

# **“WHAT IS THE TRUTH?”**

OR

**PILATE’S QUESTION ANSWERED**

IN A

**SCRIPTURAL EXPOSITION**

OF THE

**GOSPEL OF THE KINGDOM.**

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## PUBLISHER'S PREFACE

Because the word "Jehovah" is an admitted corruption by Hebrew Scholars (See definition of Jehovah in *Webster's Third New International Dictionary*, page 1213.), and did not exist before 1520, as Rotherham points out on page 24 of his "Introduction" to *The Emphasized Bible*, and since "Yahweh" is acknowledged as a "...scholarly transliteration of the Hebrew tetragrammaton..." *Webster's Third New International Dictionary*, page 2646 (See pages 22-29 of the "Introduction" by Rotherham to his *Emphasized Bible*.), we have substituted Yahweh for every occurrence of Jehovah in this booklet. Further, we feel that this is a practical application of our brother's, Dr. John Thomas, own explanation of these terms in such works as *Eureka*, Vol. I, pages 93, 99-100 (pocket edition) and *Phanerosis*, page 57 (Logos edition).

The word "church" where used has been replaced with the Scripturally accurate transliteration "ecclesia." This change has been carried out for we feel it is the practical application and logical extension of the explanations that occur in such standard Christadelphian works as, *Eureka*, Vol. I, pages 119-123, 165, 191-192, 222-223, 324, 450; Vol. II, pages 73-74, 219, 285-287, 297, 352-354, 388, 392; Vol. III, pages 72-75, (pocket edition) by Dr. John Thomas. *Christendom Astray*, page 453 of the unabridged edition by Robert Roberts.

There have been many Scriptural references added to the text which were either referred to directly or indirectly, but had not been given originally. All of these, along with any other additions, appear in brackets.

Before the Son of God sent forth his apostles to proclaim the gospel of the kingdom in his name, "He opened their understanding that they might understand the scriptures." If thou wouldst gain the knowledge of the wisdom of God which is so inestimable and which is contained in the word they preached, thou must also be the subject of the same illumination. This is indispensable; for there is no obtaining of this commodity except through the scriptures of truth. These "are able to make thee wise unto salvation through faith which is in Christ Jesus. For all scripture is given by inspiration of God, and is profitable for teaching, for conviction, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." What more dost thou want than perfection, and a crown of life and glory in the age to come? Search the scriptures with the teachableness of a little child, and thy labor will not be in vain. Cast away to the owls and to the bats the traditions of men, and the prejudices indoctrinated into thy mind by their means; make a whole burnt offering of their creeds, confessions, catechisms, and articles of religion; and, after the example of the Ephesian disciples, hand over your books of curious theological arts, and burn them before all. These mountains of rubbish have served the purpose of a dark and barbarous age; the word, the word of the living God alone, can meet the necessities of the times.

Let the example of the noble-minded Bereans be ours. They searched the scriptures daily to see if things taught by the apostles were worthy of belief; "therefore they believed". If, then, not even the preaching of an apostle was credited unaccompanied by scriptural investigation, is it not infinitely more incumbent on us that we should bring to a like test the opinions and precepts of the uninspired and fallible professional theologians of our day? Let us believe nothing that comes from "the pulpit," "the alter," or the press, not demonstrated by the grammatical sense of the scriptures. Let us be contented with nothing less than a "thus it is written," and a "thus saith the Lord"; for He has laid it down in His law, that no one is worthy of belief who does not speak after His rule. "To the law and to the testimony: if they speak not according to THIS WORD, it is because there is no light in them." If then their light be darkness, how great is that darkness.

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# WHAT IS THE TRUTH?

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THE Anglo-Saxon word GOSPEL is *euanghelion* in the Greek. This is a word compounded of *eu*, an adverb of quality, signifying "good"; and *anghelia*, "a message delivered in the name of any one": *euanghelion*, therefore, signifies "a good message," which becomes "good news" to those previously unacquainted with it. It is styled "the gospel of God" (Rom. 1:1); because it is a good message, emanating from Him. It is also called "the gospel of the glory of the blessed God" (1 Tim. 1:11); because it is a good message of future glory on account of which all who partake in it will call Him blessed. It announces a good time coming, when "the knowledge of the glory of Yahweh shall fill the earth as the waters cover the sea" (Hab. 2:14); for Yahweh sware to Moses, saying, "As truly as I live, all the earth shall be filled with the glory of Yahweh" (Num. 14:21). This is good news of glory from God to everyone who believes it.

God's gospel is styled "the Gospel of the Kingdom" (Matt. 4:23; 24:14; Mark 1:14-15; Luke 8:1); because He purposes to manifest His glory and blessedness through a kingdom He declares He will set up in the land lying between the Euphrates, Mediterranean, and Nile.

The Gospel of the Kingdom, and "the great salvation spoken by the Lord," [Heb. 2:3] are the same thing. This is evident from the fact that the Lord Jesus, when he began to preach, did not make two separate proclamations. Throughout his ministry, he preached but one thing, which is variously expressed in the history of his career. Sometimes it is simply styled "the gospel" (Mark 1:15; 8:35; 13:10; Luke 4:18); at others, "the Kingdom of God" (Luke 4:43; 9:2,6); and Peter, in recalling the recollection of it to Cornelius' mind, says, "That word ye know,

which was published throughout all Judea, and began from Galilee, after the baptism which John preached" (Acts 10:37). In the previous verses he reminded him who began to preach this word from Galilee, and speaks of it as a message. His words are, "The word which God sent unto the children of Israel, preaching peace by Jesus Christ, who is Lord of all: that word I say ye know." [Acts 10:36]. When we turn to the history "of all that Jesus began both to do and teach," [Acts 1:1] we find that when he began to speak the great salvation, he commenced preaching the gospel of the kingdom of God in Galilee. The following is the testimony: "Now when Jesus had heard that John was cast into prison, he departed into Galilee. From that time Jesus began to preach, and to say, Repent, for the kingdom of the heavens is at hand. And he went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness" (Matt. 4:12, 17, 23). The word sent, the gospel of the kingdom, and the great salvation, it is clear, all began to be preached by Jesus at the same time, and in the same region of country: they must, therefore, and can only be, the same thing under different modes of speech. A word sent is a MESSAGE; that word sent by Jesus Christ constitutes Him THE MESSENGER (Mal. 3:1): a messenger sent of God with good news for the children of Israel about a kingdom, which they did not then possess, preaches that kingdom to them as a matter of promise, and therefore of hope; so that the gospel of the kingdom is also styled "THE HOPE OF ISRAEL," for which Paul says he was "bound with a chain" (Acts 28:20).

The kingdom of God is the great salvation, because through that kingdom the blessedness preached to Abraham as the gospel (Gal. 3:8), is to come upon all the nations of the earth, and by which they are to be saved from the power of those who destroy them, and to be placed under a righteous administration of divine law. God's kingdom is to save them; for it is to "grind to powder and to bring to an end all kingdoms," to fill the whole earth as a great mountain, and itself to stand for

ever (Dan. 2:35, 44). This kingdom can only be set up by overthrowing "the powers that be" [Rom. 13:1]; and as there can be no peace and blessedness for the nations until they are broken, the operation which abolishes them, establishes the destroying STONE POWER, and saves the world with a great and glorious salvation. Who can doubt it, when the Scriptures say, referring to that era: "The King's son, O God, shall judge Thy people with righteousness, and Thy poor with judgment; He shall save the children of the needy, and shall break in pieces the oppressor. In his days shall the righteous flourish, and abundance of peace as long as the moon endureth. He shall have dominion also from sea to sea, and from the river to the ends of the land. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of Tarshish and of the Isles (British) shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him [being subdued]\*: *all nations shall serve him.* His name shall endure for the age; his name shall be continued as long as the sun; and they shall be blessed in him -- all nations shall call him blessed. Blessed be Yahweh Elohim, the Elohim of Israel, who only doeth wondrous things. Blessed be the name of His glory for the age: yea, the whole earth shall be filled with His glory" (Psa. 72).

The kingdom of God founded by Yahweh and his Christ is to establish this great salvation in the earth -- a thorough and complete regeneration of the world. The kingdom is the cause of this; the great salvation the result of its institution in the land promised to the fathers. But the greatness of the salvation is not restricted to the future generations of the nations only; it comprehends, in the magnitude of the deliverance it vouchsafes, the generations of the righteous among the dead from Abel to the coming of Israel's king in the clouds of heaven in power and great glory. It saves the cloud

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\*Author's brackets

of witnesses [Heb. 12:1], of whom the world was never worthy [Heb. 11:38], with an everlasting salvation in the kingdom; and saves the nations from their temporal miseries and degradations with a joyous and glorious redemption of a thousand years. "How shall we escape if we neglect so great a salvation" as this? [Heb. 2:3].

Now, the Bible reveals no other salvation than this -- a deliverance of the righteous from "the pit in which there is no water," [Zech. 9:11] by a resurrection from the dead; a transformation of the living saints who may be contemporary with the second advent: a restoration of the kingdom again to Israel under the New Covenant [Jer. 31:31; Heb. 8:8, 13; 12:24 (cf Heb. 9:15; Matt. 26:28; Mark 14:24; Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6)]; and a redemption of the nations from the social, civil, and spiritual evils which now press so heavily upon them. This is the only salvation of which the Gospel treats. It meets the necessities of the world. Humanity needs no other, and therefore none else has been provided. When the salvation has triumphed, it will be the accomplished fact of a thousand years, during which "the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Him. For the kingdom is for Yahweh; and He, the Governor among the nations" (Psa. 22:27-28).

When Jesus stood at Caesar's bar, Pilate asked him: "*Art thou the king of the Jews?*" [Matt. 27:11; Mark 15:2; Luke 23:3; John 18:33]. He answered: "My kingdom is not of this world; if it were, then would my associates fight, that I should not be delivered to the Jews: but my kingdom is not from this now." [John 18:36]. Pilate therefore said to him: "*Art thou king, then?*" [John 18:37]. Jesus answered: "Thou sayest; for I am king, I was born for this (*eis touto*), and for this I came into the world, that I might witness to the truth. Everyone who is of the truth hears my voice." [John 18:37]. Pilate said unto him: "*What is truth?*" (John 18:37-38). Ah, Pilate, thou, like myriads beside thee, knowest not that voice though it was

witnessed in thy presence. The truth was confessed (1 Tim. 6:13) before thee, but thou didst not understand it, because thou wast not of the truth. Let the reader hear the voice of the king: "I came into the world that I might witness to the truth." [John 18:37]. Now hear what he says in another place: "I am sent to preach the kingdom of God" (Luke 4:43). He preached it through the length and breadth of Judea, announcing to the people the Kingdom of God, and that he was king thereof. He filled the land with the sound of his claims to the throne of David as the "born king of the Jews" (Matt. 2:2). The people heard him gladly; and, admitting his pretensions to be just, were ready for revolt against Caesar, and to make him king (John 6:15). The chief priests became alarmed at the current of the popular mind, and apprehended the interference of the Romans (John 11:48). They procured his apprehension at length, and accused him before Pilate of perverting the nation from its allegiance to Caesar (Luke 23:2), and affirming that he was king of the Jews (John 19:21). By the passage above quoted, we find Pilate endeavoring to elicit from him the truth of the matter. As if he said: "They charge you with saying that you are an Anointed One, a king, even the King of the Jews: *is this the truth?*" Jesus confessed, and denied not, although it was hazardous at the bar of Caesar, the *de facto* king of the Jews (John 19:15), to aver that he was himself king by right. His life had been jeopardized thirty-three years and three months before by the inquiry -- "Where is he that is born king of the Jews?" [Matt. 2:2]. Herod, the reigning king of the Jews, who knew that the nation was expecting the birth of a son of David, who was to reign over them for ever, was alarmed at the intimation that he was actually born. He saw that the right of David's son, and the interest of the Herodian dynasty were inimical. He therefore determined to destroy him, and so secure the kingdom to his own family by the Christ, or Anointed One's destruction. The same policy was at work at the condemnation of Jesus. Pilate was not only the representative of the Roman Majesty which



had superseded the Herodian in Judea; but the conservator of the rights of the reigning Caesar as king of the Jews. Satisfied that it was mere envy that moved the chief priests to accuse Jesus of treason against the Roman power, his policy was to release him, and to appease their clamor. But the policy of the priests and elders was opposed to this. They saw clearly, that if Jesus ascended the throne of David, he would permit them to have no share in the honors and emoluments of the State. Hence it was with them, as with Herod, all-important to prevent him getting possession of the throne. They saw Pontius Pilate's unwillingness to condemn him, and concluded that the only way they could succeed in overcoming it would be to treat him hypothetically as a partaker in the Nazarene treason, and consequently a traitor to Caesar's rights, which it was his business to conserve. This was their policy. Hence said they to the Procurator: "If thou let this man go, thou are not Caesar's friend; whosoever maketh himself a king, speaketh against Caesar." [John 19:12]. This settled the question in Pilate's mind. Though convinced of the faultlessness of Jesus, and of their malignity, self-preservation was a stronger law of his nature than justice. He concluded that it was better for Jesus to suffer death, though unworthy of it, than that he should lose his procuratorship, and perhaps his life, for misprision of treason. Had Jesus not confessed *the truth*, but repudiated all pretensions to the throne of Israel, Pilate could not have condemned him; nay, would not, for there would have existed no ground upon which the priests and elders could have predicted his want of friendship or loyalty to Caesar. It is true they said, "We have a law, and by our law he ought to die, because he made himself the Son of God." [John 19:7]. They regarded this as blasphemy; but the Roman law took no cognizance of questions in Jewish theology. It had ceased to be lawful for the Jews to put any man to death (John 18:31), so that, however guilty he might have been of blasphemy in saying that he was the Son of God, neither the Jews nor the Roman law could have taken his life on that

account. The good confession, therefore, he made before Pilate [1 Tim. 6:13] -- "*the truth*" -- to which he testified in his presence, and for which he was condemned and executed -- *was not* that he was not the Son of God. Though true, it was not "*the truth*" -- it was not the ground of his sentence unto death.

"Art thou the King of the Jews?" [Matt. 27:11; Mark 15:2; Luke 23:3; John 18:33]. Had Jesus replied: "I am the Son of God," it would have been an evasion of the question, as everyone not judicially blinded must see. If one were to ask another: "Are you a physician" -- would it be answering the question to say: "I am the son of my father." King of the Jews is an official dignity: Son of God, personal nativity. Who is the King of the Jews? He that says he is the Son of God, or some other person? To assert that he was God's Son did not bring Jesus into collision with Caesar's right; but to affirm that he was Christ, a king -- that is, the Anointed King of the Jews -- constituted him at once Caesar's rival in Judea.

Though so dangerous a question, Jesus did not equivocate, or seek to evade the hazard it involved. When Pilate said: "Art thou the King of the Jews?" [Matt. 27:11; Mark 15:2; Luke 23:3; John 18:33] he met his question by referring boldly and immediately to *the truth* about his kingdom. He had been proclaiming this truth from Galilee throughout all Judea to Jerusalem, where he then stood: he had heralded it forth from one end of the land to the other for three years and a half in fulfillment of his mission; for he came into the world to witness to the truth concerning the Kingdom of God, of which he was the christened or anointed king; and he was then prepared, with the full assurance that it would cost him his life, to confess before Pilate that he was the King of the Jews. Pilate so understood him when he said, in answer to his question -- "*My kingdom.*" [John 18:36]. Jesus was a Jew, and a Jew could have no claim to any kingdom but that of his own nation. King of the Jewish nation. Thus Pilate, the Roman soldiers, the Chief Priests and

Scribes (Mark 15:31-32) understood him to confess; and therefore the reason of his condemnation to death. The title he assumed was labelled to his cross in Hebrew, Greek, and Latin -- JESUS OF NAZARETH, THE KING OF THE JEWS [John 19:19].

In suffering death because of his claim to the throne of Israel, Jesus, the Son of God, and Son of David, sealed "the gospel of the kingdom," [Matt. 4:23; 9:35 (24:14); Mark 1:14] and the covenant of that kingdom with his blood. He was born King of Israel, and he suffered death because he maintained his right to the royalty. He was anointed to be king, and a prophet, to preach the Gospel or glad tidings of his reign over the twelve tribes of Israel, and the obedient nations of the earth for a thousand years. With him and his apostles, to "preach the Kingdom of God" [Luke 4:43; 9:2, 60] was to "preach the Gospel." [Mark 16:15; Luke 4:18; Acts 16:10; Rom. 1:15; 10:15; Rom. 15:20; 1 Cor. 1:17, 9:14, 16, 18 ;(2 Cor. 2:12; Gal. 1:8,9)]. There could be no gospel without the kingdom -- even this same particular kingdom, this Jewish kingdom in Palestine, than [that] which the living God has caused to be evangelized [and] no other. A Gospel of a kingdom or kingdoms beyond the skies of an everlasting kingdom there for disembodied ghosts, and a present church-kingdom of grace among carnal, scoffing, faithless professors here -- we deliberately and under pain of eternal damnation, if in error, we boldly, conscientiously, and confidently affirm, that there is no such Gospel to be found in the oracles of God. Such a Gospel as this -- the popular Gospel of the age -- was never preached to Jew or Gentile by John, Jesus, or the apostles. The Lord of Israel bore witness to no such Gospel before Pilate. He did not testify that he was the king of a sky-kingdom; but king of the Jewish nation upon earth, where alone it existed, or ever will exist. His is the royalty of this nation, taking its root in the covenant made with David, which is everlasting and can never be annulled: for Yahweh hath declared: "Once have I sworn by my holiness that I will not lie unto David. His seed shall be for the

age, and his throne as the sun before me" (Psa. 89:35-36) ["...age" is a translation of the Hebrew word *ôwlam* often translated in the KJV as "for ever," or "ever," or "everlasting," or "eternal," etc...For a discussion of the significance of this term, see *Eureka*, Vol. I, by Brother John Thomas, and Chapter One, Section Three, and Subsection Four, entitled, "'For Ever and Ever'."].

For three years and a half Jesus fulfilled his mission as prophet to Israel in preaching the Gospel of the kingdom. He began, as we have seen, in Galilee, soon after his being anointed of God with the Holy Spirit and power [Matt. 3:16; 4:23; Mark 1:10, 14; Luke 3:21-22; 4:14; John 1:32-33]. He visited the synagogues, and among them, that at Nazareth. Being there on a certain occasion, he read from the [sixty-first chapter] of Isaiah [Isa. 61:1-2] the words recorded in the fourth of Luke. Alluding to his anointing, he read, "The spirit of Yahweh is upon me, because He hath anointed me to preach the gospel to the poor; -- to preach the acceptable year of the Lord." [Luke 4:18-19]. Yahweh's anointing him to preach the gospel is equivalent to saying Yahweh sent him to preach. There is no necessity to prove this. It is obvious. In sending him, then, to preach the gospel, what was he to preach as the basis of the good news to the poor? This question is answered in two places in this chapter. He was sent to preach the acceptable year of Yahweh; or, which is the same thing, he was "sent to preach the kingdom of God" (verse 43). Peter told Cornelius that he was sent to preach this word to the children of Israel. Hence it is styled "the word of the kingdom" (Matt. 13:19) -- upon the understanding of which men's salvation is predicted (Mark 16:15-16). But why is the gospel of the kingdom, and the acceptable year of Yahweh, or age to come, preached to the poor rather than to the rich? The reason is, because "God hath chosen the poor of this world, RICH IN FAITH, to be the heirs of that kingdom which He hath promised to them that love Him" (James 2:5). "He fills the hungry with good things, and the rich He sends empty away"

(Luke 1:53); because the present life is the season of their enjoyment (Luke 16:25).

When Paul was writing about "the great salvation which began to be spoken by the Lord" (Heb. 2:1-5), he says he was speaking about "the future habitable" [Heb. 2:5] which is to be subjected to the Son, and not to angels, as it is at present. Speaking of the present habitable, or "civilized" part of the earth, he says: "But now we see *not yet* all things put under him." [Heb. 2:8]. No; if we did, we should see him king over the whole earth (Zech. 14:9). All the kingdoms of the world would be his, and "all nations would serve him" [Psa. 72:11] (Rev. 11:15). The future habitable subjected to the Son, is the dominion of the acceptable year of Yahweh; when the kingdom shall be existent in the plenitude of its glory, ruling over all. Jesus and his brethren, all Sons of God, and the seed of David by adoption, through Jesus, though recipients of evil things in their primary existence, will possess the dominion of the future habitable "*under* the whole heaven" [Gen. 7:19; Deut. 2:25; 4:19; Job 28:24; 37:3; 41:11; Dan. 7:27; 9:12] -- not above it "beyond the skies." This is good news to the poor -- the gospel Jesus was anointed to preach; the great salvation confirmed by the apostles who heard it preached; and attested of God by signs, wonders, divers miracles, and distributions of the Holy Spirit, manifested through them [Heb. 2:3-4].

The context of the testimony from which Jesus selected the reading in the synagogue at Nazareth, exhibits the glad tidings or gospel of the kingdom he preached to the meek of the children of Israel. It promises them "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." [Isa. 61:3]. The series of beautiful antitheses presents to us in contrast the present and future states of the poor who receive the gospel of the kingdom. Now, but mourning heavy-hearted dust and ashes; in the age to come, they shall be beautiful and joyous, giving praise

and glory to Yahweh as immortals only can bestow it. With respect to their nation -- for the word was primarily sent to Israel -- "they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And foreigners shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine-dressers. But ye shall be named the priests of Yahweh; men shall call you the ministers of our God; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." [Isa. 61:4]. Let the enquirer read from the 20th verse of the 59th chapter of Isaiah, to the end of the 62nd chapter, and he will read the good things promised to Israel, and evangelized in the Word sent to them of God by Jesus Christ. They are but a sample of the good things in store for the nation, which, in its future glory, is the Sarah, the princess of nations, the married wife, of its Creator. Then "Yahweh will make an everlasting covenant with them. And their seed shall be known amongst the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord had blessed." [Isa. 61:8-9]. This joy and blessedness of the nation is inseparable from the glory of their king. To him, under Yahweh, they will owe all the peace and happiness they enjoy. The rejoicing will be mutual. The nation will rejoice in its king, and "as the bridegroom rejoices over the bride, so shall he rejoice over Jerusalem," [see Isa. 62:5] the Holy City of his realm. In view of the great deliverance Yahweh bestows upon His king, he that was anointed to preach the gospel to Israel says: "I will greatly rejoice in Yahweh: my soul shall be joyful in my God: for he hath clothed me with the garments of salvation; He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things sown in it to spring forth, so the Lord God will cause

righteousness and praise to spring forth before all nations" [Isa. 61:10-11] -- when the righteous dead shall bud and spring forth of the earth, to praise and glorify His name.

The Word of the Truth of the Gospel of the Kingdom -- though a long title to the message borne by Jesus to the children of Israel -- will be easily understood by the enquirer from what has gone before. It imports the Law and the Testimony that sets forth the promises which make the message relating to the kingdom good news. Paul says that "*the hope laid up in heaven*" is reported of in the word of the truth of the Gospel; and therefore he styles it "*the hope of the Gospel*"; and as there is but one true gospel, though many false ones, there is but one true hope, which he terms "*one hope of the calling*" (Col. 1:5, Col. 1:23; Eph. 4:4). A hope is something in the future, promised but not possessed. The calling is a particular invitation; and the one hope of the calling, the promised thing to the possession of which you are especially invited. This being the meaning of the phrase, and seeing that the hope belongs to the Gospel, it follows that the Gospel contains an invitation or call to the possession of some particular thing. The one hope of the calling of the Gospel -- what is it? Paul says, "God hath called you to His kingdom and glory" (1 Thess. 2:12). Then the kingdom and glory are the hope of the called; that is, of those who accept the invitation. The kingdom and glory are the one hope of their calling. The word which God sent to the children of Israel by Jesus Christ, was an invitation to them to possess His Kingdom and glory, of which He had said so much in the prophets, upon certain conditions. Yahweh's kingdom and glory under [the] Messiah's administration, was the great hope of the nation. It was the hope of Israel, and of Israel alone. No other nation shared with them in this hope. It was the hope of the restoration of the kingdom again to Israel (Acts 1:6), under a new and better covenant than the Mosaic -- the hope of the restitution of all things spoken of by the prophets (Acts 3:21). This is the hope promised to

the fathers, and evangelized in the word of the kingdom, and therefore the gospel's hope, by which we are saved (Rom. 8:24). Expunge this hope from the Gospel, and it ceases to be Gospel, for it is the hope that makes the tidings glad, and the news good; in short, there would be no tidings to report, if the hope of the kingdom and glory were suppressed.

Yahweh is the accepted king of Israel (1 Sam. 12:12), and Israel therefore His nation (Exod. 19:6; Isa. 51:4). He formed it for Himself, that through it He might show forth His praise (Isa. 43:21). The prophet says of Israel: "We are Thine, O Lord: thou never bearest rule over our adversaries; they were not called by Thy name." [See Isa. 63:19]. The kingdom of God is His dominion over this nation. It is, therefore, a JEWISH KINGDOM. Yahweh never owned any other kingdom upon earth. He acquired the Jewish kingdom by creation; and purposes to obtain possession of all other kingdoms by conquest: because they are mere usurpations, and adversaries of His nation. He intends His kingdom to be ruled by a Vicegerent in His name, whom He styles "My king" (Psa. 2:6), and by Him to subdue the world, so that all thrones and dominions, principalities and powers may become His. This being accomplished, the Twelve Tribes of Israel will constitute "the first dominion" [Micah 4:8] in actual organized possession of their own country -- the kingdom proper. This kingdom will rule over all other nations, which in the aggregate will form the secondary dominion or empire. Thus a family of nations will be created, of which Abraham, then risen from the dead, will be the federal father, and Israel, the First Born (Ex. 4:22).

This kingdom and dominion which Yahweh and His king are to set up, are to exist unchanged for a thousand years, at the end of which things will occur which do not pertain to the Gospel of the kingdom, though they affect the kingdom itself. The kingdom is imperishable, and non-transferable from one set of rulers to another: "it shall not be left to another people." [Dan. 2:44]. This is an important feature in the Gospel. If it could be



transferred from hand to hand, then flesh and blood might inherit it: but it cannot be transferred, therefore "flesh and blood cannot inherit the kingdom of God." [1 Cor. 15:50]. They who are promoted to the possession of the kingdom at its establishment, are to retain its honors, glory, power, and emoluments the whole thousand years, and as long afterwards as it exists, which will be for ever. Can flesh and blood that dies and turns to dust after three score years and ten, possess such a kingdom? Impossible. What, then, is indispensable to the inheriting of this kingdom? That the heirs God has chosen to possess it, be made immortal. This necessity God has promised to fulfill, in promising to give them "the kingdom under the whole heaven for an age, even for the age and ages." [See Dan. 7:27, 18]. Hence the Gospel call to the kingdom and its glory is equally a call to eternal life; and the hope of the kingdom, consequently, the hope of eternal life and glory, which are all comprehended in the "Hope of the Gospel," [Col. 1:23] which is said to be "laid up in heaven," [See Col. 1:5] and "reserved in heaven," [1 Pet. 1:4] because he who is to convert the hope into a received gift is there. "Our life," says Paul, "is hid with Christ in God. And when Christ, our life, shall appear, then shall we also appear with him in glory" [See Col. 3:3-4] -- the life, the glory, the kingdom, are all bestowed at one epoch: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought into you AT THE REVELATION OF JESUS CHRIST" (1 Pet. 1:13).

"SALVATION IS OF THE JEWS" (John 4:22). And this salvation, which is very great, is announced, through the Gospel of God's Jewish kingdom. The salvation is national -- or *kosmical* rather -- and *individual*. The salvation of the world of nations through the kingdom, is social, civil, and ecclesiastical, or spiritual; and is best perceived by those who comprehend the work of setting-up the kingdom. These obstacles to the world's regeneration must first be removed. These obstacles are "the powers that be." [Rom. 13:1]. Israel and the saints, under

the Captain of Salvation, [see Heb. 2:10] will abolish them. Their removal being effected, "he will speak peace to the nations," [Zech. 9:10] which they will joyfully accept, and submitting to his terms, will henceforth "rejoice with his people Israel" (Deut. 32:43).

All that Yahweh proposes to bestow on men, He intends to impart through His kingdom alone. Hence, if a man obtain the kingdom, he obtains everything; but if he be counted unworthy of it, he gets nothing. Does he desire eternal life, eternal honor, eternal glory [Rom. 2:7], equality with the angels [Luke 20:36], wisdom, knowledge [Col. 2:3], riches [Rom 11:33; Psa. 112:3], power [Rev. 2:26], and dominion [Dan. 7:27]? Let him "seek the kingdom of God and His righteousness, and all these things shall be added unto him." [Matt. 6:33]. What said Jesus to his apostles, when Peter asked him what recompense or reward they should have, who had forsaken all and followed him? Did he tell them that, when they died their disembodied spirits should be borne aloft on angels' wings to mansions in the skies! Did he tell them they should meet their friends and children there, and feast, and dance, and sing, enraptured in eternal ecstasy? He abused their reason with no such pagan foolishness as this; but said, "Verily I say to you, that ye who followed me, shall, in the regeneration, when the Son of Man shall sit on the throne of his glory, also sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28). He promised them a joint rulership with himself in a kingdom, and that kingdom, God's kingdom of the Jews. "Ye are they," said he, "who have continued with me in my trials. And I covenant unto you, as my Father hath covenanted unto me, a kingdom; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel" (Luke 22:28-30). This was to be their reward in the age to come (*en to aioni to erchomeno*), with eternal life (Mark 10:30). The kingdom, therefore, was everything to them. Jesus taught them to pray to the Father, saying, "Thy kingdom come; thy will be done on earth as it is in

heaven; deliver us from evil, because the kingdom is Thine, the power, and the glory, for the age." [Matt. 6:10, 13]. He instructed them in the mysteries or hidden things of the kingdom (Matt. 13:11); and after he arose from the dead, having opened their understandings, that they might understand the Scriptures, he conversed with them during the forty days preceding his ascension, "on the things pertaining to the kingdom of God." [Acts 1:3]. Under the influence of this divine teaching, they became full of the matter. "The gospel" and "the kingdom" were with them convertible terms. They knew of no gospel without it. The resurrection was the door of entrance into the kingdom. They desired to rise from the dead, that they might possess it: for they knew that if they did not "inherit the kingdom prepared from the foundation of the world" (Matt. 25:34), there would be for them neither glory, honor, nor eternal life in the age to come. It is, therefore, not to be wondered at that the last question they should put to the resurrected King of the Jews before his departure from the earth, should be to know when he would "restore again the kingdom to Israel" (Acts 1:3, 6). That it would be restored, there was no question; for "the regeneration," [Matt. 19:28] or "restitution of all things," [Acts 3:21] was the first principle of Christ's teaching, and of their own faith and preaching afterwards. What they wanted to know was -- the time when the restitution of all things belonging to the kingdom of Israel should be accomplished. "Wilt thou at this time restore again the kingdom to Israel?" [Acts 1:6]. They, doubtless, thought that the time to favor Zion had certainly then come [Psa. 102:13]. They knew that Jesus had been put to death for maintaining that he was "the King of the Jews" [Matt. 2:2; 27:11, 29, 37; Mark 15:2, 9, 12, 18, 26; Luke 23:3, 37, 38; John 18:33, 39; 19:3, 19, 21\*]; and they, saw that God approved his claim to David's throne in delivering him from the death he incurred, by confessing his rightful claim to the kingdom. Could anytime, then, be more opportune than the present to call to his aid those "twelve legions of

angels," [Matt. 26:53] which he said the Father would give him, and at their head, to expel the Romans from Judea, and re-establish Israel's kingdom under his own rule, as the hereditary representative of the house of David, and "King of the Jews?" [Repeat \* on previous page]. They were right in expecting the restoration, but they erred in looking for it at that time. All things were not ready. The king was provided, but where was the household? -- where were his bodyguards? -- where were they who were to co-operate with him in the administration of his kingdom and government of the world? Some say, "They were in their graves -- to wit, the fathers or saints who had died under the law." "These might have been raised from the dead and associated with Jesus in the Kingdom." But it was written in the Word: "Instead of thy fathers shall be thy children, who thou mayest make princes in all the earth" (Psa. 45:16). This is said to the Messiah, in a psalm which Paul applies to Jesus. [Heb. 1:8-9 quotes Psa. 45:6-7]. Hence, whatever place his fathers may occupy in the kingdom, they will not be its "princes" or chiefs ruling with Jesus as "Prince of princes," [Dan. 8:25] over the nations of the world; besides that, we apprehend there will not be a sufficient number saved, from the generations of Israel previous to the resurrection of the King of the Jews, to supply the administrative demands of the kingdom under its new constitution, or covenant. That all things were not ready is represented in the parable of a certain man who made a great supper, and bade many. His object was to *have his house filled*, that his supper might be eaten. He sent invitations to various classes, but though the supper was ready to be partaken of when the first class were invited, the eating of it was deferred until the seats provided were all occupied by guests, procured by several subsequent endeavors to obtain them (Luke 14:15-24).

The union of the King of the Jews with the kingdom is the marriage of the king's son [Matt. 22:1-14]; and the sitting at the table in the kingdom -- *the possession of it* -- is the eating

of the marriage supper in the "certain man's house." [Luke 14:16]. The kingdom is Yahweh's house, into which He invites guests, that they may partake of the good things therein provided. He wills that *His house shall be filled* by the assembling of all the guests before the supper be eaten. Israel were bidden, being politically "the children of the kingdom." [Matt. 8:12; 13:38]. Yahweh called them by His prophets to the life and glory of His kingdom, but they would not hearken (Jer. 7:13); He invited by John, but they made light of it; He sent them a message by Jesus, but they killed him; and lastly, He urged the invitation upon them by the apostles and a great company, but "they entreated them spitefully, and slew them." [Matt. 22:6]. Thus, with comparatively few exceptions, Israel treated Yahweh's call to His kingdom and glory. His feast of fat things, and wines on the lees well refined [Isa. 25:6], were amply provided, but still they were not sufficient of Israel to occupy the seats. There was still room. The kingdom could not be set up until occupants were provided for the empty places. Seeing, therefore, that Israel turned a deaf ear to the invitations, the apostles were ordered to go to the Gentiles that dwelt in the streets and lanes of the city, and even the highways and hedges of the nations, that the house of the kingdom might be filled with as many as the nature of the case required.

Though the materials of the house were all ready at the resurrection of the King of the Jews, it will be perceived from what has gone before, that the household had still to be formed. Till this had been formed and reconciled, the kingdom could not be established. It was the work of the apostles and others to collect this household together -- to call out from Israel and the nations, a people numerous enough to fill all the official places of a kingdom that is to rule all the nations, languages and tribes of the earth. The time was not come then to "restore the kingdoms again to Israel" [Acts 1:6] before the ascension. A long time was to elapse before the restitution, to afford scope for the work

of separating the heirs of the kingdom from the undistinguished multitude of the world. The King of Israel directed the attention of his ambassadors to this work, instead of gratifying their curiosity about the time of the restoration, which the Father had not thought proper to reveal to them [Acts 1:7]. He told them they should be witnesses for him. They should receive power after the Holy Spirit had come upon them [Acts 1:8]. Thus qualified, they would have to demonstrate that God had raised him from the dead; that he was the man ordained of Yahweh in righteousness, as the prophets had of old declared (Jer. 23:5-8; Psa. 96:13; Dan. 7:13-14; Zech. 14), and to proclaim *the conditions upon which* both Jews and Gentiles might inherit with him, the kingdom and eternal glory.

What we have said may be regarded as an outline of the great salvation as exhibited in the Gospel of the Kingdom of God. It can hardly be regarded as anything more, seeing that the Bible, as a whole, is the *Book of the Kingdom*, and therefore an exhibition of the Gospel in detail. The details of the Gospel are set forth under certain heads, summarily styled "*the things of the kingdom*" (Acts 8:12). The *country* where the kingdom is to be established occupies a distinguished place among "the things." A great deal is said about it of a highly important and interesting character. Indeed, the testimony concerning the *territory* and *throne* of the kingdom are so intimately connected with the Gospel, that a person cannot believe the Gospel and be ignorant of it; for the territory and throne are principal subjects of the covenant made with Abraham, Isaac, and Jacob, and of the covenant made with David. These are the "*covenants of promise*," which the ignorant, and, consequently, unbelieving, are "strangers from" (Eph. 2:12). It is useless to talk about believing the Gospel, and at the same time to be ignorant of these and of their true import: for they contain the Gospel. The writings of the apostles and prophets teach that the territory of the kingdom of the heavens is the land in which Abraham dwelt with Isaac and Jacob

[Heb. 11:9], and tended his flocks and herds; the subjects of the kingdom, Abraham's descendants in the line of Isaac and Jacob; the King, one of his seed, the antitype of Isaac, when he died and rose again "in a figure" (Heb. 11:19); the throne, David's in Zion, and Jerusalem; the empire, all nations of the earth in a state of blessedness; the duration of the kingdom, without change "for the age." [See note in brackets on Psa. 89:35-36 on page 12.]

The *heaven* that the Gospel proclaims is a *heavenly kingdom upon the earth*. The kingdom is heavenly because it is created and established by the God of heaven, and ruled by a King from heaven, and destined to rule "the heavens," or kingdoms of the world. Because it is God's kingdom, it is sometimes styled theocracy -- a government under the immediate direction of God. The kingdom of Israel was a theocracy, and the gospel kingdom is that theocracy restored under a constitution so amended as to be styled "a new and better covenant." ["a new covenant..." Jer. 31:31; Matt. 26:28; Mark 14:24; Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 8:8, 13; 9:15; 12:24; "...and better covenant" Heb. 7:22; 8:6]. Under the old theocracy, the rulers and ruled were all flesh and blood, and therefore mortal; but under the RESTORED THEOCRACY the members of the government, and the peers of the realm, with the King, will be immortal; while the people, both of Israel and the nations, will be subject to death until death shall be abolished at the end of the thousand years. [1 Cor. 15:23-26; Rev. 20:4-6, 12-14].

## THE CONDITIONS OR MYSTERY OF THE GOSPEL.

*"Pray for me, that utterance may be given unto me, that I may open my mouth boldly to make known the Mystery of the Gospel, for which I am an ambassador in bonds." -- PAUL to the Ephesians [see Eph. 6:18-20].*

If a man believe that in the age to come a "kingdom and dominion," [Dan. 7:27] such as the Gospel exhibits, will exist upon the earth, and that men to whom it has been preached in ages previous to its establishment will rise from the dead to possess it, or to be judged with due severity for refusing to believe what God has revealed concerning it -- he will spontaneously inquire: "What must I do that I may inherit glory, honor, and eternal life in the Kingdom of God?" This question is equivalent to saying: "What must I do to be saved?" [Acts 16:30] -- for if a man possess these things in that kingdom -- that is, "inherit the kingdom" [Matt. 25:34; 1 Cor. 6:9, 10; 15:50; Gal. 5:21] -- he is saved from sin, corruptibility, and death; in short, from all evil from which he needs to be delivered. The answer to this question, so transcendently important to all, is exhibited in "the mystery of the gospel," [Eph. 6:19] which may, therefore, be said to contain *the conditions of salvation*.

The gospel of the kingdom, then, has a *mystery* connected with it. By a mystery is meant a thing kept secret, and hid from mankind until revealed. The gospel was preached to Abraham; but its mystery was not preached until the day of Pentecost. The revelation made through Peter on that day was "the revelation of the mystery," which, says Paul, "was kept secret since the world began" (Rom. 16:25). The apostolic preaching of Jesus Christ was the revelation of the mystery; The Old Testament exhibition of the truth was, "the Gospel of God *promised* afore by the prophets, in the Holy Scriptures" (Rom. 1:1-2). The gospel is revealed there without mystery. The things of the kingdom and the sufferings and resurrection of its king are plainly revealed; but the use to be made of those sufferings in their precise and especial adaptation to the consciences of gospel believers, in giving them the answer of a good conscience towards God, was "the hidden wisdom of God in a mystery" [see 1 Cor. 2:7] -- it was not revealed. It was "the salvation of souls" [1 Pet. 1:9]; the initiative of that salvation, which ends in the participation of the



joy and glory of the Lord -- "a salvation of which the prophets inquired and searched diligently, searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us did they minister the things, *which are now reported unto you by them who have preached the gospel unto you.* ...which things the angels desired to look into" (1 Pet. 1:10-12). But the prophets and angels could not succeed in discovering the secret. It was impenetrable. With all the aid at their command, they could not find it out; for it was a "mystery hidden from the ages and the generations," and intended to be concealed until the time appointed for its manifestation to the saints by the preaching of the apostles (Col. 1:26).

But though the mystery of the gospel ceased to be a secret after the day of Pentecost, it still continued to be called the mystery. This, we apprehend, was to keep before the believer's mind the remembrance of the nature of the things specially pertaining to Jesus, and to his conscience before God, which had been directly revealed to him through the apostles. As if one should say to another: "I will tell you the secret." He tells it; and referring to it at some future time, he says: "You remember the secret on account of which I have suffered greatly." Here the thing would be called a secret, although it ceased to be such as soon as told.

The mystery is based upon *a few fulfilled* gospel predictions. It was foretold by the prophets, that the King of the Jews who should reign over them and all the nations for ever, "should pour our his soul unto death" [Isa. 53:12] as "an offering for sin," [Isa. 53:10] as the result of his being wounded and bruised for the transgressions and iniquities of God's people [Isa. 53:5]; that though numbered with transgressors, in coming to his death [Isa. 53:12; Mark 15:28], in the rich man's sepulchre should be his tomb (Isa. 53:9), and that

he should awake early (Psa. 57:3, 8) in the morning from the sleep of death without seeing corruption, to the enjoyment of life and pleasures for evermore (Psa. 16:10-11). These testimonies predicted the death, burial, and resurrection of the King of the Jews, or the Christ, which is the same thing. In the fulness of time, Jesus came; and having established his right to the throne of David, died, was buried, and rose again. The things concentrated in these *facts* being accomplished, this partial fulfillment leaves all the rest of the Gospel still a *matter of promise*. This unfulfilled portion of the Gospel is its hope; which, with the facts and mystery based upon them, is the subject-matter of "the faith" which justifies [see Hab. 2:4; Rom. 1:17; 3:28, 30; 5:1; Gal. 2:16; 3:11, 24; Heb. 10:38].

"The mystery of the seven stars, and the seven golden lamps. The seven stars are the messengers of the seven ecclesias; and the seven lamps are the seven ecclesias." [See Rev. 1:20]. We quote this text to show the use of the word "mystery." It is evidently employed here for meaning; the hidden meaning of the seven stars is the messengers of the seven ecclesias -- the seven lamps mean or signify the seven ecclesias. The mystery of the Gospel is the meaning or signification of its accomplished facts, as interpreted by Yahweh; and, by His authority concentrated in an institution, through which the benefits of those facts may be imparted to those who believe the Gospel of the Kingdom, and its mystery. The mystery revealed through the apostles, though unknown to the prophets and angels, was then, as it is now, still an element of the Gospel of the Kingdom. It was there when preached to Abraham, but hidden: it is there yet, only revealed. The Gospel of the Kingdom is the major term; the mystery the lesser. The gospel of the kingdom contains the mystery; but the mystery does not contain the gospel of the kingdom. Hence, Jesus did not say: "Go into all the world, and preach the mystery of the gospel: he that believes the mystery and is baptized, shall be saved"; but, "Go and preach the gospel"

[see Mark 16:15]; for he that believeth this, apostolically ministered, would believe the gospel of the kingdom, its fact and mystery.

"Seek ye first the kingdom of God," [see Matt. 6:33] said Jesus. To seek a certain thing first implies that there is something else to be sought afterward; we may then inquire: "What next shall we seek?" To this the great teacher replies: "And God's righteousness." [See Matt. 6:33]. What is this? It is that "robe of righteousness" He has provided for the covering of those who have sought the kingdom and have found it (Isa. 41:10). It is God's sin-covering (Psa. 32:1-2), the robe made white in the blood of the Lamb (Rev. 7:14; 19:8), the righteousness of God witnessed by the Law and the Prophets, through belief of Jesus Christ, for all and upon all believing the gospel (Rom. 3:21-22; 1:15-16). The righteousness of God is "the redemption that is in Christ Jesus," [Rom. 3:24] which He has appointed for those who believe the gospel of the kingdom. He has sent him forth as a *blood-sprinkled mercy-seat*, through faith in which *they* may have remission of past sins, and be thus invested with the wedding garment (Matt. 22:11-14). Those who are not covered with the robe of righteousness which God has constructed; or being covered, do not "keep their garments," that is, preserve their robes from defilement--are said in Scriptures to *walk naked* (Rev. 16:15; 3:17, 18). Believers and unbelievers, who have not put on the robe of God's righteousness, are clothed in filthy rags of scarlet or crimson dye, and may say with Israel, as at present circumstanced, "We are all unclean, and all our righteousness are as filthy rags." [See Isa. 64:6]. They are uncovered with the garments of salvation, and having no clothing but things of their own invention, are naked before God, and certain, if they remain so, to be put to shame at the coming of His king.

Jesus, the Christ or Anointed King of Israel, is the righteousness of those who, believing the gospel of the kingdom and its mystery, *put him on* (Gal. 3:27). Hence in regard to them, he is styled

"YAHWEH OUR RIGHTEOUSNESS" (Jer. 23:6) [Jer. 33:16]. When a believer puts him on, he is said to be "*in him*," and when in him to be "constituted the righteousness of God in him" (2 Cor. 5:21). Seek then, in the first place, to understand the Word of the kingdom (Matt. 13:23, 13-15); and after accomplishing that, seek to be constituted the righteousness of God in its King: and all things shall be added to you (Matt. 6:33). This is the order laid down by Jesus, an order which cannot be improved.

All the sufferings of the apostles inflicted by their own countrymen were on account of the mystery of the gospel. *Israel*, like the angels and prophets, were ignorant of this hidden element of their hope; and when it was demonstrated by the apostles, they would not receive it. The mystery was as much a part of the hope of *Israel* as the kingdom. It was the mystery of the hope as well as the mystery of the gospel; for before Christ came, the gospel was all a matter of hope; so that the mystery was hidden in the hope of the nation, as the greater includes the less. This identity of "the mystery of Christ" [Eph. 3:4; Col. 4:3] with the hope of *Israel*, is apparent from the reason assigned by the apostle for his loss of liberty. In writing to the Ephesians, Paul says, "*For the mystery of the gospel*, I am an ambassador in bonds"; to the Colossians also he says, "*For the mystery of Christ* I am in bonds"; and to the elders of the synagogue at Rome he said, "*For the hope of Israel* am I bound with this chain" (Eph. 6:19-20; Col. 4:3; Acts 28:20). Now the apostle was not an ambassador in chains for three different things, but for one thing, even for "the hope AND resurrection of the dead." "I stand," said he, "and am judged for the hope of the promise made of God unto our Fathers, unto which our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake I am accused of the Jews" (Acts 23:6; 26:6-7). This hope of the Twelve Tribes, or hope of *Israel*, proclaimed in the name of Jesus as King of the Jews, was the sole ground of the apostle's tribulation. He suffered for nothing else; it is therefore clear

that the mystery of the gospel, "the mysteries of the kingdom," [Matt. 13:11; Luke 8:10] and the mystery of Christ, are but different forms of speech expressive of the same thing.

The mystery, then, is the meaning of the gospel facts concentrated into a focus of power, which is **THE NAME OF JESUS**, "than which there is none other under heaven given among men, whereby they can be saved." [See Acts 4:12]. His name comprehends everything that can be Scripturally affirmed of him. It is a part of his name that he is the Son of David [Matt. 1:1; Rom. 1:3] who was to be also [the] Son of God [2 Sam 7:12-14; 1 Chron. 17:11-14; Mark 1:1; Luke 1:32-33, 35], the King of the Jews on David's throne for the age [See passages in the two previous brackets, as well as the following passages: Psa. 132:11; Isa. 9:6, 7; 11:1; 16:5; Jer. 23:5; Matt. 22:42; Luke 1:69; John 7:42; Acts 2:30; 13:23]. This is tantamount to saying that Jesus is the Christ. This truth is the foundation corner stone (Eph. 2:20) of the mystery. It is also part of his name that his "blood cleanses from all sin," [see 1 John 1:7] through his resurrection from the dead, those who believe the gospel; for "he was delivered for their offences, and raised again for their justification" (Rom. 4:25). The believer of the gospel of the kingdom then, who, with an honest and good heart believes also that Jesus is the Christ, the Son of the living God; that a fountain was opened in his blood for sin and for uncleanness (Zech. 13:1), when he suffered death upon the accursed tree; that he was buried; and that he rose again upon the third day, according to the Scriptures, for the justification of the faithful unto eternal life; such a one believes the gospel in its hope, facts, and mystery, and is prepared to become "the righteousness of God," [Rom. 1:17; 3:5, 21, 22; 10:3; 2 Cor. 5:21; James 1:20; 2 Pet. 1:1] by putting on, and so becoming an element of, the name of Jesus Christ. A believer who is constituted the righteousness of God in Jesus, is one whom repentance and the remission of sins has been granted in his name. The institution of the name is

the sin-cleansing mystery of the gospel of the kingdom. Such a thing had never been heard of before in Israel. They had heard of John's baptism: "the baptism of repentance for the remission of sins" [Mark 1:4, Luke 3:3]; but of repentance and baptism in the name of Jesus Christ for remission of sins -- this was a secret which prophet nor angel had ever heard till the Holy Spirit revealed it on Pentecost by the mouth of Peter (Acts 2:38).

But how does a sinner become the subject of repentance and the remission of sins in the name of Jesus? How does he put on and become a constituent of the name? There is but one way of accomplishing this indispensable and essential necessity, or condition of salvation. He must first become a believer of the hope, facts, and mystery of the gospel; for without faith -- a faith that works by love and purifies the heart -- it is impossible to please God (Heb. 11:6; Acts 15:9; Gal. 5:6). Being thus prepared, he may then be immersed into the name of the Father, and of the Son, and of the Holy Spirit [see Matt. 28:19]. This act unites the believer of the true gospel to the Name; so that in being united, his faith and child-like disposition [Matt. 18:1-4; 19:14; Mark 10:15; Luke 18:16, 17] are counted to him for repentance and remission of sins [Gen. 15:6; Rom. 4:3-8, 21-25], and he becomes an heir of the kingdom and glory of God, which are promised to him for ever [Gal. 3:26-29]. Thus, "he that believes the gospel and is baptized, shall be saved; and he that believeth not shall be condemned" (Mark 16:15-16).

In conclusion, then, the great salvation exhibited in the gospel of the kingdom is national and individual. As a national salvation, it delivers the nations from those that oppress them: suppresses vice, superstition and crime: restrains evil; abolishes war; establishes justice and righteousness in the earth; and consummates a social regeneration of the world, which shall be "glory in the highest heavens to God; over earth, peace and goodwill among men." [See Luke 2:14].

As an individual salvation, it saves believers

of the gospel promises, facts, and mystery; from sin, sins [Acts 2:38; 3:19; 22:16; Col. 2:13; 1 John 3:5], and the wages of sin, which is death [Rom. 6:23]. It saves them from sins which are past, when they become the subject of repentance and remission in the name of Jesus; and it saves them from sin in the flesh, and the consequences of it, when they arise from the deathstate to possess the kingdom of God. This is a great and wonderful deliverance; a salvation from all the ills of flesh, personal and relative. What possibility is there of escape, if this be neglected? [Heb. 2:3]. We know of none. The Bible reveals none; and a salvation-doctrine not inscribed in light upon its sacred page, is unworthy of a wise man's consideration.



# EVIDENCE AS TO THE FUTURITY OF THE KINGDOM OF GOD.

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## SCRIPTURE TESTIMONY.

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*The Kingdom of God is not yet in Existence.*

1. Because it is yet a matter of promise, and its future possessors are styled "heirs," whereas, if they actually possessed it now, they would cease to be heirs.

"Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (James 2:5).

2. Because it must be entered, even by believers, "through much tribulation," and Paul says that the early Christians suffered persecutions that they might obtain it.

"And when they (Paul and Barnabas) had preached the gospel to that city (Derbe), and had taught many, they returned again to Lystra, and to Iconium, and to Antioch. Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must, through much tribulation, enter into the kingdom of God" (Acts 14:21-22).

"We ourselves glory in you in the ecclesias of God for your patience and faith in all your persecutions and tribulations that ye endure; which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer" (2 Thess. 1:4-5).

3. Because it is not to be established until the second coming of the Christ.



"I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4:1).

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matt. 25:31).

"I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, and nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:13-14).

"A certain nobleman (the Christ) went into a far country to receive for himself a kingdom and to return" (Luke 19:12).

4. Because Daniel prophesied that it was to be established in the days of the Ten toe-kingdoms which were not in existence during the Christ's life on earth, for they were to spring from the ruins of the Roman Empire. This has since occurred, and the ten kingdoms are now in existence, though they have not yet become "the kingdoms of our Lord and of his Christ."

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44).

"And the Seventh Angel sounded; and there were great voices in heaven, saying, the kingdom of this world are become the kingdoms of our Lord and his Christ, and he shall reign for ever and ever" (Rev. 11:15).

5. Because the entering into the kingdom is spoken of by Christ as taking place at the resurrection.

"Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

6. Because mortal men cannot inherit it.

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither does corruption inherit incorruption" (1 Cor. 15:50).

7. Because, when it is established, Satan, or the adversary, as embodied in the governments of the world, is to be cast out and bound for a thousand years.

"And he (the angel) laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled; and, after that, he must be loosed a little season. And saw thrones and they sat upon them, and judgment was given unto them. . . and they lived and reigned with Christ a thousand years" (Rev. 20:2,3,4).

8. Because, when established, its throne will be at Jerusalem, the seat of the throne of David, who was the type and predecessor of the Christ.

"At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart" (Jer. 3:17).

"And I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even for ever [or the hidden period]\*. And thou, O tower of the flock, the stronghold of the

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\*Author's brackets.

daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem" (Micah 4:7-8).

"And the Lord shall inherit Judah, his portion in the Holy Land, and shall choose Jerusalem again" (Zech. 2:12).

"And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles. And it shall be that whosoever will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of Hosts, even upon them shall be no rain" (Zech. 14:16-17).

"And many people shall go and say, Come ye, and let us go up to the mountain (kingdom) of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in his path; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3).

"Swear not by Jerusalem, for it is the city of the Great King" (Matt. 5:34-35).

"Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke 21:24).

9. Because, when constituted, the throne of David will be occupied by "Jesus of Nazareth, the King of the Jews," [John 19:19] "whose right it is," [Ezek. 21:27] that he may "execute judgment and justice in the land," [Jer. 33:15] and "rule the earth in righteousness"; for to him will be given the "heathen for his inheritance, and the uttermost parts of the earth for his possession." [Psa. 2:8].

"The Lord God shall give unto him the throne of his Father David; and he shall reign over the house of Jacob for the ages; and of his kingdom there shall be no end" (Luke 1:32-33).

"Of the increase of his government and peace there shall be no end, upon the throne of David and

upon his kingdom, to order it and to establish it with judgment and with justice from henceforth, even for ever [or the hidden period]\*" (Isa. 9:7).

"He shall build the temple of the Lord, and he shall bear the glory; and shall sit and rule upon his throne; and he shall be a priest upon his throne" (Zech. 6:13).

God "hath appointed a day in the which He will judge [or rule]\* the earth in righteousness by that man whom He hath ordained, whereof He hath given assurance unto all men in that He hath raised him from the dead" (Acts 17:31).

10. Because, in governing the kingdom, Jesus, its Anointed King, will be assisted by the Twelve Apostles, and the glorified righteous ones, who will then have received the gift of immortality (not yet possessed by any man), as the reward of faith, obedience, and continuance in well doing.

"Jesus said unto them, Verily, I say unto you that ye which have followed me, in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28).

"And 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, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (Dan. 7:27).

"To him that overcometh will I grant to sit with him in my throne, even as I also overcame, and am set down with my Father in His throne" (Rev. 3:21).

"And he that overcometh and keepeth my works 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 the potter shall they be broken to shivers, even as I received of my Father" (Rev. 2:26-27).

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\*Author's brackets.

"Thou hast made us unto our God kings and priests; and we shall reign on the earth" (Rev. 5:10).

"Let the saints be joyful in glory; let them sing aloud upon their beds. 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 judgments written: this honor have all his saints" (Psa. 149:5-9).

"Behold a king shall reign in righteousness, and princes shall rule in judgment" (Isa. 32:1).

"And if children, then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:17).

11. Because, when fully established, the twelve tribes of Israel, after being sifted in the wilderness, as in the days of Moses, will be restored to their own land, there to dwell in righteousness and peace as its immediate subjects. At that time the Jews will be the most exalted nation on the face of the globe, and as "the first dominion," [Micah 4:8] they will form the latter-day kingdom of Israel under its restored constitution.

"Thus saith the Lord God, behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them, out of all their dwelling places wherein they have sinned, and will cleanse them, so shall they be my people, and I will be their God. And David my

servant [Jesus the Christ]\* shall be king over them, and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children, and their children's children, for ever [or the hidden period]\*" (Ezek. 37:21-26).

"And I will bring you into the wilderness of the people, and there will plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant. And I will purge out from among you the rebels, and them that transgress against me; and I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel, and ye shall know that I am the Lord" (Ezek. 20:35-38).

"I will make you a name and a praise among all the people of the earth, when I turn back your captivity before your eyes, saith the Lord" (Zeph. 3:20).

"Though I make a full end of all other nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished" (Jer. 30:11).

"For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isa. 60:12).

"In those days it shall come to pass that ten men shall take hold out 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" (Zech. 8:23).

"The Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers

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\*Author's brackets.

have inherited lies, vanity, and things wherein there is no profit" (Jer. 16:19).

## THE EARLY CHRISTIANS.

### TESTIMONY OF MOSHEIM.

"The most famous controversies that divided the Christians during this (the third) century were those concerning the millennium, or reign of a thousand years, the baptism of heretics, and the doctrine of Origen. Long before this period an opinion had prevailed that Christ was to come and reign a thousand years amongst men, before the entire and final dissolution of the world. *This opinion, which had hitherto met with no opposition,* was differently interpreted by different persons; nor did all promise themselves the same kind of enjoyments in that future and glorious kingdom. *But in this century its credit began to decline,* principally through the influence and authority of Origen, who opposed it with the greatest warmth *because it was incompatible with some of his favorite sentiments.* Nepos, an Egyptian bishop, endeavored to restore this opinion to its former credit, in a book written against the allegorists, for so he called, by way of contempt, the adversaries of the millenarian system. This work, and the hypothesis it defended, was extremely well received by great numbers in the canton of Arsinoe. But Dionysius, of Alexandria, a disciple of Origen, stopped the growing progress of this doctrine by his private discourse, and also by two learned and judicious dissertations concerning the divine promises" (*Mosheim's Ecclesiastical History*, Vol. I, p. 283).

### TESTIMONY OF GIBBON.

In treating of the causes which operated in the rapid progress of the gospel in the first two hundred years of our era, the historian of the

*Decline and Fall of the Roman Empire* thus expresses himself with reference to the great subject matter of the Apocalypse: "The ancient and popular doctrine of the millennium," says Gibbon, "was intimately connected with the second coming of Christ. As the work of creation had been finished in six days, their duration, in their present state, according to a tradition which was attributed to the prophet Elijah, was fixed to six thousand years. By the same analogy, it was inferred that this long period of labor and contention, which was now almost elapsed (as they supposed) would be succeeded by a joyful sabbath of a thousand years, and that Christ, with the triumphant band of the saints and the elect who had escaped death, or who had been miraculously revived, who reign upon earth until the time appointed for the last and general resurrection. So pleasing was this hope to the minds of believers that the New Jerusalem, the seat of this blissful kingdom, was quickly adorned with all the gayest colors of the imagination. A felicity consisting only of pure and spiritual pleasure would have appeared too refined for its inhabitants, who were still supposed to possess their human nature and senses. A garden of Eden, with the amusements of pastoral life, was no longer suited to the advanced state of society which prevailed under the Roman Empire. A city was therefore erected of gold and precious stones, and a supernatural plenty of corn and wine was bestowed on the adjacent territory, in the free enjoyment of whose spontaneous productions the happy and the benevolent people were never to be restrained by any jealous laws of exclusive property. The assurance of such a millennium was carefully inculcated by a succession of fathers from Justin Martyr and Irenaeus, who conversed with the immediate disciples of the Apostles, down to Lactantius, who was preceptor to the son of Constantine. Though it might not be universally received, it appears to have been *the reigning sentiment of the orthodox believers*; and it seems so well adapted to the desires and apprehensions of mankind, that it must have contributed in a very



considerable degree to the progress of the Christian faith. *But when the edifice of the church was almost completed,* the temporary support was laid aside. The doctrine of Christ's reign upon the earth was at first treated as *a profound allegory,* was considered by degrees as *a doubtful and useless opinion,* and was at length rejected as *the absurd invention of heresy and fanaticism.* A mysterious prophecy (the Apocalypse) which still forms a part of the sacred canon, but which was thought to favor *the exploded sentiment,* has very narrowly escaped the proscription of THE CHURCH."

This is the impartial testimony of a man who was well acquainted with the literature of the times contemporary with, and immediately succeeding those of the apostles, and who conceived that the propagators of Christianity were deceived, and of such low morality that they did not hesitate to invent and promulgate lies to gain their ends. This was doubtless the case with the Babel builders of what Gibbon calls "the church," but it is a gross calumny when insinuated against those "servants of God" [1 Pet. 2:16] to whom the Apocalypse was "sent." [Rev. 1:1]. Gibbon's testimony, however, is important and useful in this:

1. That it proves the nearer we approach to the times of the apostles, the stronger and more universal was the belief of the Apocalyptic teaching concerning the millennium, and reign of Christ and the saints upon earth.
2. That it was well adapted to the desires and apprehensions of mankind.
3. That so long as it continued the reigning sentiment, the faith rapidly progressed.
4. That when the edifice erecting by the sons of Balaam and Jezebel was almost completed, the doctrine of Christ's reign began to be abandoned.
5. That when they had completed the Apostacy, the

doctrine was repudiated as heresy and fanaticism, and

6. That the Apocalypse itself had a narrow escape of being expelled from the canon of inspiration.

But here we beg to leave the remark that *the doctrine of Messiah's reign with the saints on earth for a long season, did not originate with the Apocalypse*. It is the burden of all the prophets from Moses to Malachi. Moses teaches that the seed of Abraham shall be a great nation [Gen. 12:1-3, Gen. 12:7; 13:14-17; 15:4-5, 7, 18; 17:1-2, 4-8, 15-16, 19-21; 18:18; 21:12-13; 22:16-18; 26:2-5, 24; 28:13-15; 35:10-12; 48:4; Ex. 2:24; 6:5, 8; Lev. 26:42-45\*]; that that nation with Abraham and his seed [repeat \*], the prophet like him [Deut. 18:15, 18; Acts 3:22; 7:37], shall possess the Holy Land for ever [repeat \*]; that all nations shall be blessed in them [repeat \*], and that the whole earth shall be full of Yahweh's glory [Num. 14:21]. That is the future state which Moses preached as the gospel to Israel [Gal. 3:8], nor was the preaching confined to him. The proclamation was amplified in all the prophets [Luke 24:27, 44; Acts 3:18, 21, 24; 10:43]. The songs of Yahweh are full of it [Luke 24:44]. Isaiah announced it in glowing terms, and tells in vision that he saw the King upon his throne, who is to reign in righteousness on Mount Zion and in Jerusalem in the presence of his ancients or saints, whose death shall be swallowed up in victory (Isa. 6:1-5; 32:1; 24:23; 25:8). Jeremiah testifies to the same effect, telling us that Yahweh will raise up to David a righteous branch, that this man shall be King of Israel, reigning and prospering and executing judgment and justice in the earth; that in his days Judah shall be saved, and Israel and Jerusalem shall dwell safely; that he shall be for the righteousness of the nation; that then Jerusalem shall be called the throne of Yahweh; that all nations shall be concentrated to it as the throne of the empire, and that they shall all be enlightened and blessed in

the King, who shall be called the God of the whole earth (Jer. 3:17; 23:5-6; 33:15; Isa. 54:5 -- Eureka, by Dr. John Thomas, Vol. I, pp. 41-43).

### TESTIMONY OF JUSTIN MARTYR.

"For if you have conversed with some that are indeed called Christians, and do not maintain these opinions, but even dare to blaspheme the God of Abraham, and the God of Isaac, and the God of Jacob, and say that *there is no resurrection of the dead, but that the souls, as soon as they leave the body, are received up into heaven, take care that you do not look upon these as Christians*, as no one that rightly considers would say that the Sadducees or the like sects of Genists and Merists, and Galileans, and Hellenians, and Pharisees, and Baptists, are Jews, but that they only seem to be Jews, and the children of Abraham, and to 'confess God with their lips,' as God Himself hath said, 'But their heart is far from Him' (Isa. 29:13). But I and all those Christians that are really orthodox in every respect do know that there will be a resurrection of the body and a thousand years in Jerusalem, when it is built again, and adorned and enlarged, as Ezekiel and Esaias and the rest of the prophets declare." -- Justin Martyr's Dialogue with Trypho, the Jew, section 80.

## MODERN CHRISTIANS.

### THE BAPTISTS IN 1660.

The following confession of faith, signed by John Bunyan and forty other elders, deacons, and brethren, and approved by more than 20,000 others, was presented to King Charles II, in London, 1660. They declared: "We are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same." Where are the Baptists of 1660?

Art. 22: "We believe that the same Lord Jesus

who showed himself alive after his passion by many infallible proofs (Acts 1:3), which was taken up into heaven (Luke 24:51), shall so come in like manner as he was seen to go into heaven (Acts 1:9-11). 'And when Christ who is our life, shall appear, we also shall appear with him in glory' (Col. 3:4). 'For the kingdom is his, and he is the governor among the nations' (Psa. 22:28), and 'king over all the earth' (Zech. 14:9); 'and we shall reign with him on the earth' (Rev. 5:10). 'The kingdoms of this world (which men so mightily strive after here to enjoy) shall become the kingdoms of our Lord and His Christ' (Rev. 11:15). 'For all is yours (ye that overcome this world), for ye are Christ's and Christ is God's (1 Cor. 3:22-23). 'For unto the saints shall be given the kingdom, and the greatness of the kingdom, under the whole heaven' (Dan. 7:27). Though alas! how many men be scarce content that the saints should have so much as a being among them; but when Christ shall appear, then shall be their day; then shall be given unto them power over the nations, to rule them with a rod of iron (Rev. 2:26-27). Then shall they receive a crown of life, which no man shall take from them, nor they by any means turned or overturned from; for the oppressor shall be broken in pieces (Psa. 72:4), and their vain rejoicings be turned into mourning and lamentations, as it is written (Job 20:5, 7).

We believe that there will be an order in the resurrection; Christ is the first-fruits; and the next, or after, they that are Christ's at His coming; then, or afterwards, cometh the end. Concerning the kingdom and reign of our Lord Jesus Christ, as we do believe that he is now in heaven, at his Father's right hand, so do we believe that, at the time appointed by the Father, he shall come again in power and great glory; and that at, or after his coming the second time, he will not only raise the dead and judge and restore the world, but will also take to himself his kingdom, and will, according to the Scriptures, reign on the throne of his father David, on Mount Zion, Jerusalem, for ever.

We believe that the kingdom of our Lord will be a universal kingdom, and in this kingdom the Lord Jesus Christ himself will be alone, visible, supreme king of the whole world.

We believe as this kingdom will be universal, so it will be also an everlasting kingdom, that shall have no end, and cannot be shaken; in which kingdom the saints and faithful in Christ Jesus shall receive the end of their faith, even the salvation of their souls; where the Lord is they shall be also.

We believe that the New Jerusalem that shall come down from God out of heaven, when the tabernacle of God shall be with them, and He will dwell among them, will be the metropolitan city of this kingdom, and will be the glorious place of residence of both Christ and his saints for ever; and will be so situate as that the kingly palace will be on Mount Zion, the holy hill of David, where his throne was" (*Crosby's History of Baptism*, Vol. 2, App. 58).

Let *Baptists* and other professors of religion read the above noble and scriptural confession of faith and compare the same with creeds and confessions of faith of the present day. Reader, who is right? The Baptists of 1660 or the professors of the present day? The Scriptures are the same now as then. Search and see if these things are so.

#### FRENCH JANSENISTS.

A new monthly periodical called *The Watchman*, chiefly devoted to the subject of prophecy, has appeared at Paris. Speaking of a society of pious women still existing there, who are followers of the Jansenists, well known to hold sentiments which approximate to evangelical Protestantism, the editor says: "But what is very remarkable in the history of this little body, consisting of about a hundred persons, is that they have received and cherished from their ancestors an indubitable persuasion of Christ's second coming to *establish his personal reign upon the earth*. And so evidently do they

hold this doctrine to be revealed in the Scriptures, that when they heard of the gospel being preached by a valuable and faithful Swiss minister, now in Paris, they declined to hear him preach, because they were informed he did not believe in the visible and personal reign of Christ upon the earth. The argument was that *if he knew the gospel at all he should not have been left in ignorance of that great truth so clearly revealed in it*" (*The Investigator*, Vol. I, 1831, p. 114).



## PARTICULARS OF THE KINGDOM OF GOD.

*(Scriptural proofs for each lettered statement will be found on page 48.)*

That the kingdom of God will be established upon the EARTH (a), and be AGE-lasting in its duration (b); that the once-crucified Jesus of Nazareth, the Lord of Life, now exalted at the Father's right hand, is the ANOINTED KING (c); that the glorified saints, washed from their sins in the blood of the Lamb, will be its princes and subordinate sovereigns (d); that the Jews, who own their supremacy, will be the immediate subjects to be gathered out of every nation for this purpose (e); that the government will be absolute and divine, and not left to the will of any people (f); that Jerusalem will be its capital, and the Holy Land its immediate locality (g); that the devil and Satan, or the constitution of sin, embodied in the government of the world, ecclesiastical and civil, will be destroyed (h); and that all the nations of the earth will serve and obey him who is their appointed governor, and participate in that glorious righteousness, peace, and prosperity, which shall characterize his reign (i); are TRUTHS which illuminate every page of the BIBLE, and constitute the promises made to Adam (j), Abraham (k), David (l), and all the ancients (m), and the gospel proclaimed by Jesus (n), Peter (o), Paul (p), Stephen (q), and Philip (r), the gospel to be believed *for righteousness and salvation.*

To participate in the honor and glory of this kingdom, it is necessary to be adopted into the family of Abraham, by *believing the things* which concern the kingdom of God, and the name of Jesus the Christ, and *immersion* into the name of the Father, the Son, and the Holy Spirit (s), which is the doctrinal name of the Lord Jesus, because he was "God manifest in the flesh" through the operation of the Holy Spirit.

The obvious and grammatical sense of the Holy Scriptures demonstrates the above truths. Read, mark, learn, and inwardly digest them. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (t).





**TESTOMONY OF MOSES  
AND THE PROPHETS.**

- (a) Psalm 2:8; 72:8-11; Jer. 23:5, 8; Ezek. 37:20-28; Dan. 2:35-44; 7:14, 27; Joel 3:16, 17, 21; Mic. 4:7,8; Zech. 14:9, 16, 19; Obadiah 21.
- (b) Psa. 89:19-29, 34-37; Isa. 9:6,7; Dan. 2:44; 7:14, 27; Mic. 4:7.
- (c) Psa. 2:1-9; Isa. 9:6, 7; 53:10-12; Jer. 33:15-17; Ezek. 37:24,25; Dan. 7:13, 14.
- (d) Daniel 7:18, 27.
- (e) Jer. 33:5-9; 31; Ezek. 37:20-28; Mic. 4:8.
- (f) Isa. 11:2-5; Psa. 2:9; 72:2-4; Dan. 7:13-27;
- (g) Gen. 13:15; 17:8; Isa. 2:3; 24:23; Mic. 4:2, 4, 7, 8; Joel 3:17, 20, 21.
- (h) Gen. 3:15; Psa. 2:9; 72.4, 9; 149:6-9; Isa. 60:12; Dan. 2:35; 7:9-27.
- (i) Gen. 12:3; 22:18; Psa. 72; Isa. 2:2-4; 11:1-10; Mic. 4:1-5.
- (j) Gen. 3:15.
- (k) Gen. 12:3; 22:18.
- (l) 2 Sam. 7:9-29.

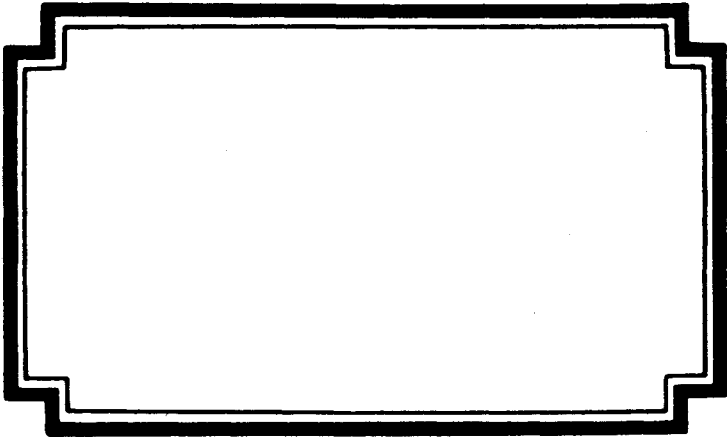
**TESTIMONY OF JESUS  
AND THE APOSTLES.**

- (a) Luke 1:32, 33; Rev. 11:15; 2:26, 27; 5:8-10.
- (b) Luke 1:33; Heb. 12:28; 1 Pet. 1:11; Rev. 11:15.
- (c) Luke 1:33; Acts 2:30, 31; 17:31; Heb. 1:8; John 1:49; Rev. 17:14.
- (d) Matt. 19:28; 1 Cor. 6:2, 3; Rom. 8:17; 2 Tim. 2:12; Rev. 2:26, 27; 3:21; 5:10, 20:4, 6.
- (e) Luke 1:33, 68-75.
- (f) Matt. 28:18; John 17:2; 1 Cor. 15:27; Rev. 20:4; Heb. 2:8; Eph. 1:22.
- (g) Matt. 5:35.
- (h) 2 Thess. 2:7, 8; Rev. 17:10-14; 18; 19:17-21; 20:1-3.
- (i) Luke 2:14; Gal. 3:8
- (k) Gal. 3:8; Heb. 11:9-10, 13.
- (l) Acts 2:30.
- (m) Heb. 4:2; 11; Jude 14.
- (n) Mark 1:14, 15; Luke 4:43; 9:2, 6.
- (o) Acts 2:30; 3:18-26; 10:37; 2 Pet. 1:11.
- (p) Acts 26:6, 7; 28:23, 31.
- (q) Acts 7:1-53.
- (r) Acts 8:5, 12, 35.
- (s) Mark 16:15,16; Acts 2:38,39; 8:12; Gal. 3-25, 27.
- (t) Rev. 22:14.



# Reader!

If you have found this booklet interesting and would like more information concerning this or some other Bible subject, then please feel free to write to the publisher or to the address given in the box below. The issues involved are vital and we would be only too happy to further your understanding of our position so that you can come to an objective and enlightened decision concerning it.

A large, empty rectangular box with a thick black border, intended for the reader to write an address. The box has a slightly irregular, stepped appearance on its corners, suggesting it might be a placeholder for a specific type of address label or envelope.