position *the very opposite*. Jesus significantly (Luke 18:8) asks: "*When the Son of man cometh shall He find faith (the faith) on the earth?*" i.e. will the Church be in such a condition of trial, of testing, that it will fail to exercise faith in the very provision made for deliverance? Faith in a variety of things may indeed be found, but will it believe in and pray for that "*blessed hope*" *which alone can bring in glorious salvation?*

p. 217 Vol. 3 Prop. 177

A *believer* in the Kingdom, as covenanted, predicted, preached, postponed, connected with the Sec. Advent, etc., in the very nature of the case occupies the position of the Primitive Church, and *looks, longs, and prays for the Coming One*.

p. 217 Vol. 3 Prop. 177 Obs. 1

The faithlessness of the Church—manifested by a disregard to the speedy Advent, by a lack of interest in, and a positive dislike to, the subject, by an unwarranted substitution of other things (as e.g. death, providence, etc.) in place of the appearing of Jesus Christ, by the interposition of a long definite period between us and the Advent, by decrying the position of watching, study of these things, etc., in others clearly springs from *a total misconception of the nature of the Kingdom* that David's Son shall establish here on the earth. Engrafting a mystical or spiritualistic interpretation, in place of the grammatical, upon the Scriptures; rejecting the belief of pious Jews and of the early Church as erroneous and unworthy of the enlightenment of this age—a Kingdom is set up which being in existence, of course, does not require the faith once *the distinguishing feature and characteristic* of the saints.

p. 217-218 Vol. 3 Prop. 177 Obs. 1

Cause for unbelief - Man's nature to rely on authorities outside the Bible

Obs. 5

Eminent piety, goodness substituted for knowledge

Obs. 6

we also urge others to accept of this doctrine, because by so doing they increase their own appreciation of God's truth, confirm their hope in covenant promises, open the Scriptures to a better understanding, give due prominence to the Sec. Advent, encourage themselves to cultivate the Christian graces to secure an inheritance in the Kingdom, accept it as a motive to

p. 227-228 Vol. 3 Prop. 177 Obs. 6

Men tell us that it is not "*the Gospel*," and that it ought not to be preached *from the pulpit*. Such forget that the Gospel is "*the Gospel of the Kingdom*;" that the early preachers as Philip "*preached the things concerning the Kingdom*;" and that all the Apostles *proclaimed the same*, so that the greatest of them (Paul) said: "*I have gone preaching the Kingdom of God*." To leave out the Kingdom and substitute the means for obtaining the Kingdom for the Kingdom itself, is *only a small part of "the Gospel"*.

p. 228 Vol. 3 Prop. 177 Obs. 6

Ministers tell us, as if it were an ample excuse for neglect, that they are to preach "*Christ and Him crucified*," and "*win souls to Christ*." The Apostles did this, and *at the same time* preached "the Kingdom."

p. 228 Vol. 3 Prop. 177 Obs. 6

To preach "Christ" as the prophets and Apostles announced Him *demands a knowledge of this Kingdom* (Prop. 205),

p. 228 Vol. 3 Prop. 177 Obs. 6

What must we say then to that large class of professed believers, who establish unbelief in themselves and others by denouncing our doctrine of the Kingdom (under the garb of superior piety, spirituality, etc.), as "*sensual*," "*carnal*," "*fleshly*," etc. Do they not see that by so doing they not only *caricature* the faith of the early Church at the expense of Christianity, but direct *a deadly blow* at the preaching of the Kingdom as given in the opening of the New Testament by which the knowledge, integrity, etc., of the first preachers, specially and divinely sent forth, are sacrificed?

p. 229 Vol. 3 Prop. 177 Obs. 7

Any theory, no matter by whom advocated, that introduces so fatal an antagonism between primitive and present faith, is to be discarded as irreconcilable with the truth. But instead of this, the masses follow such reasoning and the substitutions intended, led by the authority, reputation, etc. of others, and swayed by the reproach cast upon our faith.

p. 231 Vol. 3 Prop. 177 Obs. 7

Personal abuse

Obs. 8

Claim that the Kingdom (chiliasm) is an obstacle to missionary labor

Obs. 9 (p. 235)

Whitbyanism leads to lack of faith in Chiliasm (Kingdom)

Obs. 10

Lack of faith is inexcusable because it is against the plain grammatical sense of the Word

Obs. 11

Recent works show unbelief

Obs. 12

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.

Millenarians relatively small minority

Obs. 1. While in the aggregate Pre-Millenarians form a respectable body, and are found (as e.g. evidenced in the Proph. Conferences in England and America) in various denominations, yet in comparison with the immense body which rejects our doctrine they form a small minority, thus according with the Spirit's prediction.

Waiting posture ignored by ecclesiastical bodies

Obs. 3. Ecclesiastical bodies in their general meetings totally ignore the commanded posture of watching.

The focus on money and endowments

Obs. 4. One feature alone evidences the spirit and aim of the Church, and that is the endowment system so largely adopted by individual congregations, synodical bodies, religious organizations, etc. Investments in real estate, mortgages, bonds, and stocks are made in a manner so declarative of perpetuity, of the Lord delaying His Coming, of faith in the conversion of the world, etc., that it manifests a wide departure from the scriptural injunction and the primitive belief.

An interdicted subject

Obs. 5. In many of our congregations this doctrine is an interdicted subject (as the writer knows from personal observation and experience), and what a writer (Proph. Times, vol. G, p. 176) confessed, many can truthfully declare: "Although trained and educated in the—Church, I know no more about the Second Coming of Christ and His reign on the earth, than a heathen in the jungles of India knows of the story of the Cross." Indeed such regard the doctrine as fanaticism and heresy, and do not desire their pulpits to announce the warnings of Jesus, or to exhibit the primitive faith and its scriptural foundations.

The religious press against us

Obs. 6. The religious press, which has such a powerful denominational influence, is almost en masse against us.

Spirit of unbelief and opposition

Obs. 7. The mass of the Church, both in ministry and laity, is so leavened with the spirit of unbelief and opposition, that threats of excommunication, deposal, etc., are boldly announced, notwithstanding the antiquity, antecedents, reception, scriptural foundation of the doctrine.

Our doctrine dismissed by some who are pious and useful laborers

Obs. 8. The faith of multitudes is influenced by that expressed by pious and useful laborers of the Church, and when our doctrine—which evidently has never been studied, either in its historical or scriptural aspects—is curtly dismissed by them as unworthy of credence or attention, the reputation, the godly life of such sways many to treat it with indifference and even with contempt.

Church literature does not teach

Indeed, it is a fact that many are so familiarized to such a “Church Literature,” that they are utterly unacquainted with our doctrines, and the scriptural reasons assigned in their behalf.

Obs. 9

Delay of His return sinks some into apathy and unbelief

these expectations and data passed by without His return, and many, because of the non-fulfilment, remain sunken in a state of apathy and unbelief—just as if the event depended on man’s estimate or measuring of time, and not on God’s own appointment.

Obs. 10

God is testing the church

Obs. 12. It may probably be asked, Why is it that God allows so many prophets to arise and predict “peace and safety,” and make the Church, as a body, complacently look forward to continued prosperity, increased wealth and power, and wide extended dominion? The reason was long ago assigned by Moses (Deut. 13:3) in the words: “for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.” It is done to test the love of His people, to discriminate between those who reverently receive all that He has spoken and honor His Son, and those who will follow the views and doctrines of men, giving the honor which exclusively belongs to the Son’s work to men. When persons wilfully ignore oath-bound covenants, ridicule “the Blessed Hope,” even the Coming of Jesus, and mock at the inheritance of Jesus and His saints, then it is but just that they should put their trust in smooth but false predictions instead of the Word of God.

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.

It is a sad fact that many persons not being able to discriminate between truth and error, reject both because they happen to be thus connected in the faith of some denomination or sect.

Christadelphians

It is impossible in the history of the Church (with which Jesus promised to be continuously from His First Advent) to find any writer or any document which brings forth the Christadelphian faith as exhibited by Dr. Thomas and his followers.

Obs. 1

the impression is made, designedly or undesignedly, that Dr. Thomas by his superior enlightenment presented the doctrine after it had been totally ignored by all others.

Obs. 1

Seventh-Day Adventists

they do not in any sense hold to a Millennium here on the earth during the thousand years.

Obs. 2

Ignoring the everlasting Davidic Covenant in its plain grammatical sense, and the prophecies in vindication of the same, they spiritualize the same, and hence have no correct conceptions of the Theocratic Kingdom. Their theory makes it a purely spiritual Kingdom—like that of Post-Millenarians. They have but little in common with Pre-Millenarians. The prophetism of Mrs. White is highly objectionable, because the falsity of her alleged ability to prophecy is made palpably evident by her interpretation and application of Scripture, thus showing that her predictions are only the result of

her own imaginings, probably of a diseased mind strongly affected by religious ideas.
Obs. 2

They assert the following: that the Seventh Day alone was instituted as a Sabbath; that this was incorporated in the ten commandments; that these commandments were never abrogated, and hence are binding upon us; that Jesus only kept the Seventh Day, and we are exhorted to follow His example; that unless we keep the ten commandments as given we have no right to enter the New Jerusalem; that the New Test, contains no passage affirming a change to be made from the seventh day to the first; and that the change from the seventh day to the first is due to the Papacy.
Obs. 2

Millerism

Obs. 3. “Millerism” is most frequently associated with Pre-Millenarian-ism, when the simple truth is this: it has more points of association in belief with Post-Millenarianism than with Chiliasm.

The only points of contact between Millerism and Pre-Millenarianism are the nearness of the Sec. Advent, and the duty of constant watchfulness.

Second Adventism

Obs. 4. “Second Adventism” is the outgrowth of “Millerism,” and is far more systematic in its statements, and contains more scriptural truth relating to Eschatology. But strictly they cannot be called Pre-Millenarian.

Storrites/Destructionists

a mingling of Materialism and Second Adventism, the complete and final destruction of the wicked being the leading characteristic of their faith.
Obs. 5

The No-Age People

They are characterized by two peculiarities, viz., materialistic views, and a denial that the Sec. Advent is to be succeeded by an age to come.
Obs. 5

Anabaptists

Obs. 6. Chiliasm is frequently allied with the following: “The Anabaptists” at the time of the Reformation. But a reference to their doctrines shows conclusively that they are far more in sympathy and unity with the Post-Millenarian view than with ours, because they believed, as the Whitbyans do, that they themselves, without the Second Advent and prior to the res. of the saints, could introduce the promised Mill, glory.

they sought, by arms and force, to secure the supreme power and install themselves in the government of the earth, making the Church under themselves the covenanted and predicted Messianic Kingdom.
Obs. 6

The Fifth-Monarchy Men

that arose later in England”, entertained precisely similar views, believing that they themselves were called—without a prior Advent or res.—to set up the Fifth Universal Monarchy predicted by Dan. (comp. Hists. of England, Hume’s, Pictorial, Burnet, etc., etc., and arts. on, in Cyclops.). What Millenarians attribute to Christ’s Coming and His reign (and that of the saints), they, like Post-Millenarians—thought they could perform, or the Church through them. The only difference between Whitbyanism and these two classes mentioned—we admit a great one—is this, that the former seeks to gain its dream of conquest through moral and spiritual means, while the latter invoked violent measures to aid them. The dream, however, is common to both, making a Millennium without Christ a possibility.

Catholic Apostolic Church (the offshoot of Irvingism)

is Chiliastic, but in connection has an extreme hierarchical and liturgical formalism, having revived (as the Mormons) the Apostolate, and claims the extraordinary gifts of the Spirit perpetuated in their Church, thus having prophets, etc., in their midst.

Obs. 7

Plymouth Brethren/Believers/Darbyites

being noted for their absolute Independentism. While strongly Chiliastic, they prominently set forth that all clericism and ecclesiastical forms are evil—Romish and Protestant Churches alike are Babel—that there is only one office, the spiritual priesthood of all believers, and every one has a right, as the spirit moves him, to preach, administer the sacraments, discipline, etc. They also claim the special gifts of the Spirit, and have a mystical tendency.

Obs. 7

Pre-Millenarianism, Post-Millenarianism, Anti-Millenarianism, Spiritualism

numerous in the interpretation and application of Scripture. These are pointed out in detail as we proceed, arising from the principle of interpretation adopted, and relate to the manner of understanding the Abrahamic Covenant, the Davidic, the renewal of the covenant, the inheritance of the Christ, the Pre-Mill. Advent, the non-conversion of the world before the Advent, the first and second resurrections, the Judgeship of Jesus, the Judgment Day, the world to come, the Rest, the reign of Jesus and His saints, the restoration of the Jewish nation and their supremacy, the Antichrist and results, the Theocratic Kingdom, the Supernatural introduction of the Mill, age, the perpetuity of the earth and race, the design of this dispensation, the nearness of the Advent, the commanded posture and duty of believers, the prominence of “the blessed hope,” and various related subjects. Of course the correctness of belief must be decided by an appeal to Scripture, and the student must determine for himself which party obtains the strongest support from Holy Writ.

Obs. 8

Pre-millenarians

United

In the grand outlines of Millenarianism, all Pre-Millenarians are united.

Thus e.g. they all hold to a future Millennial age; this age to be preceded by the personal Advent of Jesus; this Millennial period to be bounded by a literal first and second resurrection, the former at the beginning and the latter at its ending. They all believe in a still future covenanted Messianic Kingdom introduced by the Sec. Advent, the resurrection and translation of the saints, and the restoration and repentance of the Jewish nation. They all teach the same design respecting this dispensation, the non-conversion of the world before the Sec. Advent, the same Judgeship of Jesus, the same Judgment Day, and related subjects.

Differences

They differ as to the exact nature of the Kingdom, the manner and duration of the reign, the stages of the Sec. Advent, and in the interpretation and application of passages and predictions of Scripture; and this difference arises solely from the removal of the everlasting, oath-bound covenant of David out of their system (a fundamental neglect, inevitably leading to misapprehension) and from a spiritualizing interpretation incorporated, more or less, notwithstanding the plain grammatically expressed sense.

Bitter history

Obs. 10. We may add: when regarding the history of this doctrine, how it has been treated; how it has been perverted; how it has been held in bigotry; how believers in it are held apart by incorporated erroneous doctrines; how bitterness, malice, and prosecution have arisen concerning it; how on the one hand it is hated and abused, and on the other loved and cherished, we are sad at heart, and feel to say, “How long, O Lord.”

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

The Gospel condemns

“this is the condemnation, that light is come into the world and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved,” John 3:19, 20. Here a masterly hand in a few sentences lays bare the leading cause of opposition to the Bible. The condemnatory nature of both law and Gospel, the requirements of the Bible from the individual, the humbling doctrines associated with Redemption—alas, these form the great stumbling-blocks to the Christian religion.

Obs. 1

High moral requirements

Therefore it is, that this doctrine of the Kingdom will find no favor, not because of the Theocratic order assigned, or the blessings included in it, or the glory of the reign predicted, etc., but because of the moral fitness, moral requirements, the believing Christian life that is so imperatively, so authoritatively demanded by God before it can be inherited by us. The life of faith required before entrance into it, is not a life of blind faith, but of seeing faith, of appropriating faith, of faith resulting in corresponding action; and such a faith being unpalatable to man, forms the secret spring of opposition.

Obs. 3

Christianity rests on both reason and faith

The Word of God introduces both reason and faith as essential to a true Christian life, to a correct reception of the truth.

Obs. 4

Theoretically, i.e. in its doctrinal aspect, it depends on reason, and hence we are urged to use reason; practically, i.e. personal experience of the power of truth, it depends on faith, and faith is enforced.

Obs. 4

The application of the laws of language, the comparing of Scripture with Scripture, the criticism of the text, the study of analogy, etc., are all evidences of the intellectual inseparably connected with faith, fostering and cherishing faith, and assigning reasons for the faith within us.

Obs. 4

the truth thus refused—owing to his capacity to understand it—shall judge him in the last day. While reason is not the rule of faith (as shown by numerous writers, e.g. Prof. Loy, *Evang. Quart. Review*, Jan., 1871), it is also true that faith is not the rule of reason; for they are sisters, going hand in hand and mutually supporting each other, making the Word of God alone the rule, the guide, as received by them.

Obs. 4

As Pascal said: “the last step of reason is to know that there is an infinitude of things which surpass it.”

Obs. 4

when we say that this Kingdom of God is a subject of faith, that it can only in its entirety be received by faith, we do not at the same time discard reason. The meaning simply is that it is a matter exclusively of Divine Revelation, Procedure, and Consummation. Man could not plan, reveal, prepare for, and finally establish it.

Obs. 4

There is nothing so sad under the sun as intelligence fettered by unbelief, as reason bound by pride, as the intellectual nature held irresponsible to the moral, as man attempting to stand alone without the counsel and aid of his Maker.

Obs. 4

The charge of credulity against believers

the charge of “credulity” brought against believers.

Obs. 5

our position advances the most positive proof in its support by appealing to facts in the past and present; facts existing in the nature of man and of truth; facts appertaining to a developing Divine Purpose which in its totality, design, progress, etc., evince the intelligent guidance and control of a Creator; facts which when united the one to the other form a connected chain of Divine Procedure in the attainment of a definite specified Plan; facts too, which any one can verify by personal application of the truth; and facts which appertain both to reason and experience— thus manifesting the reasonableness of the same.

Obs. 5

Dr. Dawson (before Evang. Alliance of 1873) expressed this fully: “When you talk of Darwinism you talk of theories that make vaster demands on our faith than on our science.”

Obs. 5

The condition of the world as delineated in the Word just previous to the Second Advent presents to us the nations under the influence of an unbelieving Naturalism and self-glorified Humanity, arrayed in open hostility to the Lord Jesus Christ.

Obs. 5

Weak faith

Obs. 6. No faith, aside from other reasons, will be exercised in this Kingdom because of the manner of its introduction through Supernatural intervention, and of the Personage Jesus Christ, through whom it is to be accomplished..

To the student of the Word who carefully notices how this Kingdom is to be re-established at the close of the times of the Gentiles, it is significant and startling to find that, in strict correspondence with prediction, the greatest efforts are now made by the Gentiles to decry the Supernatural, to cast out the miraculous, and to bring Jesus to the level of erring, weak, fate-bound humanity. Denying the power and authority of the appointed King, as a matter of course the Kingdom is also rejected, virtually saying, “We will not have this man to reign over us.”

Obs. 6

Christianity, in the controversies raging, has suffered by incorporating principles indefensible (unknown to the early Church), and by endeavoring to defend much that is utterly untenable; unbelief, only too glad to seize upon such indications of weakness, has taken advantage of the incautious and unscriptural attitude assumed, and has pressed the prevailing Theology with a line of argument that, taking the naked Scripture, is wholly unanswerable and but feebly met by those who reject the early Church doctrine of the Kingdom.

Obs. 6

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

The attitude of the Church at the Sec. Advent

illustrative of the attitude of the Church at the Sec. Advent.

Obs. 1

The context, therefore, as well as the parable, enforces the importance and duty of watchfulness and faithfulness.

Obs. 1

Not destruction of Jerusalem in 70AD

Obs. 2. The application of it, therefore, to the Romans at the destruction of Jerusalem, to death, to divine providence, etc., is foreign to the intent of the parable.

Parabolic form

Obs. 3. In the interpretation of the parable, its parabolic form must constantly be observed; and hence not every particular expression, introduced to fill out the figure or image introduced, is to be pressed to denote a corresponding relationship in the Church or future.

Prophetic

Obs. 4. This parable is prophetic, being designed to express and enforce the future unexpected (because not exactly known) Coming of the great Bridegroom, the certainty of that Coming although delayed, the condition of certain parties at His Advent, and the result to themselves arising from the state in which they are found.

Familiar custom

The custom from whence the parable is taken, was one familiar to the East. Jesus selects a particular time in the marriage ceremonial, to illustrate the uncertainty of His Coming, and the consequences of heeding or not heeding the, cautions He already had given respecting it. It is the time after the wedding at the house of the bride's parents (Horne's Introd., vol. 2, p. 161, Barnes's Com. loci, Lisco's On the Parables, p. 183, Encyclop. Relig. Knowl., art. "Mar. Ceremony," Smith's Die. Bible, Meyer's Com. etc.), and after the wedding festival there (which lasted several days—we are told seven for a maid and three for a widow), when the bridegroom, with the nuptial guests, conducts the bride to his own house or to that of his father, that is chosen. The procession generally started in the evening or night with great pomp, having torches, songs, and music. This company with the bridegroom, was met by another, friends of the bridegroom and bride, which, at or near the bridegroom's house, waited, ready at the first notice of approach to go forth, meet the procession, unite with it, enter the house, and participate in the entertainment or marriage supper. This last company not knowing precisely the hour or time when the procession would come, made preparation and watched for its arrival, so that it could enter in with the bridal party—its union with the other and privilege of admittance, being indicated by the bearing of lamps, or burning torches, thus showing that they were friends, and as such could properly be admitted as guests at the marriage feast. After the procession entered the house with those who actually participated in the escort and manifested their friendship and respect for the bridegroom and bride, the door was shut and admittance refused.

Obs. 5

Agreement with all other predictions is required

Obs. 6. The parable being prophetic, and thus delineating what shall truly take place when the Lord Jesus shall return from the wedding, it must accord fully, be in perfect agreement, with all the other predictions relating to the subject.

it must correspond not merely to the general statements on the subject, but to the exact order of fulfilment pertaining to that future period.

Obs. 6

Thus it has been shown (Prop. 130) that the Second Advent, like the First, is expressive of a period of years; that its beginning is characterized by a thief-like, concealed Coming and its end by an open Advent. The question, therefore, is with which stage of the Advent does the parable best correspond? To this there can be but one answer: it pertains to the last stage, the open parousia.

Obs. 6

Storyline of this parable

Takes place after the wedding

Starts at the house of the bride's parents

After the wedding festival (7 days) at the bride's parents house

Groom and nuptial guests escort the bride and groom to the bridegroom's house (or his parents)

Escort starts at night with pomp, torches, songs, music

Escort meets another group (friends of the bride and groom) who have been waiting for the groom and bride, to enter the feast at the groom's house

Some who are waiting have run out of oil and must go buy some oil

After bride and groom arrive with their guests, the guests went in, the door was shut and no one else was admitted (the one's who had to go buy some oil did not make it in) *Note how Peters view is that the 144,000 are withdrawn and taken to Mt. Sinai as the first and hidden stage of the Second Advent of Christ. The parable of the ten virgins does not refer to this activity according to Peters.*

Not the bride but guests

these virgins join the procession on the return of the “bridegroom with the bride to their future abode (Obs. 5 and note). This accords with the previous withdrawal of the 144,000 (Prop. 130), with the Theocratic marriage at Mt. Sinai (Prop. 166), and with the procession of the bridegroom and bride to their future glorious abode on Mt. Zion. This agrees with the simple fact that these virgins, prepared to unite and enter into the marriage supper, are, not the bride, but guests who honor the bridegroom and the bride—virgins who follow the queen.

Obs. 8

What will happen to certain parties

the parable is expressly designed to illustrate what will occur, in relation to certain parties, at its realization.

Obs. 9

Foolish, excluded from festivities, but saved

The foolish, therefore, are only excluded from these marriage festivities, but will ultimately be saved.

Obs. 11

Exclusion

Obs. 12. The “door being shut” and the declaration “I know you not,” are, therefore, simply expressive of exclusion to a position which the others, because of their preparation and readiness, obtain.

No conversion of the world prior to the Sec. Advent

Obs. 15. The parable enforces our position that there will be no conversion of the world prior to the Sec. Advent.

Watch and be prepared

Obs. 16. No matter whether this parable be interpreted as applying to the Church at the first stage of the Sec. Advent, or to the same at the last stage, or to the Jews at the open, manifested parousia as distinguished from the previous thief-like Coming, it corroborates and enforces our doctrine respecting the attitude of watchfulness and preparation for the Sec. Advent, the certainty and personality of that Coming, and the blessed results flowing to the righteous from that Advent.

Proposition 182. This Kingdom embraces the “One Hope”

Our argument presents the “One Hope” (Eph. 4:4), that actuated the ancient worthies, the pious Jews at the First Advent, the disciples, apostles, and early believers, and many an humble believer down to the present day. This hope is continuously expressed not only in this, but in the preceding dispensation. Abraham “believed in hope” (Rom. 4:18) and so do his seed; a hope expressed in the covenants, reiterated by the prophets, renewed by the resurrection of Jesus Christ, and preached by the apostles; a hope centred in God (Jer. 14:8 and 17:7, 13, etc.), manifested in Jesus (1 Tim. 1:1; Col. 1:27; 1 Thess. 1:2, 3, etc.), and wrought by the Spirit (Rom. 15:13).

Vagueness about the “One Hope”

Obs. 1. Much vagueness exists among believers at the present day in reference to this Hope, owing to the simple fact that the announcement of this Hope (as e.g. by the angel, Luke 1:32, 33) is spiritualized or explained away, and something else substituted in its place.

A portion of the Hope (also called Hope because firmly attached to it, as e.g. the resurrection, eternal life, etc.) must not be mistaken for the whole Hope.

Obs. 1

this is pre-eminently a Jewish Hope, i.e. a Hope connected with the Jewish nation, through covenants given to the Jews and through a King appertaining to them.

Obs. 1

Our Hope is “the Hope of Israel” (Acts 28:20), the Hope of the promise made of God unto our fathers, unto which promise our twelve tribes, instantly serving God day and night, hope to come” (Acts 26:6, 7).

Held by Primitive Church but then changed to another hope

Obs. 2. If we are to credit a multitude of writers, this “One Hope” so long entertained by God’s ancient people, and which formed so remarkable a feature of the Primitive Church, and for which believers suffered even death, was changed to another Hope.

Some make it a secondary matter

Obs. 4. Some turn from “the Blessed Hope,” the appearing of Jesus, and make it a secondary matter, putting death in its place. But the Bible reverses all this, making the Sec. Coming with its glory the primary thing and death a subsidiary affair.

Second Advent topic occupies 1/25 of the NT

In reference to the Sec. Advent, Brookes (Bible Readings) says: “It is mentioned 318 times in the 260 chapters that make up the New Test., or if the whole book is divided into verses, it occupies one of twenty-five verses from the first of Matthew to the last of Revelation.”

Obs. 6

Characteristic of a true Christian

It is one of the characteristics of a true Christian that he sincerely desires the return of his Saviour, and would welcome His appearing in the clouds of heaven.”

Obs. 7

“The true Christian does not dread the Coming of that day. He looks forward to it as the period of His redemption, and would welcome, at any time, the return of his Lord and Saviour. While he is willing to wait as long as it shall please God for the Advent of His Redeemer, yet to Him the brightest prospect in the future is that hour when He shall come to take him to Himself.”

Obs. 7

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

Affects interpretation of the Bible

Obs. 2. Its decisive and far-reaching influence is seen in the fact that it materially affects the interpretations of the Bible

Eschatology

Obs. 3. Our doctrine deals largely in Eschatology,

Completes christian character

Obs. 4. Indeed, some things connected with our doctrine are regarded so essential to the completeness of Christian character, that the true believer is represented as in possession of them.

...

A symmetrical character demands the heart and attitude of a waiting, watching servant. Dr. Klink (Lange's Com. loci) observes: "This constant expectation of our Lord's Second Coming (Rom. 8:19, etc.), when He shall be revealed in His glory unto all (Col. 3:4), is one of the characteristic features of primitive Christianity." (Comp. Phil. 3:20; 1 Thess. 1:10; Tit. 2:13; 2 Tim. 4:8.) No matter how we may interpret the connection, it is a fact, plainly evidenced by the passage, that the believers specially trained under the apostleship had this characteristic, and are commended for its possession.

Essential to doctrine, duty, character

Obs. 5. It is only requisite to point out how the New Test, uses the doctrine of the Second Advent, in order to show how essential it is to Christian doctrine, duty, and character.

Reasons

It is given

1. to interest us in a blessed coming, Matt. 23:39; Luke 13:35 and 21:27; 2 Thess. 1:10; Heb. 9:28; 1 Pet. 1:7, 13; Rev. 22:7, 20;
2. to encourage faithfulness by a reward, Matt. 16:27 and 24:47; 2 Thess. 1:7-11; 2 Tim. 4:8; Rev. 22:12;
3. 3, to bring out the hope of reward in a "regeneration," Matt. 19:28, 29; Acts 3:19-21;
4. 4, to avoid deception, Matt. 24:23-27; Luke 17:23, 24; 2 Tim. 4:1-5;
5. 5; to hold forth the culmination of the age, Matt. 24:30, etc.;
6. 6, to show the condition of the world, Matt. 24:37-39; Luke 17:26-30; 1 Thess. 5:1-4;
7. 7, to teach a translation, Matt. 24:39-41; Luke 17:34-36; 1 Thess. 4:17;
8. 8, to urge to watchfulness, Matt. 24:42 and 25:13; Mark 13:33, 37; Luke 12:35-37 and 21:34-36; 1 Thess. 5:4-6; Rev. 16:15;
9. 9, to influence to constant readiness. Matt. 24:44 and 25:1-13 and 22:11; Luke 12:35-40;
10. 10, to incite ministerial fidelity, Matt. 24:45-47; Luke 12:42-44; 1 Thess. 2:19, 20; 2 Tim. 4:1-5; 1 Pet. 5:1-4;
11. 11, to rebuke ministerial unfaithfulness, Matt. 24:48-51; Luke 12:45-48;
12. 12, to teach the condition of the Church, Matt. 25:1-12; Luke 18:8; 2 Thess. 2:1-12;
13. 13, to hold forth coming judgment, Matt. 25:19, 27, 31-46; 2 Thess. 1:8, 9; Jude 14-16; Rev. 1:7 and 19:11-16;
14. 14, to show us His majesty and glory, Matt. 26:64 and 25:31 and 24:30; Mark 13:26 and 14:61;
15. 15, to a confession of Christ, Mark 8:38; Luke 9:26;
16. 16, to incite prayer. Mark 13:33; Luke 21:36; 1 Pet. 4:7; Rev. 22:20;
17. 17, to waiting, 2 Thess. 3:5; 1 Cor. 1:7; 1 Thess. 1:10; Luke 12:36;
18. 18, to expectation and looking, Tit. 2:13; Phil. 3:20; Heb. 9:28; 2 Pet. 3:12, 14; Rev. 1:7;
19. 19, to love and desire, 2 Tim. 4:8; Rom. 8:23; 2 Cor. 5:2; Rev. 22:20; Tit. 2:13;
20. 20, to promised honor, Luke 12:37, 39; Matt. 24:46, 47; 1 Pet. 1:7; 2 Thess. 1:10; 1 Pet. 5:4;

21. 21, to occupation during postponement of Kingdom, Luke 19:11-27; Matt. 25:14-30;
 22. 22, to encourage joy and peace in approaching redemption, Luke 21:28; John 16:16-33; 1 Thess. 1:10;
 23. 23, to impart comfort, John 14:1-3, 28; 2 Thess. 1:7; 2 Tim. 2:12;
 24. 24, to bestow assurance, Acts 1:11 and 3:19-21; Rom. 11:26; Luke 21:34, 36;
 25. 25, to test character, 1 Thess 1:9, 10 and 5:4-9; 1 Cor. 1:7, 8;
 26. 26, to avoid misjudging, 1 Cor. 4:5;
 27. 27, to remembrance and celebration of His Coming, 1 Cor. 11:26;
 28. 28, to inspire hope in the resurrection, 1 Cor. 15:23; Phil. 3:20, 21; 1 Thess. 4:13-18;
 29. 29, to inculcate moderation, Phil. 4:5;
 30. 30, to excite heavenly mindedness, Col. 3:1-4;
 31. 31, to arouse brotherly love, 1 Thess. 3:12, 13;
 32. 32, to future rejoicing in successful labor, 1 Thess. 2:19, 20;
 33. 33, to sanctification, 1 Thess. 5:23; 1 John 3:2, 3;
 34. 34, to comfort in bereavement, 1 Thess. 4:18;
 35. 35, to urge steadfastness, 2 Thess. 2:1, 2; 1 Tim. 6:14; 1 Pet. 5:4;
 36. 36, to consideration of Antichrist and his doom, 2 Thess. 2:8;
 37. 37, to infuse diligence and activity, 2 Tim. 4:1-8; 2 Pet. 3:14;
 38. 38, to mortification of the flesh, Col. 3:4, 5; Tit. 2:12, 13; Luke 21:34; 2 Pet. 3:12;
 39. 39, to soberness, 1 Pet. 1:13; 1 Thess. 5:6; Phil. 4:5;
 40. 40, to regard it as the great hope, Tit. 2:13; 1 Pet. 1:13; Col. 3:4;
 41. 41, to induce perseverance, Rev. 2:25 and 3:3, 11;
 42. 42, to an abiding with Christ, 1 John 2:28 and 3:2;
 43. 43, to patience under trial, James 5:8; 2 Thess. 3:5 and 1:4-10; 1 Pet. 4:12, 13;
 44. 44, to patience, Heb. 10:36, 37; James 5:7;
 45. 45, to a proclamation, Tit. 2:11-15; 1 Cor. 1:4-10; 2 Tim. 4:1-8;
 46. 46, to suitable preparation, Rev. 16:15;
 47. 47, to urge men to turn to God, Acts 3:19-21; Rev. 3:3;
 48. 48, to enforce obedience, 1 Tim. 4:13, 14; 2 Tim. 4:1;
 49. 49, to bring salvation, Heb. 9:28;
 50. 50, to coming gladness and exceeding joy, 1 Pet. 4:13.
- Obs. 5

Throws light on doctrines

Obs. 6. The light that it throws on single doctrines is something worthy of consideration, such as e.g.

1. the resurrection, making a distinctive first and second resurrection;
2. the judgment of believers, distinguishing between a judgment unto eternal life and a judgment according to works;
3. the conversion of the world, the time, order, and manner;
4. the future glorious baptism of the Holy Ghost, when and its extent;
5. the Father's house, what it is, and when established;
6. the Gentile domination and its ending; the persecution of the Church and its results;
7. the priesthood of Jesus and its perpetuity;
8. the durability of the Messianic Kingdom; the nature, advantages, etc., of a Theocratic Kingdom;
9. the restitution and its realization; the "Rest" and its definite meaning;
10. the design of the dispensation and its practical accomplishment;
11. the Day of Judgment and its manifestations, etc.

Indeed, there is scarcely a subject in the Bible with which it is not linked, and upon which, either directly or indirectly, it does not impart information.

Sanctifies the heart

This expectation is a powerful means, in the hand of God, for raising and sanctifying the heart;
 . . . the proof and the nourishment of love to Him; we look for Him because we love Him, and could not love Him if we were not looking for Him; we look for Him because we have already experienced love to Him when absent, 1 Pet. 1:8; and this expectancy toward Christ's Coming and preparation for it, is

the leading purpose and main concern of all true Christians, Col. 3:1, ss.”
Obs. 8

Produces brotherly love

The doctrine legitimately produces love, brotherly love.
Obs. 9

Ultimate reward

by the ultimate benefit to be derived from such a position, the divine approval and reward at the judgment of believers (Prop. 135 and 130). We may rest assured that a reverent reception of the commands and teaching on these subjects will not only prevent our suffering loss, but increase our ultimate reward, because those who thus honor God will eventually be honored by Him.
Obs. 10

Conducive to piety and godly love

serves to make it most conducive to piety and godly love.
Obs. 11

Promotes missions

It is asserted that our doctrine tends to injure missions and destroy their spirit.
Obs. 12

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

This is positively predicted, not only in reference to the Jews (Isa. 11:13; Ezek. 37:18-22, etc., excluding all envy, division, etc.), but in reference to the Gentiles, all being embraced in one great universal Kingdom to which all render obedience and homage (as e.g. Dan. 7:14, 27; Zech. 14:9, 16; Micah 4:1-7, etc.). A Theocracy so extended and realized, in the nature of the case, cannot tolerate disunion; and under the rule of the supernaturally endowed King and His co-rulers all tendencies to separation, dissent and discord will be effectually crushed.

No full present unity

Obs. 1

The condition of the Church down to the harvest, a mingling of tares and wheat, good and bad fish, foolish and wise virgins, forbids the attainment of a manifested unity however desirable to man and acceptable to God, seeing that such a mixture itself—allowed for purposes of mercy—is productive of diversity.

...

But we are told that, for wise purposes (as e.g. to test character, faith, life), diversity and antagonism were permitted, so that through trial and suffering, fighting and struggling, the faithful members may be perfected.

...

God now permits many things, which in themselves are not agreeable to Him, and which form a source of sorrow to pious souls. The history of the Church is the best commentary on this subject.

...

The union between Christ and His members is necessarily spiritual, invisible, until the day that He appears with them, and such union is openly revealed.

Unity does not require only 1 denomination

unity at present must be placed where the Word places it, not in any outward organization, but in a common union in and with Christ.

Obs. 2

It is a painful fact that we have large and small bodies of professing believers, who, discarding a common religious experience, make their own church or sect the exemplification of the Biblical idea of unity, and therefore either ignore the professions of all others, refusing to allow them to be also believers, or else, while theoretically conceding that they may be Christians, practically refuse them the title by debarring them from the Lord's table, etc.

Obs. 2

Christianity is unreliable (infidel argument)

Obs. 3. Infidels may parade the differences, the antagonisms, and even the hostility of the various churches, and from this deduce the unreliability of Christianity, because a unity, which they assert is promised, is not manifested;

Union of Church and State

Obs. 4. The Theocracy, in the King and His co-rulers, must necessarily exhibit a oneness subsisting between them; but the Bible also speaks of, embraced even in the notion of a perfect Theocratic government a unity of the Kingdom resulting from a union of Church and State.

Proposition 185. This doctrine enforces that of Divine Providence.

God is not indifferent to the establishment of this Theocratic Kingdom, and His divine oversight respecting it is constantly made manifest, e.g. in the selection, training, and covenant with Abraham, in the selection, adoption, and covenant with David, in the selection of Mary and the birth of Jesus, in the announcements made of His Purpose, in the provisions established to carry out to ultimate completion the Theocratic conception.

God is personally interested

Obs. 1. God has

1. a Divine Sovereignty and exercises it (Props. 79, so);
2. a definite Divine Purpose and will perform it (Isa. 14:26, 27);
3. a predetermined Theocratic Plan, which will be accomplished (Prop. 2);
4. oath-bound designs, which will be realized (Prop. 50);
5. an omnipotence in Providence that is irresistible (Jer. 18:2—G);
6. an end in view that will result according to His will (Horn. 9:9-21).

From the beginning to the end of this doctrine, as given in Scripture, from the inception of the Theocratic idea to its final perfect realization, God stands before us as One who personally interested in the matter, and who, for the sake of His own honor, praise, and glory, overrules all to bring forth, at the appointed time, a glorious consummation that shall vindicate and embellish the Divine perfections enlisted and employed in this grand redemptive work.

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Providence of God richly evidenced

Obs. 2. The Providence of God, both general and particular, is sufficiently evidenced in

1. the call of Abraham;
2. the raising up of the Jewish nation;
3. the distinction made between Esau and Jacob;
4. the history of Joseph;

5. the removal from Egypt;
 6. the establishment of a Theocratic Kingdom;
 7. the varied transactions of that Kingdom;
 8. the care of good and 'punishment of wicked kings;
 9. the raising up of prophets;
 10. the removal of the Theocracy;
 11. the provisions made for its re-establishment;
 12. the rejection of the nation;
 13. the call of the Gentiles;
 14. the destruction of Jerusalem, and
 15. in hundreds of particulars; so much so that the student of the Theocratic Plan is constantly impressed with it, and feels it to be a living reality in which he can evermore trustingly confide.
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Special providence of God

Obs. 3. The special Providence of God is most remarkably enforced and illustrated

1. in the birth and life of David's Son, and
 2. in the continuous provision made for the future re-establishment of the Theocracy under the supervision of this Son and His associated rulers. It is seen
 3. in the striking acts of that life and its results; it is witnessed
 4. in the perpetuation of the Church by which a people are gathered out for the Kingdom; it is seen
 5. in the qualified and waiting King; it is witnessed
 6. in the people, designed for associated rulers,
 7. in the process of formation.
 8. The announcement,
 9. the star,
 10. the birth,
 11. the flight to Egypt—all in
 12. the life,
 13. the death,
 14. burial,
 15. resurrection, and
 16. ascension of this covenanted seed proclaim it;
 17. the call of the apostles,
 18. the founding of the Church,
 19. the gathering out of the nations—all in
 20. the work of procuring co-heirs with the Christ, announce it.
- We behold this Providence encircling us, embracing us, aiding us, elevating us, and finally crowning us.
- reformatted

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

Analogy of Scripture

Obs. 1. In relation to the analogy of Scripture, which exhibits a general connection and agreement subsisting between the truths contained in Holy Scripture, such connection and correspondence is strikingly manifested. Thus we have

1. first the covenant with its promises;
2. then a Theocracy with a special ordering growing out of it;
3. then the amplification of this covenant with David, owing to the foreseen fall;
4. then the overthrow of the Theocratic Kingdom on account of sinfulness;

5. then the prophetic announcements, based on the covenants, of the restoration of this Theocratic Kingdom (under a new arrangement) by David's Son and Lord;
 6. then the First Advent of the promised Messiah, David's Son, and the tender of this Kingdom on condition of repentance;
 7. then the rejection of it by the nation and the atoning death of Jesus, with the postponement of the Kingdom to the Sec. Advent;
 8. then, to provide a seed for Abraham, the call of the Jews and Gentiles;
 9. the establishment of the Chr. Church;
 10. the connection that this Church sustains to the postponed Kingdom;
 11. the relation that the Messiah maintains toward it;
 12. the assurances that we have in Christ's ability in virtue of His death, resurrection, and exaltation to fulfil the covenanted promises;
 13. the fulfilment of covenant and promises at the Sec. Advent;
 14. the condition of the Church during this intermediate period, and
 15. the attitude of nations during the Times of the Gentiles—
are all given, so unmistakably and connectedly by the different writers, as to form a complete chain, one link firmly fastened to another.
- reformatted

Analogy of Faith

Obs. 2. The Analogy of Faith (closely allied with the preceding) deals more with the connection that one doctrine sustains to another and to the whole system of truth, or to the great end designed in Redemption.

Analogy of Tradition

Obs. 3. Subordinately, we also introduce the Analogy of Tradition, seeing that some lay so much stress upon tradition, and which, to a certain extent, is reasonable and allowable.

...

the Analogy of Tradition, by which we mean that it accurately agrees with the teaching and tradition of the Church in the formation and primitive period (Props. 74, 75, 76, 77, 78).

Petrine, Pauline, Johannine theologies view is wrong

Obs. 4. The doctrine of the Kingdom, supported by the analogies of Scripture, faith, and tradition, utterly repudiates the insidious, extreme theory of Petrine, Pauline, and Johannine theologies, the one following the other in course of development.

This is advocated in order to strengthen the departure of more modern thought from the Primitive Church position. It has no foundation, in fact, Scripturally or historically, and is an idea broached by Joachim, in his famous prophecies, making Peter, Paul, and John the representatives of successive periods, and now pressed into service to indicate how, by way of apology for the change, the Church came to be removed from the early belief on this and kindred subjects.

Obs. 4

Shows the hand of God - Divine Purpose

Obs. 5. In view of these analogies confirming the doctrine of the Kingdom, we may well ask whether this mutual relationship of doctrine, gradually bestowed, given by various writers in different ages, and yet evincing an intimate connection, necessary for a continuous and harmonious Plan, was merely accidental? Can such a remarkable correspondence, attested to at every step historically, in upholding and developing the establishment of such a Kingdom, be accounted for in any other way than that it is the Divine Purpose, as stated in the covenants and prophets, to accomplish it?

the reasons why the covenant promises were not realized at the First Advent are prominently given in the New Test., but which such writers conveniently ignore, just as if they were not also recorded.

Obs. 5

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

This must follow, provided the doctrine of the Kingdom is as leading and doctrinally fundamental as represented. It has been objected to the gospels that they are greatly composed of detached, fragmentary parts strung together without unity of design, presenting varied, and, in a measure, contradictory, sketches of the life of Jesus. This is effectually disproven by looking at the gospels from the Kingdom standpoint; for then it appears that each writer had a definite object in view, viz., to evince unity and a consistent development of Divine Purpose in a pre-determined Plan corresponding with the covenants and prophecies relating to the Kingdom.

Perspective of the first recipients of the gospels

Obs. 1. In order to ascertain the design of the gospels and to comprehend the unity therein, the student must place himself, not in the modern position of thought, but in the posture of those to whom these gospels were first presented. Then, all who read the Old Test, entertained the Theocratic-Davidic idea of the Messiah and Kingdom; all believed that a descendant of David, specially related (Theocratically) to God, would appear, who would restore the throne and Kingdom of David and reign majestically as the prophets predicted. Now, in the very nature of the case, writing for such persons who received the covenants and prophecies in their grammatical construction, it was requisite, in view of what actually occurred, to show that Jesus was a descendant of David; that He was related to and acknowledged by God; that He was the powerful Messiah; that the Kingdom was tendered to the elect nation; that the nation, through its representative men, rejected the Messiah and Kingdom; that this Messiah, foreseeing His rejection and death, must give assurances indicative of the postponement of the Kingdom; and that, notwithstanding His death, He is able to re-establish the Kingdom. Now, these are precisely the points that are fully presented in the gospels;

The more the gospels are contemplated in the light of the covenants and of the facts as they existed at the First Advent, the more logically consistent, the more connected and admirably adapted to secure the design intended, will they appear.

Obs. 1

Matthew's statements

Obs. 2. Briefly consider Matthew's statements to vindicate the claims of a crucified Jesus to the Messiahship as covenanted.

The promised Messiah is one who must, in order to fulfil the covenants and promises as given, be able to exert supernatural power;

Obs. 2

Matthew's Gospel is thus exhibited as a strictly consecutive, logical array of facts to establish the Messiahship of Jesus over against objectors who would allege the non-fulfilment of the covenanted promises in that no Kingdom, such as covenanted, was then established.

Obs. 2

Matthew, as well as the other evangelists, takes it for granted that the reader of the Gospel is previously well posted in covenant and prophecy, and hence writes for such persons. Therefore, a simple statement of facts, as they occurred, is all that is required to lead a believer in covenant and prophecy to acknowledge Jesus as "the Christ," who will yet fulfil them, as claimed, at His Second Coming. This was the universal belief of those Christians who first received and perpetuated the Gospel, thus verifying, in the reception of it, our doctrinal position.

Obs. 2

Mark's statements

Obs. 3. Mark's Gospel follows precisely the same method.

Luke's statements

Obs. 4. Luke, writing at the time he did, must also follow the same course, viz., to meet the objections that might be alleged against a crucified Messiah and the non-appearance of the Messianic Kingdom.

Luke adds, what the other two Gospels take for granted (ch. 24:44-53), that the wonderful exhibition of the Messiah confirmed the faith of the disciples in believing, that this crucified but resurrected Jesus was indeed the Messiah, in and through whom the Scriptures would be fulfilled.

Obs. 4

John's statements

Obs. 5

it is a sufficient answer to all such criticism to show that John treads precisely the same path gone over by the other Gospels, in answering the objections that might be brought against the Messiahship of Jesus on the ground of His crucifixion and the non-establishment of the Messianic Kingdom.

Obs. 5

Matthew, Mark, Luke, and John, in the conferring of supernatural power, which embraces the same ability to perform all things, hold forth Jesus as the predicted One, who, as David's Son, is higher than the kings of the earth, the promised Theocratic King.

Obs. 5

The careful student will notice that John, in the very beginning of his Gospel, proclaims the rejection of Jesus by the Jews (so ch. 1:5, 11, ch. 2:24), and now again (ch. 3:19) repeats it, while holding Him up as the appointed Saviour, and declaring that even His death (already predicted, ch. 2:21, 22) was an appointed means (e.g. through the resurrection, etc.) to save the world.

Obs. 5

Hence the Gospel of John exhibits one trait differing from the preceding gospels (and yet also mentioned by them) which gives it a remarkable complexion, viz., it commences at once with His rejection and death, with the implied postponement of the Kingdom, and call of the Gentiles. What the other evangelists only mention after a regular series of introductory statements, John specifies at once as something well understood in his day. Here we find the true logical attachment of John's Gospel with the others, and the perfect harmony existing between them becomes apparent.

Obs. 5

Jesus, in explanation of the declaration, "I and my Father are One," declares it an equivalent to (vs. 36, 38) "I am the Son of God," "the Father in Me and I in Him," and this corresponds with the covenanted language that David's Son was also to be God's Son, in whom the Theocracy is to be evermore established,

Obs. 5

The true key to the proper comprehension of John's Gospel is to notice the first point of contact between it and the previously given Gospels, viz., that the God-given Divine Messiah was rejected by His own elect nation, and consequently the implication (afterward enforced) that the blessings of the Messianic Kingdom (as covenanted and predicted) are delayed until He is again manifested at "the last day."

Obs. 5

Acts statements

Obs. 6. Our position is abundantly confirmed by the succeeding Acts.

Evidence of early origin of Gospels

Obs. 7. The critical reader will observe that our argument respecting the Gospels brings forth new and additional reasons why the Gospels could not have been written at as late a period as some destructive critics assume. The very form in which the Gospels are given indicates an early origin; for the design manifested in answering certain objections shows that it meets the only objections that were current immediately after the death of Jesus and opposed to His claims of Messiahship.

The simple form of ending each Gospel with the resurrection of Jesus, the omission of any detailed statement of the call of the Gentiles, the points of contact with the Jewish position, the firm and unwavering conformation with covenant and prophecy, are all opposed to the notion of a later origin, seeing that the inevitable tendency of enlargement, apology, change, reflections, etc., from the more modern standpoint (already feeling the effects of an incorporated philosophy and division of sentiment, etc.) would have been, more or less, made manifest.

Obs. 7

Why accept Jesus crucified as the Messiah

Obs. 8. Thus comprehended, the Gospels answer the question, which unbelief has never yet been able to meet, how it comes that Jews, looking for a Messiah, as described by covenant and prophecy exalted to the restored throne and Kingdom of David, should accept of a crucified Jesus as such a Messiah.

The secret for such an acceptance lies in the fact that every inspired teacher took the position that both covenant and prophecy would be fulfilled by this same Jesus at His Second Advent, and that His claims to the Messiahship were so sustained by His birth, life, death, and resurrection that we could have the strongest assurance—in a thus far fulfilled Word of God—that that which has been postponed will inevitably be realized.

Obs. 8

Jesus fulfilled some prophecies, gives assurance of the rest

Obs. 9. This view of the design of the Gospels shows how unfounded is the assertion of Schleiermacher and others, that it is impossible to prove that Jesus is the Messiah from the prophecies. The defence of the Messiahship of Jesus in the Gospels is based upon two facts, constantly appealed to, viz., that Jesus in His manifestation, etc. ..fulfilled the prophets, and that by a certain determinate fulfilment He gives us sufficient evidence that the remainder will be fulfilled at the period of time designated.

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

They all agree

1. (1) in expressing faith and hope in the covenants and prophecies;
2. (2) in Jesus as the Messiah;
3. (3) in a complete fulfilment of both covenant and prophecy at the Sec. Advent;
4. (4) in locating the covenanted Messianic Kingdom in the future at the Sec. Coming of Jesus;
5. (5) and in urging all to accept Jesus as the promised Messiah, so that they may become qualified to enter into His coming Kingdom.

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Romans

Obs. 1

Pauline Epistles

Obs. 2

Hebrews

Obs. 3

James

Obs. 4

Peter

Obs. 5

John

Obs. 6

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

The reason for this lies in the simple fact that it announces the Coming and the events connected with the Advent of the Theocratic King. Now to enter fully into its spirit and appreciate its force, to form an adequate conception of the testimony of Jesus either as a whole or in its several aspects, there must of necessity be & previous acquaintance with the covenants and a correct apprehension of the burden of prophecy based on those covenants, resolving itself into the promised Kingdom.

Revelation begins and ends with the Kingdom idea

Obs. 1. The Theocratic idea, in the very nature of the case, must ever be kept in view, for with it the Apocalypse begins and ends. It begins with announcing His Future Advent, and delineates His Theocratical character as “the Prince of the kings of the earth.” and the Alpha and Omega” etc., and ends with the Theocratical rule inaugurated here on earth.

Full, complete, satisfactory exposition of Revelation still lacking

a full, complete’ and satisfactory exposition of the Book is something that is still lacking. Not one—however valuable—but bears grave defects.

Obs. 7

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

Ephesus Smyrna Pergamum Thyatira Sardis Philadelphia Laodicea

This is seen in one simple fact presented in all of them. Lange (Com. Rev., p. 114) has well observed: “The fundamental idea of all the seven epistles is the fundamental idea of the Apocalypse itself—the Coming of the Lord.” This is the key-note of the introductory to, and the solemn admonition and anticipation in, all of them.

p. 377 Vol. 3 Prop. 190

Not simply historic

We cannot possibly receive the view entertained by some (Barnes, Stuart, etc.) that these Epistles are simply historic, and are only intended for us in so far as the principles laid down and the admonitions given are of general application. The fact that these representations extend to the Second Advent, while the seven historic churches have long since passed away, is in itself sufficient to set aside such an interpretation.

p. 377 Vol. 3 Prop. 190 Obs. 1

Not 7 successive periods of Church history

We cannot accept of the opinion (so Vitringa, etc.) that these seven churches are typical or representative of seven successive periods of Church history.

p. 377 Vol. 3 Prop. 190 Obs. 2

Typical, representative, prophetic

We prefer the simple idea that the seven churches, as they contemporaneously existed, are typical, representative, prophetic of seven prominent plumes or conditions of the Church, contemporaneously present, but becoming more and more intensive as we near the Second Advent.

p. 379 Vol. 3 Prop. 190 Obs. 3

“the seven churches represent the Church catholic in its totality the universality of appeal in reference to hearing, ch. 2:7, 11, 17, 29 and ch. 3:6, 13, 22; the appropriateness of the addresses to the Church universal in cautions, warnings, promises, commendations, rebukes, and encouragements; the past and present fulfilment of the conditions specified in the history of the Church (for without attempting a regular succession, it must be admitted that such phases or conditions have always, more or less, existed down to the present); that seven and only seven churches, and these by far from being the most prominent, are selected; that these churches are represented as enduring to the end,

p. 379 Vol. 3 Prop. 190 Obs. 3

Demonstrating representative character of the seven churches

Let us take this representative character of the seven churches, almost universally conceded by able writers, and it is in full accord with our doctrinal position. Thus, to notice only a few points indicative of this agreement, let the reader consider the following:

1. The condition of the Church itself—mixed, containing tares and wheat, tempted and tried, false profession and true love, defection and faithful adhesion—is evidence that we have properly delineated the same, and the design of the present dispensation.
2. This condition of the Church existing down to the Sec. Advent, unmistakably shows that no Millennial age can possibly intervene. The prophetic portrayal positively forbids it. It accords only with our doctrinal faith, seeing that such a conversion of the world, as multitudes advocate, is entirely removed from the description.
3. The Sec. Advent of Jesus assumes the prominence that we give it, being urged as warning, encouragement, and hope. It is the special feature, relating to Redemption and fulfilment of covenant promise, which our faith is to grasp and our hearts to respond to in order that it may be to us an inestimable blessing and not a curse.
4. The special promises to incite to faithfulness are not made dependent upon death, but upon this Sec. Coming. In consistency with our position and teaching, the honor and glory to be brought to the redeemed is identified with the Coming of the Christ.
5. These epistles unite with this Sec. Advent, the restoration of Paradise and the tree of life, the Millennial exemption from afflictions, sorrow, tears, and death, the exaltation and glorious reign of the saints, the realization of co-heirship and co-judgeship with the Christ. These things alone are abundantly confirmatory of our expressed belief and interpretation of the Scriptures.

p. 381 Vol. 3 Prop. 190 Obs. 4 slightly reformatted

The Church is a probationary and preparatory stage

Indeed, these epistles if in agreement with the general analogy of the Word, must, of necessity, make the Church a probationary and preparatory stage, and must designate with special prominence the Second Advent, because then the glorious promises of God, covenanted and predicted, will be amply realized.

p. 381 Vol. 3 Prop. 190 Obs. 4 note

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

The concluding book of the Canon ought to inform us—being a revelation of the future—when and how the glorious promises, covenanted and predicted, pertaining to Christ, the saints, and the world, are to be realized. This it does in complete harmony with the previous teaching of the postponement of the Kingdom, the design of the dispensation, etc.

The coming of Christ

Obs. 1. The simple fact—no matter how we may interpret the book as a whole or as to details—that the seals, trumpets, and vials predict such a state of things as only agrees with our teaching, is alone sufficient. Thus e.g. it is only when the seventh and last trumpet sounds that the Kingdom, universal, of Jesus is revealed, and—consider it well—linked with (Rev. 11:15-18) angry nations, a time of wrath, of resurrection, and of reward. When the Millennial age itself is introduced (Rev. 20:1-9) it is preceded by the Personal Advent of Jesus and His saints, and the destruction of a mighty confederation of wicked (Rev. 19:11—21). The great revelation of glory, sovereignty, etc., follows a series of trial and judgments, in which the Church and the world are both included. No Millennial period, no Kingdom, no triumph, until the Coming of Jesus.

The end result is the Kingdom

Obs. 2. This book has for its end the covenanted and predicted Kingdom of the Messiah.

...

although it is couched in Biblico-artistic, allegorical, and symbolical forms.

He cometh

Obs. 3. The great theme of Revelation is the one, “He Cometh.”

...

And in perfect accord with the constant watching posture insisted upon by Jesus and the apostles, and in complete agreement with no intervening Millennial age, the very last caution and injunction is (Rev. 22:7, 12, 20), “Behold, I come quickly;” “Surely, I come quickly, Amen.”

The great object of believers love and hope

Obs. 4. The introduction, continuation, and conclusion of the book is designed to urge upon every believer that the great object of his love and hope is the Sec. Coming of the Lord Jesus.

Deserves most careful study

Obs. 5. It follows, therefore, as the Apocalypse is the Revelation of Jesus pertaining to His Churches; His resurrected, translated, and glorified saints; His judgments; His triumph, Kingdom, and reign; His power, majesty, and glory; His bestowal of the greatest blessings in a perfected Redemption—it ought to receive our heartfelt and most careful study.

Sustains under sore trial

Obs. 6. This Book was specially designed to sustain the Christian and the Church under sore trial; its magnificent portrayals of ultimate deliverance, reward, and glory at the Coming of Jesus being most admirably adapted for such a purpose.

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

This results from the fact that being a leading doctrine of the Bible and embracing the great end contemplated, it must necessarily serve to interpret passages that are indistinct, obscure, and ambiguous. And this it does without straining such passages into a forced compatibility with the general tenor of Revelation concerning the Kingdom, but by simply allowing the plain grammatical sense to connect itself naturally with the comprehensive knowledge respecting the ordering of the Messianic Kingdom.

Simple promises are clarified

Matt. 7:33

Psalms 23

Thus a variety of promises receive a deeper significance and assurance of perfect fulfilment when considered as standing related to this Kingdom.

John 14:12-14

John 16:23-24

Grand conception and power becomes noticeable

Obs. 2. An aptness of description, grand in conception and power, is noticeable in various predictions, provided the time of fulfilment is carefully observed.

Ps. 93, 90, 97, 98, 99, 100, etc.

if they are located at the period intended by the Spirit and connected with the last culminating outbreak of depraved humanity in open rebellion against the Divine Theocratic ordering (willingly entered into by man), then the propriety and depth of such predictions can be realized. So, in the same way, all those passages referring to the coming wrath of the Lamb are to be understood.

Obs. 2

Hab. 3 - "the most sublime in language"

the Jews regarded this as a prediction relating to the Coming of the Messiah,

Obs. 3

Aids explaining difficult passages

Obs. 4. The doctrine of the Kingdom not only serves to explain what otherwise would be inexplicable (as e. g. the Married and Barren Woman, Prop. 118, references to the morning, Prop. 130, etc.), but aids materially in confirming renderings of the Scripture not correctly given in our version, in explaining the meaning of Scripture phraseology, and in interpreting passages upon which a variety of opinions

Balaam's prophecy

Obs. 5. Balaam's prophecy,

...

it was eminently fitting for one outside of the nation to predict the irresistible power of the Theocracy and the certain overthrow of its enemies.

Balaam's prediction, coming when the first confederation arises against the Theocracy, directs the eye of faith onward to the time when the last great confederation shall be broken by the Theocratic King.

Obs. 5

Confirms scriptural prophecies

Obs. 6. This doctrine of the Kingdom confirms the already overpowering reasons given for the retention and inspiration of the later prophecies of Isaiah, seeing that they form a consistent outgrowth of covenant and promise, incorporating precisely that which is requisite to carry out the Theocratic ordering in the Redemption of the world.

In brief, it is the testimony of every one who has given this subject any careful study, that it is such “a solvent of difficulties” that its application has given great joy of heart and delighted surprise in discovering the import of passages which otherwise proved either to be unsatisfactory or dark.

Obs. 6

our doctrine removes difficulties, as in the promises of inheriting and possessing the earth, in the parables, in the resurrection, in the renewal of creation, in the scene described by Matt. 25:31-46 (viz., in the ground of approval and of condemnation—for instead of the heart, the motives being examined, external, outward deeds are considered, etc.), in watching for the Advent, and in the wonderful results of Redemption, culminating in the salvation of the race as a race.

Obs. 6

Aids in our understanding of the early fathers of the church

Obs. 7. This doctrine also aids in our understanding the allusions and language of the early Fathers of the Church.

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

This is a wide field, and we can only briefly point out how, from our standpoint, a consistent answer can be given to the objections urged by Jewish unbelief against the reception of Jesus Christ.

Departure from chiliasm lead to fewer Jewish conversions

The history of the first and second centuries shows that it was nothing unusual for Jews to embrace Jesus Christ as the promised Messiah. But gradually such conversions became rarer, until they either entirely ceased or formed exceptionable cases. If we inquire into the causes of this change, it will be found that it resulted almost entirely in the departure of the large body of the Church from the Millenarian ground occupied by the early Church. The Origenistic, Augustinian, and succeeding theology discarded what was pronounced to be “the Jewish” element, and engrafted another, the Gentile, into its place.

Obs. 1

The Jew, however, cannot object to our system of interpretation, charging it with inconsistency, seeing that we apply the prophecies pertaining to their nation continuously; not only receiving the temporary rejection, the punishment inflicted, but also fully admitting the importance of the nation, its near (Theocratic) relation to God, and its ultimate restoration and triumph just as the grammatical sense predicts.

Understanding Jewish election removes Jewish prejudice

Obs. 2. The doctrine of election, as held by us, removes Jewish prejudice. The Jew finds in the Old Test, a clear announcement of the elect condition of the Jewish nation, and its election practically confirmed by the Theocratic and Theocratic-Davidic arrangement. He reads, that, however much the nation may be punished for its sinfulness, and however individuals of the nation may forfeit blessings coming through this election, yet God will never utterly forsake it; but will, when the time has arrived, show His own faithfulness to Covenanted promises, His respect to His own election, and reinstate them in a position by which the election is fully vindicated. He even points to the oath of God as confirmatory of all this, and resting in the most solemnly pledged Word of God, rejects the anti-scriptural views largely incorporated with professing Christianity, and with them, wrongfully supposing them to be part of it, Christianity

itself. The notion that the nation has forfeited its election, which is now simply conferred on individuals, chiefly Gentiles who remain such, is a stumbling-block in the way of the Jew. Our doctrine entirely meets his objections, seeing that we cordially acknowledge this Jewish election; that we insist upon it that notwithstanding their temporary cast-off condition, and their blindness, yet “as concerning the Gospel, they are enemies for your sakes, but as touching the election they are beloved for the fathers’ sakes, Rom. 11:28; that we distinctly prove, that, owing to this very election, the Gentiles, in order to participate in the promises covenanted to the Jews, must be grafted in, adopted as part of the elect nation, virtually becoming the seed of Abraham and thus inherit the promises with Abraham; and that, when this incorporation of Gentiles (produced by Jewish defection) has been sufficiently carried out to raise up a seed unto Abraham (for Theocratic purposes) then will the elect Jewish nation be restored to its covenanted Theocratic-Davidic relation, thus vindicating and establishing its election before all nations. (Comp. e.g. Props. 24, 57, 61, 63, in, 112, etc.

Demonstrates necessity of the Messiah making a sacrifice for Himself for sin

Obs. 6. It brings in with greater force and pertinency the necessity of the Messiah making a sacrifice of Himself for sin.

it specially directs attention to the necessity of His death in order that the Abrahamic Covenant itself may (as Paul argues) be sealed or confirmed.

By the efficacy of this death, abundant provision is made for the ample realization of the covenant: an immortal King is provided who is able to save—through Him all that believe, can and will be saved as predicted, for He now has power to forgive sin, to save from the results of sin, to raise up the dead, etc. Obs. 6

Prevailing theories of the kingdom are stumbling block to the Jew

Obs. 7. The Kingdom as explained by the prevailing theories is a stumbling-block to the Jew.

For, when he looks at the Church, or at this age, he finds no such a Messianic Kingdom as his prophets promised, no such a glorious restoration of his nation under Davidic rule as the Spirit predicted, and hence, influenced by the usurped claim of the Christian Church, and warped by the apparent antagonism, he turns away from Christianity itself.

Obs. 7

Christian apologists handle Jewish arguments poorly

Obs. 8. How poorly in effectiveness the arguments of the Jew have been met by later Christian apologists,

The spirit of it calls upon the Gentiles not to be “high-minded,” to consider that their call (as predicted even by Moses) is the result of Jewish unbelief, but which unbelief shall finally give place to a cordial reception of Jesus Christ, when the times of the Gentiles have run their allotted course.

Vindicates Jesus and His teaching from Jewish ground

It sympathizes most cordially with the down-trodden Jerusalem and the scattered nation, never forgetting that the glory of the adopted Gentiles and that of the Kingdom itself can never be realized, as promised, until Jerusalem and its nation experience the returned mercy of God and His Christ. It vindicates Jesus Christ and His teaching from the Jewish ground itself, and thus commends Jesus as the true fulfiller of the prophets.

Obs. 9

Messiah is a temporal deliverer

Obs. 10. Our doctrine brings forth with prominence the idea that the Messiah is a temporal Deliverer.

it was assumed that the Messiah had not yet come, thus overlooking that the same prophets predict a previous rejection of the same Messiah, a consequent continued fall of the nation, a call of the Gentiles,

and after a long endurance of punishment the return of the Messiah for promised deliverance.
Obs. 10

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

With a knowledge of this Kingdom, its germ in the Covenant, its divine institution, its withdrawal, its tender and rejection, its postponement, its preparatory stages, and, above all, its final restoration under the Messiah, it is possible to explain the history of the world in a consistent manner.

Whole of history is a divine revelation

Obs. 1. Looking at the end as delineated in Holy Scripture and tracing the provisionary movements which lead to the portrayed result, we may say, in a sense different from Schelling, that “the whole of history is a divine revelation”; because a divine ordering toward a specified end, is manifest in all history.

in history, as it will be, we have a manifestation of the overruling Divine power by which the completed salvation, the perfected redemption, is fully accomplished.

Obs. 1

Kingdom is the great leading Biblical fact

what great leading (biblical) fact does the Word present for which all others are more or less preparatory. The answer is plain, it is found in this Theocratic Kingdom of the Messiah. But to comprehend this fact, we must not confine ourselves to the past or to the present but also embrace the future, the end contemplated by the Creator just as covenanted and predicted, and then trace back through the several ages the provisionary causes working toward the end designed.

Obs. 2

Then the Bible will be found to contain the grand outlines of history, with here and there a particularizing; and history will corroborate the existence of an overruling power pressing toward a fixed, definite, pre-determined goal.

Obs. 2

Explains brief mention of Antediluvian history

Obs. 3. This Kingdom explains why only the briefest mention is made of Antediluvian history, and such prominence is given to Abraham’s history; why Jewish history becomes such an important factor in the world’s history, and why comparatively so little is said of Gentile nations in their national development.

Historical fact shows the fall of man and the withdrawal of God

Obs. 4. Again, take the fall of man and the personal withdrawal of God. However the historical account may be explained, fact demonstrates the truthfulness of both, viz., that restraining influences are requisite to incline man to virtue and holiness, to moral law and order: and that God is not personally present with man. So long as these facts exist, it is folly to deny them; and unless a better explanation than that given in the Word to account for the introduction of such facts is presented (which has never yet been done), it is both unwise and unsafe to reject the Biblical statement on the subject.

Hence to take the fall and view it as an isolated fact, briefly expressed, without observing its connection with history, is doing violence to Holy Writ;

Obs. 4

While the Bible insists upon the depravity of man, yet at the same time it also states that such is his condition, mental, moral, and physical, that God still deemed him worthy of redemption, and in the determination of such redemption and the provision made for it through Jesus Christ elevated man to a position of dignity which he is now at liberty either to retain, confirm, and enlarge (viz., by the reception

of Christ), or to degrade and forever forfeit (viz., through the rejection of proffered salvation).
Obs. 4

Sheds light on the problem of evil

Obs. 5. This Kingdom throws additional light upon the problem of evil, and if ever a correct Theodicy is formed, it must be based upon the Theocratic ordering as it will ultimately be realized.

sin and its consequent evils in the world will only be endured until a sufficiency of moral and religious power (in the persons of the elect) is gathered out to insure an overwhelming, triumphant, and perpetual ascendancy of a pure Theocratic government over all the earth,
Obs. 5

God's estimate of human nature is the only correct one

Obs. 6. Much is said respecting progress, and the praises of Perfectibility are loudly proclaimed by rationalistic, naturalistic, and mystical advocates. But the history of the world down to the Second Advent shows that God's estimate of human nature is the only correct one.

Then will it clearly appear that this long series of repeated depravity, finally culminating in the Antichrist, was only 'permitted in order that during this period this distinctive and peculiar people of God, designed for coheirship with Jesus the Christ, might be formed for the Theocratic Kingdom.
Obs. 6

Doctrine of atonement is related to the history of the world

Obs. 7. This Kingdom realized, throws light upon the doctrine of atonement and its relationship to the history of the world.

His death and resurrection are the pledges or evidence, if we will receive them, that the covenants will be most amply realized;
Obs. 7

He redeemed it, He will rule it

He died for man, for this world, to redeem it, and in this world the Christ, David's Son, is to reign in the promised Kingdom.
Obs. 8

the Bible very pointedly confines itself, almost exclusively, to the history of this world, to the fall, the intermediate period, and the recovery, and has but little to say concerning the Universe so persistently paraded by men.
Obs. 8

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

This is a strange proposition by Peters - ljk

The astronomical idea of the vast plurality of worlds (which Paine and others so offensively parade over against the reasonable representations of Newton, Boyle, Bacon, Chalmers, Fuller, Brewster, etc.) is in all probability the correct one. The Scriptures dealing almost exclusively with man and this world, still indirectly, by speaking of intelligences outside of this world and by various references to the creative power of God, the magnitude of His work, etc., make the view a consistent one.

...

we may, from analogy, draw the inference that other worlds are also governed by similar Theocratic government;

Redemption in other worlds doubtful

Obs. 1. It is true that this Theocratic arrangement by which God and man are brought into union and fellowship is one instituted in a fallen world, and a peculiarity, distinguishing it from others, may exist in the union of God with David's Son for Redemptive purpose.

...

It is, however, extremely doubtful whether other worlds need Redemption like ours,

Theocracy appears to be God's preferred even for other worlds

Obs. 2. The Will of God done on earth as it is in heaven, evinces the fact that it is only performed or carried out when nations are thus Theocratically governed; and hence, that the Divine Will favors such a form of government, as being correspondent with heaven itself. Now, if God thus identifies Himself with so small a world in the interest and happiness of His creatures, and even condescends to a relationship with humanity through David's Son to cause the Will of God to be done on earth as in heaven, we may readily conclude that He will not be less identified with other worlds in a form of government similar in kind, modified to suit the peculiar status of the creature, and influenced, if need be, by the special manifestation of it here in the person of Jesus Christ.

David and Solomon hints

Obs. 3. The questions of David (Ps. 8:3, 4) and Solomon (2 Chron. 6:18) are only satisfactorily answered on the supposition of the vast extent and inhabited (intelligent) condition of other worlds, and that the visiting and dwelling of God spoken of have reference to this Theocratical order, a relationship similar to that enjoyed by other worlds, but for which this world has made itself unworthy on account of sin.

Contact with other worlds

Obs. 4. This Kingdom—Theocratic-Davidic—is represented as bringing this world into direct communication and fellowship with the Universe. Owing to rebellion, the angelic hosts, which once shouted for joy at the exhibition of creative energy, withdrew from this world, and only occasionally have they been permitted to reveal themselves to man. But this interdiction, caused by sinfulness, will be withdrawn, for on the restoration of this Kingdom, under the blessed reign of Christ, they shall freely communicate with this earth as Jesus told Nathaniel (John 1:51). This also indicates that the government thus instituted, which restores such intercommunication, is in full accord with that in other parts of the Universe. And as many able writers have asserted as highly probable, there may be, the saints being made equal unto angels, and their transportation being dependent upon their will, communication by the saints with other worlds thus practically and effectively presenting in the persons of the redeemed the work of Redemption. Thus the redeemed may be employed to show forth (Eph. 3:10) "the manifold wisdom of God," and "the unsearchable riches of Christ," answerable to the desire (1 Pet. 1:12) of even angels, and to the wide extent (Rev. 5:13) to which the knowledge of the Lamb and ascriptions of praise to Him shall progress.

Constitution of the Theocracy evidences a union

Obs. 5. This union, however, with other worlds, is evidenced by the very constitution of the Theocracy itself as realized and exhibited in the person of the Theocratic King and His associated Rulers.

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

This is seen in the fact that our doctrine makes much of what Christ is yet to do at His Sec. Advent.

But our view embraces not merely the completion of salvation in the saints of this and former ages by experiencing the resurrection, etc., but includes salvation in restoration to all forfeited blessings

pertaining to saints, to the Jewish nation and the race. The Kingdom itself, while embracing salvation, becomes the medium of salvation to the world. When this period of re-establishment comes, then to the preparatory work of Christ is added the direct supernatural Theocratic power by which deliverance is obtained and evermore sustained.

"The Salvation"

Obs. 1. The careful student will have noticed that the Jews before and at the Advent of Jesus were accustomed to designate the period or results when the throne and Kingdom of David should be restored under the Messiah, as "the Salvation."

The Kingdom of the Messiah and salvation were in the Jewish mind convertible terms;

Obs. 1

The term "salvation," correctly apprehended by the primitive Church, was from Origen's time applied too much to the present life and to the intermediate state.

Obs. 1

Now an "earnest"

The reader will notice, as e.g. in Eph. 1:13, 14; Phil. 1:27-29, that, whatever we now receive from "the Gospel of salvation," it is only "the earnest" of the distinguishing salvation—the specific salvation—held forth by the covenant and promises.

Obs. 2

the intermediate state, whatever it may be, with the body in the grave, the non-fulfilment of covenant promises, the postponement of the reign on earth, etc., the saint is not enjoying the predicted inheritance, crown, reward, etc., only to be given at the Sec. Advent.

Obs. 2

The great, the emphatic salvation is then still future, and hence, the work of Christ, is not yet completed. The solid foundation is indeed laid, the preparatory work is progressing, but the lime for the perfect realization of salvation has not yet arrived.

Obs. 2

Salvation includes the Second Advent

Obs. 3. The apostles not only freely adopt the current phraseology of the Jews concerning salvation—thus endorsing them—but in the most positive manner point out that the expected salvation to which the tribes hope to come is delayed to the Sec. Advent.

Obs. 3

Some prophecies

Obs. 4. Seeing that the apostles refer the salvation spoken of by the prophets to the time of the Sec. Advent, it may be corroborative of our position to glance at some of the prophecies which describe it, and notice, briefly, what things are included under the phrase.

Isa. 25:9

1. the reign of the Messiah in Jerusalem,
2. the resurrection of the righteous,
3. the overthrow of all enemies,
4. universal dominion, etc.

Obs. 4 reformatted

Ps. 9:14

1. "the lifting up from the gates of death,"
2. the removal of enemies,
3. the judging of the world in righteousness, etc.

Obs. 4

Ps. 37:39

the inheriting of the earth when the wicked are utterly rooted out of it.

Obs. 4

Ps. 98:2

When “the Lord makes known His salvation” Ps. 98:2 it is, when He comes “to judge the earth,” when He has done “marvellous things,” and “His right hand and His holy arm hath gotten Him the victory,” and “He hath remembered His mercy and His truth toward the house of Israel.”

Obs. 4

Ps. 118:14,

When “the Lord becomes our salvation” Ps. 118:14, He overthrows the confederation of nations that compass the righteous, He remembers mercy for the elect nation and doeth valiantly; the righteous “shall not die but live,” for He will not give them “over unto death.”

Obs. 4

Ps. 132:10,

“When God will “clothe the Priests with salvation” Ps. 132:10, it is said that David’s Son shall sit upon David’s throne, “for the Lord hath chosen Zion, He hath desired it for His habitation. This is my rest forever; here will I dwell, for I have desired it”—“there will I make the horn of David to bud” and “His enemies will I clothe with shame, but upon Himself shall His crown flourish,” etc.

Obs. 4

Ps. 149:4,

At the time the Lord “will beautify (comp. 2 Thess. 1:10) the meek with salvation” Ps. 149:4, then 1. Israel will rejoice in their King,

2. the saints will be joyful in glory, and

3. the honor of executing judgment is conferred upon them.

Obs. 4

One of the most mournful and pathetic representations of the downfall of the nation, the desolations of Zion, the treading down of God’s own inheritance, is found in Ps. 74,

Obs. 4

Such references could be multiplied, the prophets being filled with them, in which this salvation is connected with

1. the Coming of the Lord,
2. the resurrection of saints,
3. the entire removal of enemies,
4. the return of the Jewish nation, and
5. the restoration of the Davidic-Theocratic order under the Messiah,
6. the universal dominion and blessedness resulting out of this arrangement,
7. the removal of the curse, and
8. the regaining of Edenic conditions,
9. the bestowment of additional honor, power, glory.

Obs. 4 reformatted

surely the early Church was consistent and logical when it thus received and understood “salvation,” and looked for Jesus to come and finish the work so happily begun.

Obs. 4

Fulfill the covenants and prophets

Obs. 5. An essential part of the work of Christ, is to fulfil the covenants and the prophets. This He has done to a certain extent, and is now performing in the Church and world, but the most remarkable and desirable portion is still unfulfilled. The sealing of the covenant with His own precious blood, etc., is exceedingly precious, but the fulfilment of the covenant in actual realization is described as blessed beyond description.

Restoring the Kingdom of God

Obs. 6. The work of Jesus is also that of restoring the Kingdom of God, as instanced, e.g. Acts 15:16.

The titles of Messiah, Christ, Lord, and King, whatever applicability they may have to the present, have reference to this specific appointed work of rebuilding the fallen tabernacle of David and reigning over it, bringing all nations, through it, in willing subjection to His worldwide dominion. Even the names of Jesus, Saviour, and Redeemer assume a deeper significancy, when the power of the first resurrection, the bestowment of Kingship and priesthood, the actual inheriting of the Kingdom and its attendant blessings, are experienced.

Obs. 6

To destroy the works of the devil

Obs. 7. The work of Jesus, which is to “destroy the works of the devil” (1 John 3:8), is only partially performed.

Modern theology has too much confined the work of Christ in the destroying the works of the devil to this dispensation or intermediate period, and overlooking, or, underrating what Christ is yet to do (directly and by supernatural power, which alone can reach those works), in order to accomplish this work.

Obs. 7

Fully and effectively presents Christ's sacrifice

Obs. 8. The sacrifice made by Christ on the cross, is more fully and effectively presented in this Kingdom.

Eternal priesthood of Christ

Obs. 9. The continuance of the saving work of Christ in the age to come, is confirmed by the eternal priesthood of Christ.

Redemption is both spiritual and temporal

Obs. 11. The benefits resulting from the work of Christ are both spiritual and temporal; refer to soul, body, race, and earth.

To confine Redemption exclusively to one aspect, either spiritual or temporal, is to make it one-sided and imperfect; both must be included to give a perfect representation.

Obs. 11

To confine Redemption exclusively to one aspect, either spiritual or temporal, is to make it one-sided and imperfect; both must be included to give a perfect representation.

Obs. 11

No future atoning work of Christ

we must not be understood (as already intimated in the Prop, on sacrifices) as including in that future work any additional atoning work.

Obs. 12

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

While a purely material, naturalistic Kingdom, without spirituality, is unscriptural, so likewise an entire spiritual Kingdom, without the sanctified union of the material or natural, is utterly opposed to the Word of God.

Visible, external, world-dominion

Obs. 1. Any reader that has followed the scriptural line of argument can see for himself that we are logically and irresistibly driven to the conclusion that the future Messianic Kingdom is a visible, external, world-dominion.

The same Kingdom in which God ruled on earth as an earthly king is to be reinstated. To this all the prophets with one voice testify, and this is the one postponed to the Second Advent.

Obs. 1

Not carnal, fleshly

Obs. 2. Because we contend that the fallen down tabernacle of David is to be restored with increased splendor and glory by David's Son, "the Son of Man," at His return, as the Scriptures abundantly declare, it is asserted by those who do not fathom the depth of the Theocratic idea also pertaining to it that our view is materialistic, carnal, fleshly, etc.

Earthly ruler

The simple fact that in a Theocracy God again dwells with man and becomes truly the earthly Ruler, is sufficient of itself to sustain our Prop.

Obs. 3

Perfect union of church and state

Obs. 4. The perfect and harmonious union of Church and State, an essential in a Theocracy under the Headship of Jesus, the Mighty One, is in itself evidence of the correctness of our position. Here we find a blending of the material and the spiritual, of the outward and the inward, the external and invisible, and a separation of these cannot be made without violating the union that God has proclaimed shall be made.

Not merely carnal nor merely spiritual

Obs. 5. Would David's Son, the glorified and exalted Son, come to this world to inherit a carnal Kingdom? Or, would He come to inherit a purely spiritual one? Neither of these would meet the terms of the expressed inheritance.

A Spirit permeated kingdom

Obs. 6. Consider that in this Kingdom, of which the elect nation is the basis and the other nations willing subjects, the glorified Son of David is King and His glorified brethren are co-rulers, and from the very nature and exaltation of the heads of government, we clearly perceive the spirituality allied with it. Resurrected, translated, glorified, immortal rulers must exhibit in their official stations, actions, rule, intercourse such a divine mind, such a holy spirit, such a refinement of pure affection, that the Kingdom under their jurisdiction becomes permeated, controlled, and established in a spirituality, arising from the mental, moral, and religious, exceeding our present ability to grasp.

Priesthood of the saints, Royal priesthood

Obs. 7. The Priesthood of the saints (Prop. 156), a Royal Priesthood, evinces the same. The baptism of the Spirit then (Prop. 171) experienced, declares unmistakably the pervading, and powerfully contained spirituality.

Powerful spirituality

Obs. 8. The wondrous power exerted by this Theocratic ordering in its King and associated rulers, so that it even extends to the deliverance of creation, the final and complete removal of the curse, exhibits a spirituality far beyond our comprehension.

Sublime display of spirituality

Obs. 9. The remarkable, astounding outpouring of the Holy Spirit us presented in the Millennial descriptions (Prop. 171, etc.), so powerful in its transforming, glorifying, and imparting miraculous gifts to the saints; so pervading in and over the Jewish nation that all shall be righteous from the least to the greatest; so wide-reaching over the Gentiles that they shall rejoice in the light bestowed; and so extended in its operation that the whole earth shall ultimately be covered with glory—this, with the magnificent portrayals of the Millennial and succeeding ages, is so sublime with the indwelling, abiding, communicated Divine, that no one can contemplate it, without being profoundly moved at the display of spirituality.

Upon this earth

Obs. 10. We insist, in strict accord with the Scriptures, that this spirituality is manifested, not in the third heaven, not outside of this world, but in this world, upon this earth.

Not in third heaven nor in the air

The Davidic throne (on which Jesus, as the Son of Man is to sit) and Kingdom (in which He abides to govern) to be restored, is neither in the third heaven nor in the air.

Obs. 10

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

Kingdom gives credibility to God's Word

Notice:

- (1) the Abrahamic covenant out of which arises the Kingdom;
- (2) the Theocracy in its initiatory form;
- (3) the change by incorporating the Davidic line through which it was to be exerted;
- (4) the overthrow of this Kingdom;
- (5) the prophecies and preaching touching its restoration under David's Son;
- (6) the distinguishing peculiarities of this Son;
- (7) the postponement of this Kingdom, and the reasons assigned for the same;
- (8) the unity of expression in reference to the time of its re-establishment, viz., at the Sec. Advent;
- (9) the work that is to be performed during this period of postponement;
- (10) the condition of the Jewish nation during this time;
- (11) the ultimate restoration of the Kingdom as given by covenant, prophets and apostles in perfect agreement.

These are some of the salient points presented, and, judging from the history of human nature as presented outside of the Bible, it is *incredible* to believe that such a statement of Divine Purpose could be given by men widely separated in time with human prejudices, weaknesses, etc., without contradictions *unless divinely guided*.

p. 467-468 Vol. 3 Prop. 198 Obs. 1 slightly reformatted

To illustrate our meaning: unless the Kingdom itself is part of the Divine Plan, *how* could Moses predict its temporary overthrow, the calling of the Gentiles, and its subsequent restoration? *How* could the prophets after its downfall predict its long continuance in such a condition, the period of Gentile domination, the gathering out of a people, the restitution at the Coming of the Messiah (not in humiliation but) in glory? *How* could Jesus proclaim its postponement and direct us as proof to a constantly abiding historical fact, that of the treading down of Jerusalem and the dispersion of the nation? *How* could Jesus, against the most stubborn prejudice and national pride, preach the fall of the nation, the grafting in of Gentiles, and the delayment of the Kingdom to the Sec. Advent"? These are a few, out of a multitude of similar questions, that *must first* be answered before inspiration is denied.

p. 468 Vol. 3 Prop. 198 Obs. 1

The Kingdom, its past, present, or future state, forms *the key-note* of Revelation, and in no instance do we find the writers involving themselves in expressions relating to it that are *antagonistic* to each other.
p. 468 Vol. 3 Prop. 198 Obs. 1

Unless it can be shown that such a consecutive plan, in itself opposed to the wishes, etc., of the nation, would be suggested by reason, or is a natural result flowing from the powers of man, it is *the most reasonable* to accept of the only explanation which thus far alone covers the ground, viz., that of inspiration.

p. 468 Vol. 3 Prop. 198 Obs. 1

One continuous plan - Is it worthy of God? Is it adapted to produce what it intends?

It is a fact, however, worthy of especial notice that not one of our opponents from the early Church down to the present day has ventured to consider the Bible *as a whole*, as containing *one continuous plan*, and has noticed the Rise, Progress, and Result *purposed* by it. In this consists *the strength* of the Bible; in this is found *the great, and overwhelming proof* of its inspiration.

p. 469 Vol. 3 Prop. 198 Obs. 2

The important question to be answered is not whether this or that portion may or may not be defective—but whether the Bible contains a Plan of Salvation *worthy* of God and *adapted* to secure the happiness of man in all his relations—*worthy* of the sacrifice alleged to have been made in its behalf, and *adapted* to the removal of the evils now unhappily burdening the world. While it is reasonable in studying a locomotive to consider its separate portions and descant on their form, etc., it would be folly to confine ourselves only to these and neglect what is of far greater moment to consider, the locomotive as one whole—its capability of performing the work designed by its builder—and then to look at its various parts—not as misshapen or wrongfully constructed when contemplated by themselves irrespective of their designed use—but only in their adaptedness to subserve *the intended end*.

p. 469 Vol. 3 Prop. 198 Obs. 2

While it is reasonable in studying a locomotive to consider its separate portions and descant on their form, etc., it would be folly to confine ourselves only to these and neglect what is of far greater moment to consider, the locomotive as one whole—its capability of performing the work designed by its builder—and then to look at its various parts—not as misshapen or wrongfully constructed when contemplated by themselves irrespective of their designed use—but only in their adaptedness to subserve *the intended end*.

p. 469 Vol. 3 Prop. 198 Obs. 2

Relationship to the whole

Reason, if true to itself, ought not so much to look at things, or facts, or doctrines, etc., isolated, torn from their connection, but in the relationship that they sustain to a system or purpose. This is true philosophy. Reason is given to discern truth; and to find out *the whole truth*, the most important part of truth, is to ascertain its bearing or affinity to other and more leading or general truths. It is the feature introduced into science, art, etc., correctly appreciated and carried out, that enhances their interest and value; and the time has arrived when reason conducting the attack upon, or the defence of Bible statements should firmly plant itself on the same ground, viz., rejecting or receiving alleged truths in their unsustained or sustained relationship to the whole.

p. 472 Vol. 3 Prop. 198 Obs. 3

The Kingdom is worthy of God and adapted to fulfil its intent

it is of the *utmost importance* that in a discussion involving the inspiration of God's professed Word, two things should be observed:

- (1) that a proper knowledge and estimate of the Kingdom itself should be attained, and
- (2) that in virtue of this Kingdom being the End proposed in the Redemptive process, all other announcements, facts, etc., must be regarded in their relationship

p. 475 Vol. 3 Prop. 198 Obs. 4 slightly reformatted

let it be traced in its initiatory establishment, its overthrow, its promised restoration, its predicted glory, etc., and with all this before the mind, let reason carefully examine its design, its merits, its adaptability

to secure the deliverance of man, the race, and the world, and reason must confess that if carried out according to the pre-determined programme laid down in the Word, it will *fully and most perfectly* meet the wants and the desires of humanity.

p. 475 Vol. 3 Prop. 198 Obs. 4

there is *no phase* of imperfection, suffering, and evil which it does not propose to remove, and that there is *no blessing* which the heart of man has longed for both for himself and society which it does not intend to bestow.

p. 475 Vol. 3 Prop. 198 Obs. 4

Are the agencies adapted to secure the Kingdom ?

Divinity and Humanity of Jesus

Take the *Divinity and Humanity* of Jesus, the Christ, and view these, not isolated, disconnected from the Divine Plan, but as forming *an indispensable part* of that Plan, and we have at once the strongest possible proof in favor of the Divinity of Jesus.

p. 477 Vol. 3 Prop. 198 Obs. 5

In other words, Jesus in every respect is qualified to carry out the remainder of the programme as given by the Divine Purpose.

He is David's Son as covenanted;

he is Divine (Isa. 9:6; Zech. 13:9; Jer. 23:6; Ps. 2:7; Rom. 9:11; 1 Tim. 3:16; Tit. 1:3; 1 John 4:15; Heb. 1:8; 1 John 5:20, etc.);

He is One and equal with the Father, (John 14:7-11; 10:30; 12:45; 17:10, etc.);

He is the Image of God, (Phil. 2:6; Col. 1:15; 2:9, etc.);

He possesses eternity (Heb. 13:8; Rev. 1:17, 18);

He has Omnipresence (Matt. 17:20; 28:20, etc.);

He is Omniscient (John 2:24, 25; Rev. 2:23; John 16:30, etc.);

He is Creator (John 1:3, 10; Col. 1:16; Heb. 1:2, 10; Rev. 3:14, etc.);

He in virtue of His divinity has Pre-Existence, (John 8:58; 13:3, etc.);

He is the Preserver (Col. 1:17; Heb. 1:3, etc.);

He is worthy of worship (John 5:23; Phil. 2:10; Heb. 1:6; Ps. 72:15, 17; Rev. 5:8-13, etc.), etc.

Thus to qualify Him to act in the capacity of a Theocratic King, everything essential to God is fully ascribed to, and possessed in its fulness by Him. Admitting then the simple record as given, we have the very Person described whom the Plan contemplates as the One suitable to act as the 'predetermined Theocratic King.

p. 478-479 Vol. 3 Prop. 198 Obs. 5 slightly reformatted

All that we assert at this stage is, that thus far there is *no discrepancy* between the Plan proposed and the great leading Agency by which it is to be accomplished.

p. 479 Vol. 3 Prop. 198 Obs. 5

let reason decide whether such a Being, as we find described in Jesus Christ, is not indispensable to carry out the Plan as given.

p. 479 Vol. 3 Prop. 198 Obs. 5

Requires Supernatural Power

The Death of Jesus

The Resurrection of Jesus

Jesus failed to setup the Kingdom as promised in the OT

Postponement

The longer the postponement the more cumulative the evidence, seeing that eighteen centuries of continuous fulfilment of introduced change *only increases* the display of Christ's wonderful foreknowledge.

p. 485 Vol. 3 Prop. 198 Obs. 6

Must consider the whole

It does not even need a theory which serves to explain with scientific precision (good and great men differ) just *how far and in what degree* the Bible is inspired, for it derives its idea of inspiration not from this or that portion of the Book but from its contents *regarded as a whole*. It is the Divine Plan unfolded in it, and thus far most wonderfully carried out, that affords *the true and solid ground* for its inspiration.

p. 487 Vol. 3 Prop. 198 Obs. 7

To illustrate by returning to our figure: the man who looks at a locomotive forms his conclusions respecting its design, adaptedness, etc., from its *completeness* as it stands before him, and does not detract from its inception, plan, design, use, etc., because the designer of it did not draft the exact shape of every rod, bolt, and screw employed in its construction. He judges the locomotive, its fitness, etc., by the mechanical principles exhibited in its make and to be specifically applied in its design. Reason influencing sound judgment, does not impel him to lay down the criterion that before he can accept of the conception of the builder, he must first be assured that every particular part of it is shaped and framed precisely as the inventor specified, for he knows that owing to the numerous workmen employed—men varying in skill—in its erection, some latitude and diversity must necessarily be allowed. He is abundantly satisfied with the consideration of the general outlines, if fashioned according to mechanics, and forms his judgment of the correctness of the inception, its greatness and value—not so much by the shape the material assumes but by *its capacity to perform* the work intended.

p. 487 Vol. 3 Prop. 198 Obs. 7

Now let this principle of judgment, every day practically observed and enforced, be applied, in judging the inspiration of the Word. Let this doctrine of the Kingdom running from Genesis to Revelation (and which embraces the Divine Purpose) be duly considered, its initiatory form, its modification to bring it into closer relationship with humanity, its provisionary measures, etc., and it will be found at once that it contemplates a scheme *so noble* in conception, *so admirably* adapted to secure deliverance, *so extended* in its capacity to bring the much desired and wanted blessings to man, *so confirmed* by past and present fulfilments which form history, *so far beyond* anything that can be suggested by mere intelligence to remove existing evils, that *it commends itself* in design, adaptability and end contemplated as being of Divine origin.

p. 487 Vol. 3 Prop. 198 Obs. 7

Adapted for the Kingdom of God

It professes to be the Kingdom of God, and to judge correctly whether it comes from God we must not merely confine ourselves to the manner in which it is presented (the mediumship) but observe whether it is *worthy* of God and *conducive* to the highest interests of humanity, and the answer to this becomes the leading proof of inspiration.

The evolving of *a continuous, unintermitted unity of Purpose* (notwithstanding the hindrances presented by human nature);

the distinctive preservation of the same decided outline of belief *from beginning to end* through writers separated by ages: the acknowledgments of the writers themselves that in certain stages of the developing of the Plan they themselves were *involved in unbelief* not then being able to see the connection;

the extraordinary simplicity of the manner in which the matters pertaining to the Kingdom are recorded,

the remarkable *adaptation* consisting between the Plan, and >the condition (need) of man, and the end (desirable) intended—

these and other considerations inspire *such confidence* in its representations (confirmed as they are by personal observation in present fulfilments and present experience in the reception of the Word) that the alleged discrepancies and difficulties (if even unsusceptible of explanation or reconciliation) give place to a firm belief in its divine inspiration.

p. 488 Vol. 3 Prop. 198 Obs. 7 slightly reformatted

Books of Moses

The inspiration of the books of Moses is shown not by this or that statement, but by their design as a whole and their relationship to the rest of the Word;

p. 488 Vol. 3 Prop. 198 Obs. 7

First chapters of Genesis

The God who appears in Creation, who manifests His love for man and then His displeasure at sin, again appears in love and mercy, manifested by the most extraordinary admirably adapted measures of grace looking forward to a magnificent re-creation, and thus stamps the first record as divine.

p. 494 Vol. 3 Prop. 198 Obs. 8

In Genesis, as explained and enforced by the tenor of the entire Word, we have a personal God presented who takes a deep and abiding interest in the welfare of man, not only filling out a proper conception of the absolute, but bringing Him into intimate relationship with this world. We have evolution proceeding from Infinite Intelligence, according with Divine Purpose, manifesting a Divine Plan, previously entertained and now carried out. This is eminently more satisfactory than that reasoning which removes this personal Creator and introduces matter and force as the original producers of life, making a self-creative matter and force (although some writers on both sides advocate an intelligent cause directing this evolution), out of which, in some way unexplained, the first organisms are self-developed.

p. 494 Vol. 3 Prop. 198 Obs. 8

In other words, the retention of the Jewish covenanted Messianic idea of the Kingdom, and its universally received postponement to the period of the Second Advent, is the most powerful proof of the strict historical unity extending from the ministry of Christ down to near the fourth century.

p. 502 Vol. 3 Prop. 198 Obs. 9

Denial of supernatural is an outgrowth of scientific unbelief

The logical, consistent outgrowth of scientific unbelief is the denial of the Supernatural.

p. 506 Vol. 3 Prop. 198 Obs. 10

Their whole creed is, in fact, pre-eminently based upon this assumed uniformity of nature.”

p. 506 Vol. 3 Prop. 198 Obs. 10

this conclusion of unintelligent physical causes dominating over all, is pressed upon us from all sides as the legitimate one to be received.

p. 507 Vol. 3 Prop. 198 Obs. 10

We see in this, viewed from the standpoint of our doctrine, three things inevitably resulting:

1. That it is vain for men to imagine that even a compromise between such antagonisms can be effected;
2. that it is absurd and foolish to hide from ourselves the existence of such a conflict; and
3. that it is only preparatory to that naturalism and humanitarianism which is to introduce the culminated Antichrist.

p. 507 Vol. 3 Prop. 198 Obs. 10

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

What think ye of Christ?

It has been justly remarked by many writers that the question that Jesus asked (Matt. 22:42) the assembled Pharisees: “What think ye of Christ?” is the great question of the day, seeing that the attack upon and the defence of Christianity, for the last twenty or more years, has centered upon the Person of Jesus Christ.

The question, “Who is Jesus V’ will be, so far as the world is concerned, decided adversely to Christianity; for we are assured that the time is certainly coming when the Christ ship of Jesus will be denied, the claims of His Messiahship will be ignored and scorned, and Antichrist shall gain, for a brief period, the complete victory in the contest, but, thank God, not by the force of reason or legitimate weapons, but, as the Spirit informs as, by “deceit,” “lying wonders,” “making war with the saints and overcoming them,” and killing all who will not worship him or his image.

Obs. 1

The Son of God

The Son of Man

The only-begotten Son

He is the only Theocratic King that was predicted, and that ever shall in the future exist upon this earth.

Obs. 2

Hence we insist that Jesus the Christ must, if we will do justice both to the Record and to His Person, be considered in His Theocratic relationship.

Obs. 2

one of the distinguishing peculiarities of this promised Messiah is the implied and apparent immortality attributed unto Him, so that the Jews themselves believed and asserted (John 12:34) that He would never die.

Obs. 2

The Theocratic ordering necessitates the same, and therefore it is not lacking in the Theocratic King. Again: the Messiah that is covenanted to rule over the Theocratic-Davidic throne and Kingdom is to be possessed with God-like powers in order to bring in the predicted Millennial blessings, and this was so clearly apprehended by the Jews that they looked (John 7:31; Matt. 12:23) for Him to perform uncommonly great miracles.

Obs. 2

If He is the Messiah at all, He must exhibit the earnest, at least, of Messianic power so that we may have confidence in Him and in His ability to consummate the predicted Messianic times.

Obs. 2

Messiah the Hebrew for Christ was universally understood by the Jews as descriptive of the King, but at present being regarded as “a doctrinal word” it is made to express, not the actual position, official station, and person of Jesus, but the works and blessings received from Him, thus obscuring the original and scriptural idea connected with it.

Obs. 2

it is owing to His being “the Christ” that He has power to save, and that when the time comes for the manifestation of His glorious Messianic dignity, He will abundantly save and deliver His people, even taking them out of the now locked gates of Hades. Now we only receive the earnest or pledges of the same; then we shall realize the full meaning of that which faith and hope now only appropriates to the joy and peace of the heart.

Obs. 2

He is the Theocratic King,

Obs. 2

Repeat a few facts

Obs. 3

Notice

1. (1) the expressed determination of God to set up a Theocratic Kingdom given by the prophets in the ages preceding the First Advent;

2. (2) this Theocratic Kingdom established in an initiatory form (some of its adjuncts being merely provisionary);
 3. (3) this Theocracy incorporates the Davidic line, thus more closely in its Headship allying itself with humanity;
 4. (4) when this incorporation takes place, it is declared by covenant and promise that this Theocratic Kingdom shall be established in a permanent and most glorious form under a descendant of David;
 5. (5) this Theocratic Kingdom under David and his immediate successors never gains a world ascendancy but, on account of the sinfulness of kings and nations, is overthrown;
 6. (6) the Jewish nation being the covenanted people and the nucleus, owing to covenant relationship in and through whom the Theocratic-Davidic Kingdom can only be manifested, that nation is still preserved;
 7. (7) the prophets, notwithstanding the downfall of the Kingdom still continue to predict the fulfilment of covenant and promise in the person of a descendant of David at some time in the future, and these predictions involve the restoration of the identical throne and Kingdom overthrown;
 8. (8) this predicted and covenanted Kingdom is preached and tendered to the Jewish nation, when the promised David's Son comes by the forerunner John, by the Son Himself and by His disciples, but only conditionally, viz., on repentance;
 9. (9) this Kingdom, owing to the condition enjoined not being complied with, is then postponed to a future Advent of this Son;
 10. (10) during this intercallary period
 - (a) (a) the tabernacle of David continues in ruins,
 - (b) (b) the Jewish nation is to be subjected to continued and fearful rejection and a scattering among the nations,
 - (c) (c) Gentile domination is to remain until a certain time has elapsed,
 - (d) (d) a Christian Church is to be established and perpetuated to raise up a seed unto Abraham and prepare for the manifestation of the Kingdom with a moral power and grandeur perfectly overwhelming;
 11. (11) this Kingdom is always spoken of as still future and identified with the period of the Sec. Advent;
 12. (12) and in this Kingdom, as realized at the Sec. Advent, the covenant and prophecies are said to be fulfilled, as is seen e.g. in appropriating the descriptions given by these to the Messianic Kingdom which is to be revealed at the Coming again of this same Jesus.
- Obs. 3 reformatted

Objections of unbelief

Obs. 4

Other objections

Obs. 5

The Kingdom having been conditionally offered to the nation and having been rejected because the nation remained unrepentant, it was postponed until the Sec. Advent, and therefore, in view of the Divine Purpose previously plainly announced before His death, and thus embracing also a punishment upon the unbelief of the nation, it would have been incompatible with Messianic dignity and purpose to exhibit Himself to any others than believers in Him.

Obs. 5

More objections

Obs. 6

the spiritualizing which tampered with the Messianic idea and the Messianic Kingdom came in later through such men as Origen, etc.; for history records the fact that both of these fundamental ideas were preserved intact by the early believers.

Obs. 6

no historical evidence, even the slightest, to prove that the allegorical interpretation of Alexandrian Jews had any influence whatever in forming the primitive views pertaining to the Christ; but, on the other hand, the reception of the Old Test. Scriptures, the retention of the pure Messianic conception, the utterance of various predictions, etc., all to be taken in their proper grammatical meaning, show that the allegorical interpretation met with no favor in the teaching of Jesus or His disciples.

Obs. 6

The great stumbling block - the divinity of the Son of Man

Obs. 8

Let the student reflect upon the nature of this Theocratic Kingdom and he will see that, as covenanted and predicted, it necessarily includes as its promised King a God-man.

Obs. 8

The Theocratic idea is exhibited in the Person of Jesus, and hence the statements: "I and my Father are One; I am in the Father and the Father in Me" (John 10:30, etc.), "He that hath seen Me hath seen the Father;" etc., which assume definitely that He is the Theocratic King in its highest sense, viz., in the identical one inaugurated at Mt. Sinai, when it was justly believed that God Himself was the King of the instituted Kingdom. This is repeated when He, from the depth of His Theocratic consciousness, declares "that all men should honor the Son, even as they honor the Father" (John 5:23) etc. Being thus the Person in whom the Theocracy is to be truly manifested, it is not surprising that Paul should say (Col. 1:19 and 2:9) "that in Him should all fulness there of," that "in Him dwelleth all the fulness of the Godhead bodily." Being thus the contemplated Theocratic personage, He could not refute the charge brought against Him by the Jews (John 5:18; 10:30; 19:7) that by designating Himself the Son of God, he thus "made Himself equal with God," without doing violence to His Messiahship. Because Jesus is the Theocratic King, He is "the brightness of the Father's glory and the express image of His Person" (Heb. 1:3), and the Kingdom itself is designated "the Kingdom of Christ and of God" (Eph. 5:5), "the Kingdom of our Lord and of His Christ" (Rev. 11:15); and He who is to reign forever is named by Isaiah, consistently, "the Mighty God" (Syriac, the Mighty God of ages), "The Everlasting Father" (Vulgate, "the Father of the future age;" Lowth, "the Father of the everlasting age Chaldee, the Man abiding forever").

Obs. 8

Jesus, David's Son, that even creation (John 1:3, 10; Eph. 3:9; Col. 1:16; Heb. 1:2, etc.) is ascribed to Him; that pre-existence is postulated (John 8:58; John 1:1; Col. 1:17, etc.) of Him; that the love, etc., rendered to Him are at the same time bestowed upon the Father (John 5:23, etc., 1 John 2:23); that no one could know the Father saving the Son and him to whom the Son revealed Him (Matt. 11:27, etc., 1 John 1:18); and all this and more because (John 14:10) "I am in the Father and the Father in Me." The least reflection will show, that the Theocratic idea so impenetrates the New Test, portraiture of Jesus bringing forth such a union of the Theocratic God with David's Son—forming the one Theocratic King with one will, power, work, love, etc. (John 5:19-38, etc.)—and yet consistently placing the Son in view of the incorporation of David's line and descendant subordinately to the Father (John 5:19; 14:28, etc.)

Obs. 8

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.

When the Theocracy was first established, the earthly Ruler (i.e., God acting as such) was separate (i.e. in personality) from the subordinate human ruler (as e.g. God was separate and distinct from the subordinate ruler David), but in this revived form it is God's Purpose to have both joined, firmly united in the same person. This wonderful Plan proposes that there shall be a real Son of David united and identified with the Godhead, thus constituting Him just such a Ruler as a 'perfected Theocratic Kingdom on earth should possess to make it powerful and absolute, related both to God and man.

The doctrine of the person of Christ

Obs. 1. This again brings out prominently the doctrine respecting the Person of Christ—a significant one too as the day is approaching.

such a union of natures, as was sustained before His death and continued unimpaired after it, evermore remains.

The same Jesus that the disciples saw ascend to heaven shall come again in like manner, unchanged. The same Son of David that ascended must also descend, or else the covenant cannot be realized. Indeed the entire tenor of the Word evinces this, that since his ascension there has been no conversion of human nature into the Divine

Son of David is to perform a transcendent part in the history of the world

this same Jesus, the true Son of God and of David, so distinctive in both divine and human, is yet destined to manifest Himself in a way (i.e. Theocratic order) by which it will be seen that the Son of David is to perform, in the future, a transcendent part in the history of the world.

Obs. 3

this same Jesus, the true Son of God and of David, so distinctive in both divine and human, is yet destined to manifest Himself in a way (i.e. Theocratic order) by which it will be seen that the Son of David is to perform, in the future, a transcendent part in the history of the world. Even now it has been observed by various writers that the idea of humanity united with the divine and realized in Christ, is the Key to Protestant theology; but our argument shows, that when the still future manifestation of the same is properly considered, it forms the Key of Redemption, perfected salvation, Theocratic relationship, and the history of the world. It is the goal toward which all things are tending—the culmination of God's Purpose in government and restitution.

Obs. 3

Chasm between infinite and finite completely and satisfactorily filled

In this Theocratic representation alone, do we find the chasm between the Infinite and Finite completely and satisfactorily filled.

Obs. 4

According to “the sure mercies of David” the Finite ever remains with the Infinite, and it is the pleasure of the Infinite to glorify, and manifest itself through, the Finite.

Obs. 4

Manifestation of God in an earthly Ruler

Obs. 5. This Kingdom being different from (although given and sustained by) the Divine Sovereignty of God evinced in Creation, etc., and being a restoration of the Theocratic-Davidic Kingdom, which takes the place of human governments, it follows, that it demands, in consistency, the manifestation of God in the character of an earthly Ruler, and this is done in the Person of the Christ.”

The Kings of Israel acted as vicegerents of the Theocracy, and hence the earthly vicegerent, who acted as God's representative in the Kingdom, was specially anointed, consecrated, or set apart for the office by God Himself, and was known by the honorable and significant title of “God's anointed” and “the Lord's anointed.” But notice in the Person of Jesus, anointed for this purpose, this Theocratic representation assumes its highest and purest form, for what the former Theocratic King (as David, Solomon, etc.), could only do as vicar, by acting as deputy, Jesus Christ performs as a real Representative of God—God being united personally with Him. Hence the glory and blessedness of this Theocracy.

Obs. 5

He who has seen the Son has seen the Father

Obs. 6. Jesus, therefore, invariably represents Himself as manifesting the Father; that whosoever (as e.g. Thomas) has seen Him has seen the Father also; that He is One with the Father; that He is the expressed image of God; all which is founded in His being the contemplated Theocratic personage.

interchangeably called Christ's Kingdom, the Father's Kingdom, and the Kingdom, of God and His Christ.

Obs. 6

Humanity of Jesus is brought forward

Obs. 7. Consequently attention is again called to the fact, that the humanity of Jesus, the groundwork of covenanted promise, is never lost sight of, but is brought forward in the most prominent manner as an essential factor in redemption. As the Son of Man, He forgives sins and performs miracles (e.g. Matt. 9:6); He is Lord over the Sabbath day (Matt. 12:8); He is the Mighty One (Matt. 13:41); He is to come and sit on the Throne of His glory (Math. 25:31); He is ordained to be the Judge of the World (Acts 17:31). From these and similar Scriptures, we find that, in the strictest agreement with the covenant and the Kingdom promised to David's Son, the humanity of Jesus must be placed in the biblical position, as the appointed means of manifesting God to us Theocratically in purposes of Salvation still future.

the phrase Son of Man "when applied to our great Redeemer denotes His human nature, and at the same time conveys an idea of that glorious Kingdom over which He was in His nature to preside"

Obs. 7

this Son of Man is, in the highest, noblest sense, the actual, visible representative of God on the earth,

Obs. 7

Significance of the name "Immanuel"

Obs. 8. Hence, too, arises the significancy of the name "Immanuel" given Matt. 1:23, to the Son of Man.

it recalls, and compresses into a single word, the covenanted Theocratic Kingdom in which, as its leading characteristic, God shall be truly and really with us.

Obs. 8

Son of man now placed at the right hand of God

Obs. 9. This subject is also suggestive why the Son of Man is now placed at the right hand of God.

Representative ruler

Obs. 10. The reader will readily perceive that with such a Representative Ruler—Theocratic in Person and Office—two things will inevitably be secured. (1) The faithfulness of the Theocratic King. ... (2) The stability of the Theocracy.

Not derogatory

Obs. 11. Let the student reflect: if the Lord Jehovah did not consider it derogatory to His honor and glory to act (as a multitude of able writers admit) in the capacity of an earthly Ruler under the initiatory form of the Theocracy, how then can it be derogatory to the honor and glory of the Son of Man, David's Son, to come and act in a like capacity?

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.

Previous arguments support the certainty of the plan

Obs. 1. Our argument proves that the covenants, the prophecies, the continued incarnate relationship of Jesus—in brief, all that has been thus far advanced—clearly show that God will not fail in His Theocratic Plan—His proposed Theocratic-Davidic Kingdom.

Is God unable to finish the job?

Shall this ever be said of God, that He undertook a work that He cannot accomplish, or that the sinfulness of man defeated His ultimate purpose, or that, unable to proceed in a set purpose, He changed His Plan to accommodate Himself to human imperfection. No! when God undertakes a work, we may well abide His own time for its accomplishment.

Obs. 2

Not the church

Obs. 3. The Church does not meet, as we have previously shown, the conditions of the Theocracy.

...

the early Church (more logical and consistent) believed, is only preparatory to the Theocracy.

God has promised, how can it fail?

Obs. 4. God has instituted, as something pertaining to Himself, a Theocratic ordering; He has embraced this in a covenant, confirmed its certainty by oath, reiterated His determination again and again to have it realized, instituted a series of preparations having decided reference to this end—how can then the restoration of the Theocracy prove a failure?

Not the Pope

Obs. 5. The nearest approach to this Theocratic rule by a representative, is that afforded by the Roman Church, in its professed vicegerent, the Pope. But this, notwithstanding its claims, power, etc., is an arrogant imitation and assumption of the rights and privileges of the Son of Man, David's Son.

Infidels argument

Obs. 6. If we are never to see this Theocratic-Davidic Kingdom re-established under the covenanted seed, and the glorious predictions of the prophets realized in it, then God's direct rule, in its Theocratic outward manifestations, has borne but little sway in this earth. Infidels, keen-scented, have seized this very feature, and used it as an argument against the Bible.

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.

Bible teaches a literal, earthly kingdom

Obs. 1. The Bible emphatically teaches, in its Millennial descriptions, a Kingdom here on the earth over man in the flesh, which shall exhibit in a striking administration the principles, laws, results, etc., of a government beyond all others, and adapted in every respect to meet all the requisites to secure stability, happiness, etc. (comp. e.g. Isa. chs. 60, 54, 61, etc.).

...

On the other hand, reject these things, confine the Kingdom to the Church, limit the reign of the Son of Man to Heaven, etc., and you have not, and cannot receive, such a visible, outward universal Kingdom or dominion, in all respects perfectly adapted to the civil as well as the religions wants of humanity, as the Word of God tells us—if we take its plain grammatical sense—to anticipate.

God uses preparation over time

Obs. 2. God, in view of the conditions of nature, and to exemplify his own power in constant impressions upon man, etc., does not produce the perfect fruit at once; His method of procedure, as seen in nature and in grace, embraces an ascending scale, the reaching of an intended goal by preparatory processes and means.

Satisfied cravings of humanity

Obs. 3. The reign of this Son of Man strictly in accordance with the covenant, and the union of the saints with Him in such a rule, will alone satisfy the cravings of humanity for a strong and most blessed government, which shall break down forever the opposing, clashing interests of nations, dispel their jealousies, and unite them, freed from evils, under one common, visible, and accessible Head.

Christianity is Christ developing Himself in humanity

Obs. 4. Accepting the phraseology of Ullman, Neander, and others, that “Christianity is Christ developing Himself in humanity,” we add—to perfect the idea—for the purpose of its future visible manifestation in Him and His saints in behalf of the race in an exhibited perfect government, the highest and most honorable position in which it can be placed.

A high wish of man

the highest possible position in which we can place the Kingdom of God in its relation to humanity, is that of regarding it as a State or Empire, Theocratic Universal, over the earth, founded, governed and developed under direct personal divine authority, personally manifested, thus constituting apparently reliable and infallible Head and Rule?

Obs. 5

God’s Plan of Government falls within the line of man’s wishes, if we will only receive the covenants, prophets and apostles in their true grammatical sense.

Obs. 5

such a Kingdom under the Son of Man, as is predicted, to be established on earth. With it, any one can readily see how the Redemptive process, embracing not merely individuals but the nations and the race, can be carried on until it culminates into completed Redemption.

Obs. 5

Perfect government

Obs. 6. The student of the Word will not fail to notice, that God’s idea of a perfect government embraces the union of Church and State, as exhibited in the Theocratic ordering.. But this, in order to be effectual, must be under an infallible Divine Headship. In the hands of mortal, fallible men it is only conducive to evil (as history attests), but in the guidance of God directly it is productive of good and happiness. (Comp. Props. 154, 155, 205, etc.)

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.

Error of exalting the Divine, leaving out the human nature of Christ

Obs. 1. The objection intimated in the Proposition against our doctrine, proceeds from a one-sided view of the Person of Christ, exalting the divine as if exclusive, and leaving out the human as if it were no longer a factor in Redemption.

...

Such practically ignore David’s Son, and thus degrade Him. (1) By denying His present continued Davidic relationship; (2) and by refusing to believe that the covenant promises can only be realized through David’s Son.

Descended from David, His proper covenanted humanity

Obs. 2. In exalting Jesus as “the Son of Man,” in His descent from David, in His proper covenanted humanity, we, as a corresponding result, honor the divine which is inseparably united with it.

...

Certainly we cannot degrade the Saviour when we make His humanity (as well as the divine), as the Bible does, a continued and most important factor in the progressive work of Redemption, actively and visibly engaged in its accomplishment (comp. Props. 81-85 and 196-202).

Incarnation exalted

Obs. 3. Regarding the Incarnation as part of the continuous unfolding of the Divine Purpose, especially in reference to this very Kingdom, we certainly exalt it, when showing how necessary and indispensable it continues to be in order to carry out that Purpose as contained in the covenants and revealed by the prophets.

Constant source of praise, honor, glory to Christ and the Father

Obs. 4. This reign of the Son of Man, including the fulfilment of God's pledged Word and the Salvation of a world, is invariably represented in Scripture as not only a constant source of gladness and exultation in those who participate in its blessings, but of praise, honor, and glory to Christ and the Father. Read the Millennial descriptions of this covenant Kingdom, and they are full of passages expressive of the great glory awaiting the Son of David when He enters upon His Theocratic reign.

Perfected humanity realized

Obs. 5. This reign of David's Son and Lord, presents to us here on earth a realization of that yearning after a perfected humanity which has characterized man's history.

"The Man ordained"

Obs. 6. In the Judgeship of Christ, in His august Kingship, we make "the Man ordained" just as the Bible does, the central figure, the culminating point in the salvation realized in this Kingdom, without discarding or lessening the divine united with Him.

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.

The incarnation manifests the Father to men continuously

Obs. 1. If the Incarnation was the medium through which (John 14:9) the Father is manifested to men, will it not continue to be so at Christ's "appearing and Kingdom if it was the most stupendous fact in the history of the world,

In contrast to prevalent theory

Obs. 2. This is in direct contrast with the prevalent theory, which makes the human nature very prominent in the life and death of Jesus, less so after His ascension, and still less after the judgment day.

Eternal glorification of the human nature of Christ

We advocate not merely the eternal glorification of the human nature, but its future revelation and the presentation to it (Props. 81-84) of the actual visible Sovereignty of the world, from which it is never displaced, as will be seen when we speak of the perpetuity (Prop. 159) of the Kingdom.

Obs. 3

Sad defect in some life of Christ works

Obs. 4. Considering the highly important part that this human nature of Jesus has yet to perform in the scheme of Redemption and in the history of the world, it is a sad defect in those learned and valuable works relating to the life and Person of “the Christ” (as e.g. Neander’s, Ullman’s, Lange’s, Dorner’s, etc.), that they confine themselves almost exclusively to the First Advent, to the intermediate period in heaven, and to the present dispensation in order to assign the reasons why that humanity was taken, and to describe the results that shall flow from it.

Obs. 4

Ignoring Christ's humanity's covenanted relationship to the kingdom

Obs. 5. Some systems of theology, rightfully apprehending the importance of the Incarnation in the Plan of Redemption, and impressed by the great stress laid upon it in Holy Writ, endeavor to rescue it from the neglected or one-sided position into which it had fallen, but are themselves led, by ignoring its covenanted relationship to the Kingdom, into another extreme, viz., that the Incarnation in some mystical but real manner is transfused into every believer.

Bestowal of the covenanted requirements as Theocratic King

The simple fact is, that the philosophical truth lying at the basis of the Incarnation is found not merely in the provision made for our salvation in the birth, life, death, resurrection, and ascension of this Jesus, but in the bestowal of the covenanted requirements in order that He might be properly constituted Theocratic King, and in what that humanity has yet to perform, in fulfilment of covenanted promises, in the ages to come. To view only what has been done and what is now progressing, is to see one side of the truth; but to look in addition at what shall be done in the future, and to combine these, is to grasp the whole truth.

Obs. 7

Early Church was strictly logical and consistent on humanity of Christ

Obs. 8. The quite early Church (during the Chilastic period) preserved a strictly logical and consistent attitude respecting the humanity of Christ.

Divinity and humanity of Christ combined forever in perfect union

the perfect union of the Divine with man without the Divine absorbing or lessening the same, so that the Son of Man, i.e. David’s Son, forever remains such, and the Son of God, i.e. the Divine, forever continues such, both combined constituting the Theocratic Christ.

Obs. 11

His love and praise of mankind

this Anointed One,” this present exalted Theocratic Ruler, died for us. Redemption through His blood so exalts and fixes the affections of His associated kings and subjects upon Him that the prediction, in the love and praise of mankind, is realized of their being “a willing people.”

Obs. 12

Covenants are the measure of accuracy, never swerve

Obs. 15. Therefore, to preserve the due relationship that the human nature of Jesus sustains even in its exaltation and glorification to the Kingdom and to the race, we must never swerve from the covenants.

...

In this discussion the covenant is the measure of accuracy, being the most solemnly given and strongly affirmed portion of God’s Holy Word. We need not repeat that the grammatical sense is alone allowable (comp. Prop. 49).

Systems of Divinity ignore the humanity of the Theocratic King

Jesus, consequently, is constantly spoken of as the Son of God, and His reign is based exclusively on His Divinity. Entire systems of Divinity, given by learned men, make no mention whatever of the Davidic covenant, and, as a consequence, exclude the humanity of Jesus from any participation in this reign with the prominence given to it in Scripture; the humanity, somehow, simply by virtue of its having been related to the divine, becomes some vague, indefinite appendage, without bearing its noble covenanted distinctive relationship in manifested Rulership. Now this is the Origenistic, Augustinian, Popish derived view, unfortunately held and endorsed by many Protestants.

Obs. 16

Some Jews believe humanity was the Messiah of the Jews

Obs. 17. It is sad to reflect that so many of God's ancient elect people, the Jews, should so far depart from the covenants expressly given to them— should so far reject faith in the Son of David, who is ultimately to reign according to the oath of the Almighty, that they put their trust in man himself. Alas! what a difference exists between the covenanted "Sure mercies of David" as presented in the Word, and that belief e.g. of Mr. Ellinger (editor of the Jewish Times), who said (quoted Luth. Observer, Oct. 31st, 1873) at the meeting of Free Religionists, held at New York in opposition to that of the Evang-Alliance of 1873, "that humanity was the Messiah of the Jews."

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

Christ and Messiah are titles

That "Christ" and "Messiah" are titular ascriptions, and not merely doctrinal words, has been already presented under Props. 153, Obs. 2 and 70, Obs. 11, and especially 199, Obs. 2.

the title will only become practically realized when, in "the day of the Lord Jesus the Christ this Christ manifests the title in the actual Theocratic position occupied. When the Theocracy is re-established in power and glory, then the Messiah, the Christ, shines forth as the Anointed, the King in Israel, having obtained His appointed inheritance.

Obs. 1

Christship connected with the kingdom

Christ is truly the Saviour, but it is in virtue of His Christship that He perfects Salvation; the Christship appertains to Him as a Person in a specified position. Rejecting the covenanted Kingdom, and receiving a purely Spiritual one, the title itself is correspondingly spiritualized and its ancient meaning discarded.

Obs. 2

Christ has deep meaning

Van Oosterzee (Ch. Dog., vol. 2, p. 527) forcibly says: "It (i.e. Messiah or Christ) is equivalent to saying that He is the King of Israel, promised in old times by the prophets, sent into the world by the Father, anointed with the Holy Ghost, and destined to rule forever over a Kingdom which is ever enduring."

Obs. 3

Jesus condemned based on His Christship

The condemnation of Jesus was based on His Christship, understood as the assumption of a Kingship.

Obs. 4

Name expressive of a real, literal Theocratic kingship

the Jews were correct in their idea that the name was expressive of a real, literal Theocratic Kingship.
Obs. 4

Disciples and apostles hold to his Kingship

the immediate disciples and apostles hold to this Messianic idea (i.e. Kingship over the restored Theocratic-Davidic Kingdom), as indicated by their preaching, etc.
Obs. 5

“The apostles themselves held this opinion until after the resurrection of Christ,” Matt. 20:20, 21; Luke 24:21; Acts 1:6. The question arises, Were they mistaken in this idea? The majority of modern divines insist that they were mislead, over against the opinion of the early Church and others that they were not mistaken. If the former opinion is correct, then it involves the honesty and integrity of Jesus, viz., that He could deliberately allow—if the word Christ means no more than moderns assert—the disciples to be in ignorance on so important a point, being the heart of the Kingdom preached.
Obs. 5

In Matt. 16:16, Mark 8:20, and Luke 9:20, Peter, in answer to the question, “Whom say ye that I am?” answers; “Thou art the Christ.” Jesus replied that he was “blessed” because the Father had revealed this fact to him. Now, how could he be “blessed,” how could the matter be revealed to him, if he did not understand the meaning of “Christ?” That he comprehended it in the Jewish Theocratic sense is self-evident from e.g. Acts 1:6.
Obs. 5

Charged not to make Him known as “the Christ”

Obs. 6. The student will also observe how often (as in connection with Peter’s confession, etc.) the disciples were charged not to make Him known as “the Christ.” . If “Christ” is merely “a doctrinal word,” no satisfactory reason can be given for this prohibition.

this prohibition extended only to the death of Jesus, because afterward it became the favorite title, seeing (1) that in view of His death it became essential to show that He was still “the Christ (2) that notwithstanding His death, faith in “the Christ” evinced hope in the ultimate fulfilment of covenant and prophecy pertaining to it; and (3) the death of Jesus would, owing to unbelief, enable the Christship to be proclaimed without the fear of being regarded in rebellion against the Roman Empire, for what could earthly Kingdoms fear from a dead, crucified Christ?
Obs. 6

Christ as “the King of kings”

Obs. 8. Our whole argument shows that when He comes again, He comes as “the Christ the Anointed King who is to reign as David’s Son and Lord just as covenant and prophecy require.

If there is a truth clearly taught in the Scriptures, it certainly is this one, that “the Christ” shall thus come and exhibit His mighty power and glory as “Christ” in delivering His people, punishing His enemies, and reigning gloriously as “the King of kings.”
Obs. 8

Kings of the earth oppose Him

Obs. 9. The last opposition of the kings of the earth is against “the Christ for they are “angry,” Rev. 11:18, that He comes to assert His covenanted claims, He comes (e.g. Rev. 19) as the King (i.e. the Christ), and “the Kings of the earth and their armies are gathered together to make war against Him.”

As previously intimated, a comparison of Scripture indicates (Prop. 174, 180, etc.) that at the ending of this dispensation a knowledge of the Christship of Jesus and the claims of Kingship which it necessarily involves, will, more or less, be extended among the kings of the earth, and prove to be one, if not the chief, cause for the unrelenting hostility manifested against “the Christ.”
Obs. 9

Our hope depends on His Christship

Obs. 10. This subject of the Christship is exceedingly important, for without it we could have no hope of the fulfilment of covenant and prophecy—of the Coming Kingdom and glory.

all our hopes of ultimate salvation, the restitution of all things, the blessedness and exceeding glory of the future Kingdom, depends upon the Christship of Jesus. It is as the Messiah that He comes to be the Saviour of the world, and, therefore, a proper conception of “the Christ,” is a vital one to a proper understanding of perfected Redemption. What “the Christ” has done in the past and present is only an earnest of what He will do for us when He is revealed as “the Christ” in Christly honor, regality, power, and glory.

Obs. 10

The subject of the first preachers

Obs. 12. The preaching of the first preachers was that of “the Christ” (Acts 2:30, 31, 36; 3:20; 4:10; 5:42, etc.); Philip “preached Christ” and “the name of Jesus Christ” (Acts 8:5, 12); Paul “preached Christ” (Acts 9:20, 22); in brief, all did as Paul given in Acts 17:3, and 18:5, 28, and 19:4, and 20:21, and 28:31.

We Millenarians are sometimes most unjustly charged as if we did not preach “the Christ,” when it is a most vital point in our system.—fundamental to the doctrine of the Kingdom, seeing that without “the Christ” the Kingdom is impossible.

Obs. 12

Serious defects in “Lives of Christ” works

Obs. 13. The doctrine of the Kingdom evinces the serious defects existing in numerous Lives of Christ. This is seen e.g.

1. in making “the Christ” a mere doctrinal word,
2. in misapprehending the Kingdom,
3. in substituting a Kingdom,
4. in invalidating the faith and preaching of the disciples,
5. in ignoring the Davidic covenant,
6. in overlooking the postponement,
7. in spiritualizing prophecies,
8. in misapplying the fulfilment of prediction,
9. in exaggerations of the design of the present dispensation,
10. in not evincing the relation that the First Advent sustains to the

Obs. 13 reformatted

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

God Himself, in the Person of Jesus, the Son of David, rules as an earthly ruler

Attention is again called to the fact that this form, of government, predicted to be established and to extend itself over the earth, is a Theocracy, i.e. God Himself, in the Person of Jesus, the Son of David, rules in it as an earthly Ruler. This form of government is already seen in the Theocracy, initiatory, once established (Props. 25, 20) and which incorporated the Davidic line (Props. 27-33). God was the Supreme Ruler—the earthly King. This fundamental idea must necessarily be retained, if justice is done to the direct representations of Scripture, seeing that the entire tenor and analogy of the Record incontestably proves that the same Theocracy overthrown, owing to the sinfulness of the nation, shall be again restored under the Messiah with increased splendor and power (comp. Props. 31, 32, 33, 31, 35, and 30).

Obs. 1

Consistency and Reasonableness of this theocracy

We press upon the notice of the reader the consistency and reasonableness of such a future Theocracy. The relation that man and this earth sustains to the most High God requires that the honor and majesty of God should demand the establishment of a Theocracy here on the earth, by which the race is brought under a government honorable alike to God and man. Our line of argument strongly develops this feature, and the student will appreciate its force, if attention is called to a few points.

1. (1) At the creation God had determined upon this form of government (Props. 1 and 2);
2. (2) man by disobedience forfeited a dominion which God through him was to exercise over the earth (Props. 8 and 82);
3. (3) God has resolved to restore that dominion in the Person of Jesus, the Second Adam (Prop. 82);
4. (4) God—to indicate in what form of government this dominion should be incorporated when restored, to test man's present capacity for it, and to make certain indispensable provisions for the future—erected a Theocracy (Props 25, 20, etc.);
5. (5) man, owing to sinfulness, was unfitted for a Theocratic ordering, and, therefore, it was withdrawn (Props. 32, 33, etc.);
6. (6) God promised at some future time to restore it (Props. 33-36);
7. (7) this Theocracy is God's own preference for a form of government, and if not restored makes His proposed government a failure (Prop. 201);
8. (8) God has sent His Son to make provision for Salvation, i.e. to lift man and the race out of the state of rebellion and to restore all the blessings forfeited by the fall (comp. e.g. Props. 190, 182, 144, etc.);
9. (9) this Salvation in its ultimate realization is invariably linked with this still future Coming Kingdom (so e.g. Props. 120, 121, etc.) 5
10. (10) God, to insure the future permanent establishment of the Theocracy, is preparing a body of rulers for the same to be associated with "the Christ" (Props. 01, 86, 05, and 153);
11. (11) that until this Theocracy is set up the race is not brought into subjection to God (comp. e.g. Props. 176, 152, 204, etc.);
12. (12) however glorious in design this dispensation may be, there is still an incompleteness in Redemption and which will continue until "the Messiah" comes to restore the Theocracy (Props. 87, 88, 120, etc.);
13. (13) when this Theocracy is re-established, then under the rulership of Christ and His saints the race itself is brought into subjection to God—a revolted province is brought back to its pristine allegiance and blessedness (Props. 124, 200, 151, etc.);
14. (14) the Theocracy is the form of government most admirably adapted to secure this result (Props. 128, no, 117, 119, etc.);
15. (15) a theocracy being in its nature a visible government, such a sovereignty and redemption completed must be visibly shown in the sight of the world, so that—as rightly belongs to God and is done in heaven itself—it be publicly recognized (Props. 121, 122, 131, 154, etc.);
16. (16) the personal relationship of God to Adam in Paradise, to the Theocracy once established in the past, to man in and through Jesus at the First Advent, insures a future special and continued personal relationship in a restored throne and Kingdom (by way of pre-eminence called His own) as exhibiting His Supremacy in the most tangible and satisfactory manner, and that the recovery of a rebellious people and race, as well as the manifestation of God's will being done on earth as in heaven, includes such a personal relationship in the Person of Him who is "the Son of Man" (Props. 81, 86, and 199, 204, etc.).

Obs. 2 slightly reformatted

Nothing but a real theocracy can satisfy the Scriptures

Nothing but a real Theocracy can possibly satisfy the representations given in the Scriptures. Let the reader consider the numerous reasons presented in its behalf, some of which are the following:

1. (1) The actual establishment of a Theocracy which God claims as His special Kingdom, and which He withdraws under promises of future restoration (Props. 25, 33, etc.).
2. (2) The covenant, confirmed by oath, positively demands its future restoration under David's Son (Prop 49). The Kingdom that is covenanted to that future David's Son is not some other form

- of government, but the identical Theocracy identified with David's throne and Kingdom (Props. 31-33).
3. (3) The postponement of the Kingdom (Props. 66, 67, 87) makes it indisputably certain that this Theocracy will be restored at the return of Jesus. His own words are amply sufficient to sustain our faith in such a blessed expectation.
 4. (4) The prophecies, in their plain sense, imperatively demand the Theocracy to be restored (Props. 21, 32, 33, etc.), seeing that the same Theocracy overthrown is the one that they declare shall be gloriously re-established.
 5. (5) The faith and hope of the pious Jews implies such a regained Theocracy (Props. 20, 40, and 85), because we cannot believe that God would thus incite and foster a false faith and hope by an admitted sense of His Word to be sadly disappointed. No! He will be faithful to the sense given under His own auspices, and these ancient believers shall yet exult in the full realization of anticipated deliverance and glory in the restored Theocracy.
 6. (6) John the Baptist's faith and hope imply the same (Props. 38-41), for it is impossible, without degrading a person "filled with the Holy Ghost" and specially commissioned to preach the Kingdom, to believe that John should utterly misapprehend the nature of the Kingdom he was to proclaim.
 7. (7) The doctrinal views of the disciples, apostles, and primitive Church (Props. 43, 44, 70, 71-78), in reference to the Kingdom, were such that they cannot be consistently explained (without lowering their commission, inspiration, and faith), unless we receive their expectations of a future re-established Theocracy to be the truth.
 8. (8) The confining by Jesus of the preaching of the Kingdom—its tender—to the Jewish nation (Props. 54, 55, etc.), indicates that the Theocracy, which pertained to them, was the Kingdom offered. Hence, as the very Kingdom tendered to them is the one postponed to the Sec. Advent (Props. 66-68), the same Kingdom must be the one ultimately restored.
 9. (9) The Kingdom not being established under John's ministry (Prop. 41), not under Christ's (Prop. 56), and not in this dispensation (Props. 70, 71, and 90 to no) corresponds with the nature of the Theocracy, seeing that no such form of government has yet been witnessed.
 10. (10) The design of this dispensation (Prop. 86), the preparatory nature of the Church (Props. 88-105), the gathering out of a people to inherit the Kingdom (Props. 61-65)—these are all points in agreement with our position respecting the future Theocracy, and thus aid in establishing it.
 11. (11) A correct understanding of the Divine Sovereignty as something ever existing, and the covenanted Kingdom which that Sovereignty bestows (comp. Props. 79 and so), enforces the precise idea of a real Theocracy, pertaining to a special rule confined to this earth.
 12. (12) A consideration of this Kingdom as belonging, by way of covenant, specifically to "the Son of Man," and what this implies (Prop. 81), brings forward the Theocratic ordering alone as intended.
 13. (13) The restoration of the dominion forfeited by the first Adam through the Second Adam (Prop. 82) involves a rule such as we know can only be realized after the Sec. Advent of Jesus, and which the Scriptures unite with this re-established Theocracy.
 14. (14) This Theocratic Kingdom is given to Jesus by the Father (Prop. 83), but as a result of His obedience, sufferings, and death (Prop. 84), and, in view of the time of bestowal and the reason for the same, corroborates our faith in an ultimate real Theocracy.
 15. (15) The promises to the saints of inheriting this Kingdom (Prop. 90, etc.) at the period of the Sec. Advent, coincide with so many other declarations and predictions relating to this Theocracy and the positions they shall occupy therein, that they corroborate and strengthen our belief.
 16. (16) The Theocracy being Christ's inheritance (Props. 122, 49), and as He has not yet restored the same Theocracy (down-fallen) which all the prophets unite in testifying He will perform, we confidently hold that the Theocracy will be, must be, again manifested.
 17. (17) A Pre-Millennial resurrection (Props. 125-129) so admirably fits into the future Theocratic ordering as promised, that the very fact of its being taught and allied with the Kingdom at the Sec. Advent, in order to promote the efficiency, grandeur, and power of the then existing Theocracy, confirms our faith in the same.
 18. (18) The inheriting of the earth by the meek (Prop. 142), implies it, seeing that under such a Theocratic ordering and the ruling involved in it, the saints have dominion over all the earth, etc.
 19. (19) The predicted place of manifested royalty (Prop. 168) can only be reconciled, without undue violence to the language, with this doctrine of a future Theocracy.

20. (20) The restoration of the Jews (Props. in-114) unmistakably proves the correctness of our position, because that restoration is indispensable to the re-establishment of the same Theocracy overthrown (the nation being in covenanted relationship to it), and its extension over the world.
21. (21) The supremacy of the Jewish nation (Prop. 114), so clearly taught, can only be explained in view of this future restored Theocracy, seeing that nation is brought into special nearness to it on account of its national covenanted affinity (Props. 24, 29, 30, 54, 55-64) to it. It strongly confirms our doctrine, being just what we might reasonably anticipate.
22. (22) The simple fact that the restoration of forfeited blessings (Prop. 119) is linked by the prophets with this regained Theocracy, materially aids in sustaining our view.
23. (23) These forfeited blessings thus united with the Kingdom can only be introduced by the power of Christ (Prop. 120), and hence, to be fulfilled here on earth as portrayed, necessitates a Pre-Millennial Advent of Jesus. Such an Advent is abundantly taught (Prop. 121), and thus fully sustains our doctrine.
24. (24) The Barren Woman (Prop. 118), as well as many other predictions taken isolated, can only be consistently interpreted in the light of such a future Theocracy in which the saints form a chosen corporate body intimately associated with Christ, and the Jewish nation one that is specially favored by God. Such predictions, therefore, afford additional proof in favor of our position.
25. (25) The prophecies relating to the destruction of Antichrist and the removal of all wickedness (Props. 115, 123, 161, 162, 163), by the personal intervention of Jesus, are only reconcilable with our doctrine of the Kingdom, and form a requisite preliminary to a correct understanding of its introduction and power.
26. (26) The same can be said of the predictions relating to the end of Gentile domination (Prop. 164), which in intent exactly agrees with the predicted Theocratic ordering extending over the world, but cannot be made to fit into the prevailing views of the Kingdom. The very fact that it ends, shows that it is superseded by another form of domination, even the one that we advocate.
27. (27) The predictions pertaining to a visible reign of Christ (Props. 122, 131, 117) are alone perfectly consistent with a restored Theocracy; they do not fit into any other system of faith and hence are not retained in their plain meaning but are either spiritualized, or made typical of something else.
28. (28) The Judgeship of Jesus (Prop. 132) in all its fulness of detail and richness of power exhibited, can only be predicated of such a Theocracy. Limiting it to simple judicial action is to strip it of its scriptural and Theocratic meaning.
29. (29) The day of judgment (Prop. 133) in its grand results and its wide sweep of jurisdiction, serves to indorse the Theocratic idea. No other belief can incorporate what is stated in reference to it.
30. (30) "The world to come" (Prop. 137) as used by the Jews to designate the restored Theocracy under the Messiah, and its retention and location at the Sec. Advent, shows that our faith is well-grounded.
31. (31) The day of the Lord Jesus Christ" (Prop. 138) designating a period of time after the Sec. Advent, in itself is highly expressive of our view. This time so specially relating to Christ, certainly pertains to an era when His Theocratic reign, as covenanted, is inaugurated.
32. (32) This is strengthened by what is said of "the morning" of "the day of Christ" (Prop. 139) and the events connected therewith—the whole being associated by the prophets with the commencement of such an age still future.
33. (33) "The rest" or "Sabbatism" (Prop. 143) is significant of such a Theocracy, and by the analogy of Scripture is connected therewith.
34. (34) "The end of the age" and the things preceding and following (Prop. 140) are expressive of the beginning and perpetuation of the Theocratic rule.
35. (35) The perpetuity of the earth (Prop. 141) and the perpetuity of the race (Prop. 152), after the Sec. Advent, so essential to this Theocratic idea, are clearly taught and sustain, in simple consistency, the glorious Theocratic rule over the Jewish and Gentile nations. They are doctrines which necessarily must be revealed in order to make the Theocratic rule practicable.
36. (36) The New Heavens and New Earth (Props. 148, 151) united by the prophets with this restored Theocracy, impressively teach what kind of a government Christ exerts over the nations.
37. (37) "The times of Restitution" (Prop. 144), "the Regeneration" (Prop. 145), the deliverance of creation (Prop. 146) are all inseparably connected with the "appearing and Kingdom," i.e. with a Kingdom established here on earth after the sending again of Jesus, that they strongly corroborate the doctrine here advocated.

38. (38) The Transfiguration (Prop. 153), the Temptation of Christ (Prop. 106), the belief in the speedy Advent by the primitive Church (Prop. 74), the Father's house (Prop. 170), the marriage of the Christ to the New Jerusalem (Prop. 169), the perpetuity ascribed to this Kingdom (Prop. 159), these bring forth additional reasons confirming our trust in the plain grammatical sense of the covenants, prophecies, and promises descriptive of a real Theocratic government. They indicate the kind of Kingdom intended, its rulers, subjects, and permanence.
39. (39) The visible reign of the saints here on the earth after the Advent over nations, subordinate to the Christ, plainly reveals (Props. 154 and 156) not only the Theocratic rule, but how it is then inaugurated and carried on in a perfected form under perfected rulers, thus insuring its stability and blessedness.
40. (40) The location of the Millennial period (Prop. 158) after the Sec. Advent, can only be made to accommodate itself to our view. To our Theocratic system it is essential; to any other it would be an excrescence. The prophets link their Millennial descriptions with a restored Theocracy.
41. (41) The nonconversion of the world before the Sec. Advent (Prop. 175 and 176) is confirmatory of our position, seeing that, in view of the direct portraiture of this dispensation and of the Church down to the Advent itself, no place is found for the fulfilment of the Millennial predictions; and they must, of necessity, be located where all Scripture Scripture places them, viz., after the Advent, and under the instituted Theocratic ordering.
42. (42) Even the very condition of unbelief assumed by the Church and the world (Props. 177, 178, 180) respecting the means to inaugurate the Kingdom and the Kingdom itself, confirms our faith, seeing that such a state of unbelief in God's predictions, and promises, and mode of procedure, is to be characteristic of the last times. Unbelief in the covenanted and predicted restored Theocratic Kingdom is pre-eminently characteristic of the Church and world today.
43. (43) The translation of the saints, as a preparatory measure (Props. 130 and 118), is only in agreement with a proposed Theocratic ordering, seeing that such a translation is intended to prepare them for a rulership in it.
44. (44) The rudimentary re-organization of the Theocracy at Mt. Sinai (Prop. 166) in the future, the Revelation of the Divine Will (Prop. 167) adapted to this renewed and perfected ordering, the baptism of the Holy Ghost and of fire (Prop. 171) then experienced, encourage the retention of the ancient faith, because these indicate how we can become suitably prepared to participate in the wonderful out-goings of Theocratic rule.
45. (45) The fact that belief in this restored Theocracy brings forth "the One Hope" (Prop. 182) which sustained a multitude of believers; that it exhibits in this Theocracy a manifested unity (Prop. 184) which never can be realized without it; that it is supported by the analogy of Scripture, the analogy of faith, and the analogy of tradition (Prop. 185) which no other system can claim; that it gives coherency and unity of design to the Gospels, Acts, Epistles and Apocalypse (Props. 187-191); that it forms a key to open Scripture (Prop. 192) making much plain that otherwise would be dark; that it does not drive us to deprive the Jews of their retained faith and hope in the plainly expressed predictions of God's Word (Prop. 193), but leads us both by the grammatical sense to accept of a future Theocratic ordering under the Messiah—these things have considerable weight in influencing us to follow the path of pious Jews, martyrs, etc., who longed and prayed for "the Christ" to come and set up His inherited Kingdom.
46. (46) The world's history (Prop. 194) is a mystery and incomplete without this restored Theocracy; for God to undertake a Theocratic form of government and not to complete it, and for Him to promise its restoration and make the most suitable provision for it, and then not to manifest it, would leave a void fatal to the happiness of the individual of the race, and of the world.
47. (47) When we regard the precious provision made by Jesus (comp. Prop. 195) for this very Theocratic ordering; when we contemplate the Person of Jesus, most wonderfully adapted to secure an exact, pure, real Theocratic rule (Prop. 199), and when we consider the title of Jesus, "the Messiah," "the Christ" (Prop. 205) as alone applicable to a restored Theocracy, we certainly would be lacking faith in God and in His promises if we refused to receive, cordially and hopefully, the belief that, at the time determined by the Father, the Messiah shall come again, and fulfil the covenants and predictions relating to the restoration of a fallen Theocracy in a state of glory such as inspired men describe.

Obs. 3 slightly reformatted

Exceedingly desirable

Obs. 4

Scriptures full of the Theocratic idea

The Scriptures are full of this Theocratic idea (as the preceding Propositions show), and many of its declarations receive new force and beauty when viewed in its light.

Obs. 5

A willing people

This Theocracy is a predetermined form of government, which, when the time arrives, will be enforced upon “a willing people.”

Obs. 6

Not of human devising

The Theocratic idea is so grand in its conception and so sublime in its adaptation to man and its results, that it could not have been of human devising.

Obs. 7

Permanent

This Theocracy, when once again established, is ‘permanent.

Obs. 8

Scripture's view of world history emphasizes the Theocratic idea

The manner in which God regards the world’s history, as presented in His Word, indicates the high estimate that He places on this Theocratic idea.

Obs. 9

Why does God so carefully trace the rise and progress of the Jewish nation to the establishment of the Theocracy, then enter into fulness of detail respecting the Theocracy, its History and downfall; then avoiding any connected history of the nation so long as separated from the form of government He Himself instituted, He only presents a sufficiency to give coherency to predictions and preparations relating to the future? Why does God specially single out this Jewish nation as alone worthy of detailed mention, and pass by those mighty nations (with brief mention) that existed contemporaneously? Why does He devote so many pages to a special form of government, and pass by those forms which largely fill the pages of profane history and which played such a prominent part in the world’s drama? Such questions are only satisfactorily answered by a reference to the Theocratic ordering.

Obs. 9

Constitution

This Theocracy has a politico-religious constitution, i.e. a constitution inseparably connected with the worship of God, for God in the Person of “the Christ” is King.

Obs. 10

No other form of government

A Theocracy, in the very nature of the case, cannot tolerate any other form of government.

Obs. 11

Divine power

Obs. 12

Not dependent on Rev. 20:1-6

The student will not fail to observe that our doctrine of the Kingdom, embracing this realized Theocratic idea, is not dependent on the statement of Rev. 20:1-6. This latter Scripture, so precious in stating one of the means of its inauguration, etc., might be entirely omitted without in the slightest degree affecting the abundant proof that covenants, predictions, and promises afford.

. . .

The Pre-Millennial resurrection is only a means necessary to secure a part of the rulers of this Kingdom; the idea of the Kingdom is not to be sought for in the means used for its re-introduction, but lies firmly imbedded in the oath-bound covenant of God.

Obs. 13

Distinguished blessings

Obs. 14

Christ is the crowning excellence of the Theocracy

“The Christ” is the crowning excellence of the Theocracy; He is “the chief corner-stone” “the Head of the corner” the Stone that crowns the apex of the building.

Obs. 15

He must indeed be, as has been abundantly proven, David’s Son, and thus Human; but He must also be God, and thus able to rule Theocratically.

Obs. 15