

No. 11

305

PRIMITIVE DOCTRINES.

The Ancient and True Gospel;

TRACT SERIES NO. 1.

BRIEFLY STATED

By WILEY JONES,

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“Contend earnestly for the faith, delivered once for all to the saints.”—Jude 3. A. B. U. translation.

If we would be saved, we must believe that Gospel which our Lord and His apostles preached 1,800 years ago. To say that any professor of religion can be saved who denies that Gospel, would be an impious and monstrous assertion. *Whatever* they may have preached, therefore, *that* is what we must believe if we would escape the awful pains of “the second death,” and obtain the untad- ing joys of eternal life. Proof. “*How* shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him?” —Heb. ii. 3: Jno. iii. 36: xii. 49, 50: xiv. 23, 24: Mark xvi. 16: 1 Cor. iv. 3. (Please read in full all the portions referred to in these pages.) To ensure our ruin we need not actually deny, but only to “neglect” that doctrine which “began to be spoken by the Lord.” Not even an inspired Apostle could show “*how*” any one can escape who may neglect that doctrine; which also is called “so great salvation,” since it is “the *power* of God unto *salvation*, to every one that believeth.” (Rom. i. 16.) It is therefore a question of deep and vital importance to know *what* doctrine was that

which the Lord Jesus and His Apostles preached? To prevent mistake, the marginal reference very properly takes me from Heb. ii. 3, to Mark i. 14, which tells us that it was "*The Gospel of the kingdom of God.*" This is what began to be spoken in Palestine before the day of Pentecost; and we know also that "*This Gospel of the kingdom*" was preached "*in all the world*" *after* Pentecost, because before that time the Apostles were restricted in their ministry to certain parts of Palestine. Proof. "He went throughout every city and village preaching and shewing *the glad tidings of the kingdom of God.*"—Lu. viii. 1. Christ was "*the Messenger*;" the Gospel of the kingdom was "*the message*"; how then can we claim to believe in the Messenger, unless we believe in the message which He brought?—Mal. iii. 1: Luc. iv. 43: Ac. x. 36. "And He sent *them* to preach the kingdom of God. * * And they departed and went through the towns preaching the Gospel."—Lu. ix. 2, 6, 10, 11. (Here notice that preaching the *kingdom* meant exactly the same as preaching the *Gospel*, before Pentecost; as it did also in the days of Paul, after Pentecost. Compare 1 Cor. i. 17, with Ac. xx. 25.) "*This Gospel of the kingdom shall be preached in all the world.*"—Mat. xxiv. 14: iv. 23: Lu. iv. 42, 43: Ac. i. 3. "But tarry ye in the city of Jerusalem until ye be endued with power from on high."—Mat. x. 5: Lu. xxiv. 47-49: Ac. i. 4, 8. Therefore "*beginning at Jerusalem*" the kingdom is given a prominent place in the Pentecostal sermon where it is declared that Christ had been raised up *to sit on David's throne*. Here comes in the covenant with David, and indeed all that pertains to the royalty and reign of Christ. (Only the outlines or heads are given in Ac. ii: the "*many other words*" not being reported there.) Then Peter after further testifying to the *resurrection* of Christ, commands *baptism* in His name for the *remission of sins*.—Ac. ii. 30-40. Thus the Gospel of the kingdom, revealing so great salvation, "*begun*" to be spoken by the Lord" after His baptism in Jordan; it was *carried on* and enlarged upon through all His personal ministry until as a system of faith and righteousness He *doctrinally completed* it from His high position in the heavens by sending the Holy Spirit to announce publicly His *death, resurrection and ascension*, and to offer *remission of sins* in His name. Without this completing clause offering on certain conditions the remission of sins "*to all that are afar off.*" the future kingdom would be like a joyous and life-impacting feast which a starving man might behold from a distance without being permitted so much as to eat the crumbs that fall from the table. (Ac. ii. 39: Ephes. ii. 13, 17: Lu. xii. 28, 29: Mat. xxii. 9.) To be thus excluded would mar the *glad-ness or joy-fulness* of the message concerning the kingdom; for the word Gospel is *εὐαγγέλιον*, eu-angelion, meaning "*glad tidings, good or joy-ful news.*"

It seems that the Apostles (did not clearly understand beforehand, how that the Messiah was to literally die for our sins and be literally raised again for our justification, before commencing His glorious reign.—Lu. ix. 45: xviii. 34. But all this "*mystery of the Gospel*" was made to flash like a great light into their understandings, by the literal death and resurrection, and by the Holy Spirit which they afterwards received guiding them "*into all truth.*"—

Jno. xvi. 13. By this guiding Spirit, they received enlarged views of the kingdom; learning that an inheritance in it was not to be so strictly confined to the believing portion of their own nation, as they had thought, but that also believers from among "the *Gentiles*, should be *fellow-heirs*, and of the *same body*, and *partakers* of His promise in Christ by the Gospel."—Ephes. iii. 4-6: vi. 19. They came to perceive more clearly also the parable of the Nobleman (Lu. xix. 12-27); how that the kingdom was not to "immediately appear," but was to be preceded by the great work of visiting the Gentiles, "to take out of them a people" for the name of the Lord, while the "Nobleman" sojourned in the "far country."—Ac. xv. 14, 16: iii. 20, 21. Indeed, nearly every doctrine taught by the Apostles had its *root* and *foundation* in the teachings of our Lord's *personal* ministry; and was made plain by the Holy Spirit explaining those teachings, in their full intent and meaning. To give one instance, out of many; the great doctrine of justification by *faith*, for both Jews and Gentiles, as it is so ably and lengthily argued by Paul in Galatians and Romans, is all briefly comprehended in that precious saying of the Saviour, "God so loved the world that He gave His only begotten Son, that *whosoever believeth* in Him should not perish but have everlasting life."—Jno. iii. 16. Therefore, since the Lord so constantly preached "the Gospel of the *kingdom*" in *His* ministry, it would be entirely unscriptural to say that the Apostles omitted to preach it in *their* ministry, which did not omit but "*confirmed* unto us" that *same* doctrine which began to be spoken by Him.—Heb. ii. 3.

It is a great error to suppose from 1 Cor. i. 23: ii. 2: xv. 1-4, that when Paul carried the Gospel to Corinth he said nothing about the *kingdom*, but only told them of the death, burial and resurrection of our Saviour. This would be accusing Paul of preaching a very different doctrine in Corinth from that which he preached in Ephesus and Rome; and indeed from that which *all* the Apostles were commanded to preach "in *all* the world." Read Ac. xix. 1, 8: xx. 17, 25: xxviii. 23, 31: Mat. xxiv. 14. But since there is but *one* Gospel for *all* places and people, it is evident that Paul *did* preach "*the kingdom*" to the Corinthians.—Gal. i. 8, 9. If he had not, then, a Corinthian brother could not have agreed with or fellowshiped an Ephesian brother; for although taught by the same Apostle they would have had two separate faiths and hopes! The words *εν πρωτοις*, *en prootois*, translated "first of all" (1 Cor. xv. 3), are defined by Liddell & Scott to be "like Latin in primis, among the first." They might therefore be translated "among primaries," or "among first matters": and certainly all who truly preach the Gospel of the kingdom must *therein* preach the death, burial and resurrection of the Lord Jesus "*among*" the first things to be believed; for unless He had "died for our sins" there would be neither pardon, redemption, nor eternal life in that kingdom, for any of us. The redeemed in glory will never cease to remember, in hymns of eternal gratitude, that if their robes are white and brilliant it will be because "they have washed their robes and made them white in the *blood of the Lamb*."—Rev. vii. 9, 10: viii. 14: Heb. ix. 22: 1 Cor. xv. 14. In Ephesus about twenty years after Pentecost, and in Rome about thirty years after Pentecost,

we find Paul preaching the "*kingdom of God*": and if it was necessary to preach and believe in the doctrine of the kingdom so long as thirty years after Pentecost it must also be necessary *now*.—Ac. xix. 8, 9, 10, 20: xx. 25: xxviii. 23, 31. When we read that *Christ* died for our sins, we must remember what is implied as well as what is expressed in that language. The title "*Christ*" carries with it a doctrinal import. It means "Anointed," and His anointing was not for the one office of Priest or sufferer only, but for the *three* offices of *Prophet to teach*, *Priest to intercede*, and *King to reign*. To truly preach "*Christ*," therefore, is to preach Him in all of these *three* positions and relationships. We must believe not only in His death on Calvary, but also in His reign on Zion. Prophets and Apostles *connected* the two branches of doctrine ("the *sufferings*" and "the *glories*"—A. B. U.) in *their* preaching.—1 Pet. i. 11. Paul went about "testifying *fully* the kingdom," but certain moderns hardly ever mention the glorious truths of the kingdom, or mention only to pervert.—Ac. xxviii. 23. A. B. U. transl. That the title "*Christ*" is a compendium of doctrine, and includes the truths concerning the *reign* as well as those concerning the *sufferings*, is proved by comparing the 5th and 12th verses of Ac. viii. In v. 5, the whole doctrine of Philip is comprehended in saying that he preached "*Christ*"; and in v. 12, this title is defined to mean "the things concerning the kingdom of God, and the name of Jesus Christ." And all who believed those "things" were said to have believed "the word of God." v. 14. Hence, if they had rejected those things concerning the "*kingdom*" and "*Name*" they would have them rejected "the word of God"! And what is true of them in the 1st, is true of us in the 19th century. *Any* person at *this* day, who hears "the things concerning the kingdom of God, and the name of Jesus Christ," and *rejects* them, is guilty of rejecting "*the word of God*." Now, remember, that the *same* doctrine preached by Philip in Samaria must have been preached by all the Apostles "in *all* the world" (ab uno disce omnes), for there is but *one* Gospel, *one* Faith, *one* Hope, and *one* Baptism for all times and places from Pentecost until now.—Gal. i. 8, 9: Ephes. iv. 4, 5.

From the foregoing testimonies we perceive that "the Gospel of the kingdom" as preached by the Apostles and believed by the early Christians, consisted of two great and inseparable departments of truth, (1), "*the things concerning the kingdom of God*," and (2), "*the things concerning the name of Jesus Christ*." We should not expect to learn *all* things taught in the Bible concerning the kingdom and Name before baptism, for this would leave no room for the *growth* in knowledge which follows baptism.—1 Pet. ii. 2: Jude 20. But there are certain great "first principles" or leading truths pertaining to the kingdom and Name, which *can* and *must* be learned before baptism. These truths are to be found only in the Bible, and are to be learned, not by reading one "class" of proof-texts, and excluding in prejudice all portions that seem to look another way; but by bringing together in a meek and teachable manner, *all* the plain texts on any one subject, from Genesis to Revelation. We shall frequently have to quote the Prophets; but no true servant of Christ can object to the words of "*the spirit*

of Christ," which spoke in the Prophets. We "do well" to take heed" to the "sure word of prophecy" for "all things must be fulfilled which are written in the law of Moses, in the Prophets and in the Psalms" concerning Christ. Read 1 Pet. i. 11: 2 Pet. i. 19: iii. 2: Lu. xxiv. 25, 44: Ac. xxiv. 14: xxvi. 22: Ephes. ii. 20. "Prophecy is interwoven with every part of the Bible from Genesis to the Revelation."—"*Mine Explored*," by Am. S. S. Union. "Prophecy serves as the basis of our hope in [the things yet to come]; in the final triumph of truth and righteousness on earth, the universal establishment of the kingdom of our Lord, and in the rewards of eternal life to be bestowed at His second appearing."—*Enc. Religious Knowledge*. "The subject of prophecy makes so large a proportion of Scripture, that no one can slight it without disobeying the plain direction of searching the Scriptures."—"*Comprehensive Commentary*."

Let us now proceed to state briefly what the Holy Bible sets before us, as—

"THE THINGS CONCERNING THE KINGDOM OF GOD." There are four grand elements "concerning" or pertaining to a kingdom, whether we speak of "the kingdom of men" (Dan. iv. 25), as now existing here; or of "the kingdom of God," that is hereafter to be established on earth. These elements are, 1, KING; 2, TERRITORY. 3, PRINCES, or subordinate rulers; 4, SUBJECTS.

1. THE KING. The Lord Jesus Christ is the One who has been appointed by the Father to be the king in that kingdom. Proof. "Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder."—Isa. ix. 6, 7. "The Lord God shall give unto Him the throne of His father David"—Lu. i. 32, 33. Also Psa. ii. 6, 7: Lu. xxii. 29: Mat. ii. 2, 6: Jno. i. 49: xii. 14, 15: Mat. xxv. 34: Rev. xvii. 14: xix. 16: Dan. vii. 13, 14: Zec. ix. 9, 10: Ephes. i. 10.

2. THE TERRITORY on which the kingdom will be established, is *this Earth*; the wicked inhabitants of which will be conquered into submission by "the fiery indignation" and awful judgments that will be poured out upon them at the second coming of the Lord. Proof. "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."—Psa. ii. 8, 9. (This Psalm certainly refers to Christ.—Ac. iv. 25, 26: xiii. 33: Heb. i. 5: Rev. xix. 15.) "His dominion shall be from sea even to sea, and from the river even to the ends of the earth."—Zec. ix. 10: xiv. 9. The kingdom will be "under the whole heaven" and fill "the whole earth."—Dan. vii. 14, 27: ii. 35, 44. When an oriental Nobleman went into the "far country" to receive a kingdom, it was not to remain in and reign over that far country; but to be invested with royalty "and to return" and reign over the country from which he went. In the parable, the Nobleman is Christ; the far country is heaven; and the country from which He went is the earth; on which the Gospel must be proclaimed "till" He "in bliss returns to reign."—Lu. xix. 12-27. We, being on earth are taught to pray "thy kingdom come," and the Lord speaks of coming to earth in order

to take His seat upon "the throne of His glory."—Mat. xxv. 31: vi. 10. He will "gather *out of* His kingdom all things that offend, and them which do iniquity." Here the kingdom is made parallel with the *field* which is the *world*. And since we cannot suppose that there is any iniquity in the holy heaven above, it must prove that the world or earth is called "His kingdom" out of which he will gather the wicked. As "tares" out of "the field" they "shall be rooted out of *the earth*"—plucked up by the roots, eradicated. They "shall be driven from light into darkness, and chased out of *the world*."—Mat. xiii. 38, 41: Prov. ii. 21, 22: Job xviii. 5, 18. "We shall reign on *the earth*."—Rev. v. 10: xi. 15. Although the kingdom will be literally *on earth*, yet it "is not of this world" (the word "*of*" here, is *ek*, denoting *origin or source*), just as Christians and John's baptism were seen literally *on earth*; yet the baptism was not "*of men*," nor were "Christians *of the world*."—Jno; viii. 23: xvii. 14: Mat. xxi. 25. As truly as the four monarchies in Dan. ii, and vii, have had a literal and visible existence on earth, so truly must the triumphant and eternal "kingdom of God" have a literal and visible existence here when the Lord Jesus returns personally from heaven and takes possession of "the uttermost parts of *the earth*," and all "the kingdoms of *this world*."—Rev. xi. 15. This too will be in fulfillment of "the covenants of promise" made to Abraham and David. To Abraham the Lord said "I will give unto *thee*, and to thy *Seed* after thee, the land wherein thou art a stranger, all the land of Canaan, for an *everlasting* possession. * * * And thy *Seed* shall possess the gate of *His* enemies, and in thy *Seed* shall all the nations of the earth be blessed."—Gen. xii. 7: xv. 18-21: xvii. 8: xxii. 17, 18. The pronoun "*His*" in the *singular* number here (and in Gen. iii. 15), shows that *one* particular personage is meant by the "*Seed*"; and Paul settles forever the question as to *who* is that *Seed*:—"He saith not, and to seeds, as of many, but as of *one*, And to thy *Seed*, which is *CHRIST*."—Gal. iii. 16, 18. And Paul tells us *what* is promised, namely, "*the inheritance*." The words "And to thy *Seed*," και τῷ σπέρματι σου, kai too spermati sou, are an *exact* quotation, being found in that precise form in the *Greek* version of Gen. xiii. 15, 17: xvii. 8: xxiv. 7: xxvi. 3: xxviii. 4, 13: xxxv. 12: xlvi. 4. In *all* of these places, they occur in the promise of the *land*. Did Abraham receive that land "for an everlasting possession"? *No*, for the inspired Stephen nearly 2000 years afterwards declared that the Lord "gave him none inheritance in it, no not so much as to set his foot upon." Abraham, as well as Isaac and Jacob, "heirs with him of the *same* promise, died in the faith, *not* having received the promises."—Ac. vii. 5: Heb. xi. 8, 9, 13. Neither did the Jews

under the law receive that land "for an everlasting possession," but even the best of them were "*all strangers and sojourners*" upon it, and "possessed it but a *little while.*" The inheritance was not of the law.—Lev. xxv. 23: Psa. xxxix. 12: Heb. xi. 9: Gal. iii. 19: Rom. iv. 13. Therefore the promise is yet to be realized by the heirs, at some divinely appointed time in the *future*. Christians obtain their portion and interest in that "Land of Promise" by virtue of their relationship to Christ, and their oneness with Him. The Lord has mercifully ordained that in faith, repentance and baptism the multitude of believers are to be constituted and accounted as "*in Christ,*" and as all *one* in Christ Jesus. * * And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." "Heirs of God, and *joint-heirs* with Christ."—Gal. iii. 27-29: Rom. viii. 17. The promise of "everlasting possession" includes also the promise of "everlasting *life,*" because the heirs if still *mortal* would soon die and *cease* to possess it.—Jno. iii. 16: 1 Cor. xv. 50. The *time* for receiving it, therefore, is when Christ, "The Heir" pre-eminent, "shall stand at the latter *upon the earth,*" in that very land, in company with His resurrected and *immortalized* saints, joint heirs with Him, all having bodies "fashioned like unto His own glorious body." Then the completed number of the heirs, from every age, nation and clime being assembled on the spot with Christ at their head, there will be nothing to hinder their taking triumphant and "everlasting possession" of that land and all its accruing territory beyond, styled, "the uttermost parts of the earth."—Job. xix. 25, 26: xiv. 4: Phil. iii. 20, 21: Rev. vi. 11: Heb. xi. 40: Rev. xiv. 1: Zec. xiv. 4. Thus "the Land of Promise" containing about 300,000 square miles, and extending from the euphrates to the Mediterranean will be (with reference to other parts of the earth), as the more immediate territory or royal seat of the glorious "kingdom of God" which by conquering judgments will rapidly increase until it shall have "filled the *whole earth.*"—Isa. ix. 7: Dan. ii. 35, 44: Mat. xiii. 33. By this great conquest, the earth and its affairs will ultimately be so regenerated as to become "the eternal inheritance of the saints in light."—Heb. ix. 15: Col. i. 12. Hence, we perceive that the promise of "all the land of Canaan" to Christ and the saints is equal to promising "*the world*" to them. It is equal to the promise, "Blessed are the meek for they shall inherit *the earth.*"—Rom. iv. 13: Mat. v. 5. The covenant with Abraham expands along through the Scriptures, as from an acorn to an oak, until its full extent and meaning appears in the Gospel of the kingdom which holds out to every true Christian the hope of a *future glorious and everlasting existence and home on earth, in company with Christ the Lord, and all the assembly of the*

redeemed. As the covenant with Abraham points out plainly the *territory*, heirs, etc., of the kingdom; so the covenant with David points out the *throne* to be located on that territory. This is "the throne of David" to be rebuilt, inherited and occupied by the Lord Jesus as "the throne of His glory," at His second coming. See the covenant in 2 Saml. vii. 12-17: and the Scriptures explanatory thereof in 2 Saml. xxiii. 1-5: Psa. LXXXIX. 34-37: Eze. xxi. 26-27: Isa. ix. 6, 7: Lu. i. 32, 33: Ac. xv. 16: Rev. iii. 21: Mat. xxv. 31. How can the covenant with David be restricted to Solomon when it is so plainly applied to Christ, and when it contains language too exalted even for the angels? "For unto which of the angels said He at any time * * * I will be to Him a Father and He shall be to me a son."—Heb. i. 5: Lu. i. 69: Ac. ii. 30: xiii. 23. The pronouns *I* and *He* are here made deeply *emphatic* in the Greek, to show that in a high and special sense we must understand *this* relationship of Father and Son: too high even for the angels to claim. Henry says, "The establishing of his house, and his throne, and his *kingdom forever*, and again and a third time *forever*, can be applied to no other than Christ and his kingdom." The clause concerning "iniquity" Adam Clarke translates thus,—“Even in His suffering for iniquity, I will chasten Him,” etc., and refers to Isa. liii 4, 5. David never had a throne in heaven, but reigned in Jerusalem, on earth. There too, our Lord will reign, and Jerusalem will be the royal metropolis or capital city of the world, as "the spirit of Christ" has declared in the prophets. Proof. "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."—Jer. iii. 17. "And the name of the city from that day shall be THE LORD IS THERE."—Eze. xlviii. 35. Her present down-trodden condition is therefore not to be eternal but only "until the times of the Gentiles be fulfilled."—Lu. xxi. 24: Micah iv. 7. Joel iii. 17: Isa. xxiv. 23: Lx. 14: Lxii. 1, 6, 7, 12: Lxv. 17, 18: Psa. xlvi. 2: LXXXVII: Mat. v. 35. Thus "the covenants of promise" made with Abraham and David, are precious germ-truths which expand and blossom forth in "the Gospel of the kingdom." These covenants with all their "exceeding great and precious promises" meet and centre in Christ, as that illustrious and Divine "Seed" or "Son" in whom they are to find their glorious and complete fulfilment. The *first* verse of the N. T. shows this, for why is He called "the Son of David, the Son of Abraham," why all the preceding and intervening patriarchs being omitted, except to show His relationship to the two great covenants made with Abraham and David concerning that "Son" whose name is "Emanuel; which being interpreted is, *GOD with us.*"—Mat. i. 23: Ephes.

ii. 12: Rcm. xv. 8: 2 Cor. i. 20. But although the kingdom will be on earth, it will infinitely excel in glory any kingdom ever yet seen here, even as light excels darkness, and as the resurrected and glorified bodies of the saints will infinitely excel their present mortal and perishable bodies. The Lord Jesus, as by a resurrection power, can regenerate a part or all of the earth so that it shall be a polished mirror of His own ineffable splendor, and suitable for His holy abode.—Phil. iii. 21: Isa. li. 3: Rev. xxi. 5.

3. THE PRINCES, or subordinate rulers under Christ, during the Millennium (which is the first 1,000 years of the kingdom), will be the resurrected and immortal saints who “neither marry nor are given in marriage; for neither can they die any more”: (marriage being only for *mortals*, to repair the loss occasioned by *death*); Du. xx. 36. A. B. U. trans. Proof, “If we suffer, we shall also *reign* with Him.”—2 Tim. ii. 12. “A *King* shall reign in righteousness and *Princes* shall rule in judgment.”—Isa. xxxii. 1: Jer. xxiii. 5, 6: Psa. xlv. 16: Dan. vii. 18, 27: Rom. viii. 17: Rev. iii. 21: v. 10: xx. 4: Mat. xix. 28: xxv. 34: Lu. xii. 32, 36: xxii. 29, 30: 1 Cor. vi. 2, 3: 1 Thes. ii. 12.

4. THE SUBJECTS, during the 1,000 years will be that portion of the race, both Jews and Gentiles, left remaining in the mortal or “flesh and blood” nature, after the awful judgments of the second advent shall have purged out from among them the rebellious and impenitent. Proof. “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 a potter shall they be *broken to shivers*.”—Rev. ii. 26, 27. “To execute *vengeance* upon the heathen and *punishments* upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them *the judgment written*: this *honour* have *all* His saints. Praise ye the Lord.” Psa. cxlix. 7-9. “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.”—Zec. xiv. 16: Jer. xvi. 19: Eze. xx. 38: Isa. ii. 2-4: xi. xix. 22-25: Micah iv. 1-7: Zec. ii. 11: viii. 20-23: Psa. xxii. 27, 28: lxxvii. 4: lxxxvi. 9: Rev. xv. 4. The binding of Satan during the 1,000 years lest he should “deceive the nations” implies that *mortal* nations *liable* to being deceived will exist during that time. The same is indicated by the threatening of plague and drought upon those who no not annually go up to Jerusalem to worship, for immortals will not need to be punished, nor would drought or plague reach those who shall neither thirst nor die any more.—Rev. xx. 1-10: Zec. xiv. 17, 19. “For a little season” at the end of the Millenni-

um, sin will again lift its rebellious and serpent-like head, which will then be finally and forever *crushed*, agreeably to the primeval sentence which from the beginning had predicted this consummation.—Gen. iii. 15. Then the mortal nature will disappear, and the last and least remains of sorrow and sin in whatever form of manifestation, will be terminated and exterminated from the earth, and the kingdom, which will not cease, will be delivered up to God the Father, “that God may be all in all.” Then “the kingdom of God” will have triumphed on earth; the work of redemption will be complete; and the will of our heavenly Father shall thenceforth “be done on earth as it is in heaven,” that is, perfectly, absolutely, and throughout its whole extent, by a population of sinless and corporeal beings, redeemed by the precious blood of Christ, “made equal to the angels,” “partakers of the divine nature,” and rejoicing in all the ceaseless ecstasies of a blissful eternity.—Mat. vi. 10: Num. xiv. 21: Psa. lxxii. 19: Hab. ii. 14.

The kingdom is to be set up in the season of the *second Advent* and the *Judgment*. An entrance into it is *future*, being a matter of *promise, hope* and *reward*, even to those who are already in the church. The church is as a nursery for the kingdom, somewhat as a “Sunday School” is a nursery for the church. Proof. “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.”—Mat. xxv. 31, 34: v. 3, 10: vi. 10: xix. 23, 28: Lu. xii. 32: xxi. 31: 2 Tim. iv. 1: 1 Cor. xv. 50: 2 Pet. i. 11: Jas. ii. 5: Ac. xiv. 22: 2 Thes. i. 5.

“THE THINGS CONCERNING THE NAME OF JESUS CHRIST.”

These are largely embraced in what we have said concerning the kingdom, and they comprise also those great truths of Scripture which describe the Son of God in His nature and offices as the great Prophet, Highpriest and Mediator who has made the sacrifice and atonement, by which penitent sinners may obtain remission of sins, and be saved when that kingdom comes. “As a lamb *without blemish and without spot*” He “*bore our sins* in His own body on the tree.” His name is as a strong tower and ark of safety: and the only name under heaven given among men whereby we must be saved.—Ac. iii. 22, 23: iv. 12: Rom. v. 8-11: Heb. vii. 25, 26: ix. 14, 28: 1 Pet. i. 19: ii. 24: Mat. xxviii. 19: Mark xvi. 15, 16: 2 Pet. i. 11. A person who believes these things concerning the *kingdom* and *name*, and is immersed “into (*εις*) the name of the Father, and of the Son, and of the Holy Spirit”; continuing thenceforth to “*walk in newness of life*” (Rom. vi. 4), will surely be saved; “for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” Amen.

Of what we have said this is the sum:

1. In order to be saved, we must believe the one and only Gospel preached by the Lord Jesus and His Apostles eighteen centuries ago; and that was "*The Gospel of the Kingdom of God.*"—Galat. i. 8, 9.

2. This Gospel, more largely expressed, consists of certain great truths called "The things concerning the kingdom of God, and the name of Jesus Christ." To "*neglect*" those definite "things" is to neglect "the word of God," and hence to come short of eternal life.

3. In analyzing or more fully stating *what* "things" the Bible teaches concerning the "Kingdom," we proved the following truths:—(i.) Christ—"God with us"—will be the KING in that kingdom. (ii.) This earth will be the *Territory* or *land* upon which it will be established, agreeably to the promises made to Abraham, and to the great decree that the meek "shall inherit the earth." Abraham has not yet received the land; and the Jews under the law "possessed it but a *little* while;" hence the promise remains to be enjoyed in the life after the resurrection.—Isa. lxiii. 18. (iii.) The righteous, resurrected and made immortal, will be the "*Princes*," or subordinate rulers under Christ, in the kingdom. (iv.) The *Subjects* of the kingdom during its *millennial* form (i. e. during the first 1000 years) will be mortal nations, both Jews and Gentiles.

4. The things concerning the "Name of Jesus Christ," consist, not only of the truth that He will be the King, but also that in Him we have redemption, even the forgiveness of sins; and that only by His Mediatorship and atonement can we obtain an "eternal inheritance" in that blissful kingdom.

We learn from the example in Act viii. 12, that, in order to have a Scriptural faith and baptism, a person must believe "The things concerning the Kingdom of God, and the name of Jesus Christ" *before* being baptized. And we learn that baptism is *immersion*, not only from the meaning of the word, but also from the symbols representing it as *birth, planting, burial, resurrection*.—Jno. iii. 3: Rom. vi. 4, 5: Colos. ii. 12. Also from the words used in describing the act, as, going "*down into* the water;" coming *up out of* the water;" "because there was *much water* there;" "*in the river* of Jordan," &c.—Act viii. 38, 39: Mark i. 5, 9, 10: Mat. iii. 6, 16: Jno. iii. 23.

And now, respected reader, I exhort and beseech you to believe "*The Gospel of the Kingdom of God,*" and be baptized, that, after "patient continuance in well-doing," you may in the resurrection morning "receive a crown of glory that fadeth not away."—Rom. ii. 7: 1 Pet. v. 4.

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