

THE GOSPEL OF THE KINGDOM.

BRIEFLY STATED IN A SERIES OF BIBLE-LESSONS, WITH REMARKS ON EACH.—By WILEY JONES.
[50,000 COPIES IN THIS EDITION.]

COMPENDIUM.—Eternal possession of Canaan is promised (Lesson I). Christ is the pre-eminent Heir (Lesson II). The fulfillment of the promise is future (Lesson III), and will take place at the second advent (Lesson IV), when Christ will be seated on the throne of David (Lesson V), and will reign in Jerusalem (Lesson VI), over the "remnant" of Israel restored (Lesson VII), and over the "left" of all nations, to earth's utmost bounds (Lesson VIII). The righteous, made immortal at His coming, will reign with Him (Lesson IX); but the wicked, being unworthy of an inheritance in the kingdom, will be ultimately blotted out of existence (Lesson X). Through the atoning merits of the precious blood of Christ, we become righteous and worthy of the kingdom in believing the gospel of the kingdom (Lesson XI), which is the only true gospel (Lesson XII), and being baptized for the remission of sins (Lesson XIII). Baptism is immersion and essential (Lesson XIV).

LESSON I.

"The Lord appeared unto Abram and said, 'Unto thy Seed will I give *this* land.'" Gen. xii, 7. "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the LAND which thou seest, to thee will I give it, and to thy Seed forever."—Gen. xiii, 14, 15. "The Lord made a covenant with Abram, saying, 'Unto thy Seed have I given *this* land, from the river of Egypt unto the great river, the river Euphrates.'"—Gen. xv, 18. "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 I will be their God."—Gen. xvii, 7, 8. "In thee shall all families of the earth be blessed."—Gen. xii, 3; Gal. iii, 8. "Thy Seed shall possess the gate of His enemies, and in thy Seed shall all the nations of the earth be blessed."—Gen. xxii, 17, 18.

REMARKS. This lesson contains the cove-

nant made with Abraham, and teaches that as truly as God "will be their God," He will give to Abraham and his Seed "all the land of Canaan for an everlasting possession." "Everlasting" means the same as "eternal," both being translations of the same Hebrew and Greek words *olam* and *aiwnios*. What Luke xviii, 30, calls *everlasting* life, Mark x, 30, calls *eternal* life. Both call it "eternal," in Revised Version. It follows, therefore, that all the land of Canaan in Asia has been promised to Abraham and his Seed as their "eternal inheritance." How could the promise refer to some land above the skies, when it positively says "*this* land," even giving the boundaries of it—"from the river of Egypt unto the great river, the river Euphrates."—Gen. xii, 7; xv, 7, 18; xxiv, 7; xxviii, 13. The inspired Stephen certainly knew what land was meant, and he described it to the wicked Jews as "*this* land, wherein ye now dwell." Acts vii, 4. And Scripture testifies that Abraham actually went "*into the place (eis ton topon)*" which he should after receive for an inheritance," and that the land upon which

he dwelt is "*the land of the promise (teen geen tees epaggelias).*" Heb. xi, 8, 9. That country is not only renowned and central, but "*a good land and large, the glory of all lands.*" Ex. iii, 8; Eze. xx, 6, 15. Extending from the river of Egypt and Mediterranean sea on the west, to the Euphrates on the east, it is, as it were, the bridge and ligament connecting three continents, and is admirably suited to be the royal seat of Messiah's world-wide Kingdom. Canaan is called "*the middle of the earth.*" See Eze. xxxviii, 12, in Revised Version." We are not to suppose that the Jews who came into the land under the law of Moses, were the "Seed" referred to in this promise, for they "*possessed it but a little while,*" and even then, at their highest prosperity (under David's reign), they were mere "STRANGERS and SOJOURNERS" upon it "*as all their fathers were,*" and none of them possessed it beyond a natural lifetime. Isa. lxiii, 18; 1 Chron. xxix, 15.

LESSON II.

"The book of the generation of Jesus Christ, the Son of David, the Son of Abraham." Mat. 4, 1; Rom. 1, 3, 4. "To Abraham and his Seed were the promises made. He saith not, 'And to seeds,' as of many; but as of one, 'And to thy Seed,' which is CHRIST. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was 430 years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise." Gal. iii, 16-18.

REMARKS. Here it is testified, with most positive clearness, that CHRIST is the "Seed" or Son spoken of; and that the promise could not be disannulled nor the inheritance obtained by the Mosaic law. Hence the promise is yet to be fulfilled, and by Paul's explanation it would read: "*To thee, Abraham, and to Christ, I will give all the land of Canaan for an eternal possession.*" This, of course, includes the promise of eternal LIFE also; for a merely mortal heir would soon have to leave his inheritance to "others." Psa. xlix, 10. Hence the promises of Canaan and eternal life are gospel promises—"exceeding great and precious." 2 Pet. i, 4.

LESSON III.

"He gave him none inheritance in it; no, not so much as to set his foot on." Acts vii, 5. "By faith Abraham sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. * * * These all died in faith, not having received the promises." Heb. xi, 13, 39. "Jesus saith unto him, 'The foxes have holes and the birds of the air have nests; but the Son

of Man hath not where to lay His head.'" Mat. viii, 20.

REMARKS. In this lesson we learn that although both Christ and Abraham have sojourned upon that land, yet neither of them obtained the promised possession of it; for the Lord gave Abraham "none inheritance in it," and the blessed Saviour had not "where to lay His head;" no, not even a burial-place, for He was laid in Joseph's tomb. But whatever cavillers and doubters may say, we know that the promises cannot fail, for the Lord "*will perform the oath which he swore to Abraham.*" Gen. xxvi, 3; Micah vii, 20. The mission of Christ is not to antiquate or disannul, but "*to confirm the promises made unto the fathers.*" Therefore, "*Be ye mindful always of His covenant.*" Rom. xv, 8; iii, 4; 2 Cor. i, 20; 1 Chron. xvi, 15-18.

LESSON IV.

"For the Lord HIMSELF shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thes. iv, 16; 1 Cor. xv, 23. "Blessed and holy is he that hath part in the first resurrection." Rev. xx, 6. "This same Jesus which is taken up from you into heaven shall so come in like manner." Acts i, 11. "He shall stand at the latter day upon the earth." Job xix, 25. "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east." Zec. xiv, 4. "Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin, unto salvation." Heb. ix, 28.

REMARKS. This lesson teaches that, although the Saviour ascended to heaven without taking possession of the land, yet He will truly and literally RETURN to this earth (at the resurrection of Abraham and the other righteous dead), and will again stand upon that very land which the Father has "sworn" to give Him "for an everlasting possession." His first coming to that land was in humility, as a suffering "Lamb," taken and slain by the wicked occupants of it, who said: "This is the Heir; come, let us kill Him, and the inheritance shall be ours." Mar. xii, 7. But His next coming will be in "great glory," as a mighty "Lion," destroying His foes, and delivering His inheritance from their profane clutches. Then will be the time of obtaining the promised recompense—at the resurrection of the just; when the chief Shepherd shall appear. Luke xiv, 14; 1 Pet. v, 4. That the Lord will come before the Millennium or 1,000 years mentioned six times in Rev. xx, the following nine reasons prove: (1) The downtreading of Jerusalem, dispersion of the Jews, and "wrath upon this people" are still

going on; and it is "IMMEDIATELY" after (not 1,000 years after) this Jewish and unmillennial "tribulation" that the advent occurs. Read Lu. xxi, 23, 24; then Mat. xxiv, 29, 30. Hence, there is *no room* for the Millennium between the existing Jewish "tribulation" and His coming. (2) His coming does not find the Gentiles in a millennial or converted state, but as, "in the days of Noah," scarcely any of "the faith on the earth," and "the kings of the earth and their armies," prepared "to make war against" Him and be dashed in pieces "like a potter's vessel." Lu. xvii, 26-30; xviii, 8; Rev. xvi, 14-15; xix, 11-19; Psa. ii, 8-9. (3) From beginning to end, without any gap for a millennial interregnum, the sections of the great image are *closely jointed* in a succession of deteriorating worldly powers, of which the earth will never be rid until they are smitten and "ground to powder" by the descending "Stone," *i. e.* at the advent. Dan. ii, 31-45; Mat. xxi, 44. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. xxvi, 9; Rev. xv, 4. (4) Certainly if the desolating career of the "man of sin" must be closed before the Millennium, and will only be closed by the Lord's "coming," that coming must be *pre-millennial*. 2 Thes. ii, 1-3. The Greek for "coming" is exactly the same in verses 1 and 3 of 2 Thes. ii, and if literal in verse 1, why not also in verse 3? (5) Why should "all the tribes of the earth mourn" and "wail" at His coming, if they shall be found in a converted or millennial state? Mat. xxiv, 30; Rev. i, 7. Christians will "rejoice" to see Him. Isa. xxv, 9. lxxvi, 5; Lu. xxi, 28; Rev. xix, 7.; 1 Pet. iv, 13. (6) The last of the "seven Trumpets" (all of which indicate *war and commotion*) must be sounded before the peaceful Millennium can begin. And as the last Trumpet brings the first resurrection, it must also bring the *pre-millennial* advent, for that resurrection cannot occur without the coming of Christ. Rev. xi, 15-18; 1 Cor. xv, 23, 52. (7) Nor does His coming find "the church of God" in a peaceful millennial state, but the tares still growing among the wheat (Matt. xiii, 30); the foolish virgins mingled with the wise (Mat. xxv, 5); the "little horn" prevailing against the saints (Dan. vii., 8, 21-25); they still suffering persecution, and mourning the Bridegroom's absence (Mat. ix, 15; 2 Tim. iii, 12); and because iniquity shall abound the love of "the many," (R. V.) *i. e.* of the generality of professed disciples shall wax cold. Mat. xxiv, 12; 1 Tim. iii, 1-7. (8) We are not to expect the *conversion* of all nations before the advent. The Lord's purpose in sending the gospel among them was "to take out of them a people for his name." Mat. xxiv, 14; Ac. xv, 14; Jno. xv, 20, If the

Apostles, with inspiration, unity of faith, gift of tongues, and many special miracles, did not millennialize *one* heathen kingdom, how can we expect modern missionaries, without these four aids, to millennialize *all*? It is estimated that the world's population is 1,458,000,000, including 110,000,000 of Protestants, and that for a century ending in 1886 the increase of heathen and Mohammedans combined was seventy times greater than of Protestant converts among those barbarians. (9) The risen righteous, having "part in the first resurrection," must reign *during* the entire Millennium, but how can they unless those inseparable events—the advent and their resurrection—take place *before* it? Rev. xx, 4-6. Thus, among the three grand divisions of humanity—"the Jews, the Gentiles, and the church of God," 1 Cor. x, 32—we find no evidence of the millennial state before the coming of Christ. Therefore that "little flock," the church of God, should INCREASE missionary efforts, both at home and abroad, that we may "by all means save SOME;" for "the time is short," and "the Lord is at hand." 1. Cor. ix, 22; vii, 29; Phil. iv, 5.

LESSON V.

"But 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. "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David." Luke i, 32. "The Lord hath sworn in truth unto David; He will not turn from it; 'Of the fruit of thy body will I set upon thy throne.'" Ps. cxxxii, 11; 2 Sam. vii, 12-16. "Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne: he seeing this before, spake of the resurrection of Christ." Ac. ii, 30-31. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne." Rev. iii, 21.

REMARKS. As the former lessons prove that, in fulfillment of the covenant with Abraham, the Son of God will obtain "all the land of Canaan," so this lesson teaches that, in fulfillment of the covenant with David, He will also possess a glorious throne upon that land called "the throne of His father David," on which He will be seated "when He shall come in His glory." His coming from heaven to take His seat on the throne is proof that the throne will be on *ΣΑΡΡΑ*. Hence we pray, "Thy kingdom come; thy will be done on earth as it is in heaven." Thus we read of two thrones—the Father's, on which the

Saviour is now seated, and His own, on which He will take His seat when He comes. Rev. iii, 21.

LESSON VI.

"Jerusalem shall be trodden down of the Gentiles UNTIL the times of the Gentiles be fulfilled." Lu. xxi, 24. "I looked, and lo! a Lamb stood on the Mount Zion, and with Him an hundred and forty and four thousand, having His Father's name written on their foreheads." Rev. xiv, 1. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before His Ancients gloriously." Isaiah xxiv, 23. "There the Lord commanded the blessing, even life for evermore." Psa. cxxxiii, 3. "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. iii, 17, with Gen. xxii, 18, and Gal. iii, 8. "And the name of the city from that day shall be 'The Lord is there.'" Eze. xviii, 35. "Swear not by Jerusalem, for it is the city of the Great King." Matt. v, 35, with Psa. lxxvii, 3.

REMARKS. Here we perceive that the particular place on that land, or the capital city in which His throne will be located, is Jerusalem, which will not be always "trodden down by the Gentiles," but only UNTIL the times of the Gentiles be fulfilled." Thus we see that when Christ comes and takes "everlasting possession" of the land of Canaan. He will do so as a mighty King and Conqueror. And the kingdom which He will establish there will be divine—it will be "THE KINGDOM OF GOD" even that very kingdom which was the great subject of discourse during all the ministry of the Lord Jesus and His apostles. Compare Lea. xii.

LESSON VII.

"Blindness in part is happened to Israel, until the fullness of the Gentiles be come in." Rom. xi, 25. "Nevertheless, when it shall turn to the Lord, the veil shall be taken away." 2 Cor. iii, 16. "There shall come out of Zion the Deliverer, and turn away ungodliness from Jacob. . . . As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes." Rom. xi, 26-28. "A new heart also will I give you. . . . And I will put my Spirit within you. . . . And ye shall dwell in the land that I gave to your fathers." Eze. xxxvi, 26-28; xxxvii, 14; xx, 33-44; Zec. xii, 10-11; Isa. xi, 11; Jer. xxxi, 10. "LIKE AS I have watched over them, to pluck up, and to break down, and to destroy, and to afflict; SO will I watch over them to build, and to plant, saith the Lord." Jer. xxxi, 28. "And I will plant them upon their land, and they shall NO MORE be pulled up out of their land which I have given them, saith the Lord thy God." Amos ix, 15. "And the Lord shall reign over them in Mount Zion from henceforth, even forever." Mic. iv, 6-7. "He shall reign over the house of Jacob forever." Lu. i, 32-33. "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. "When the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the

twelve tribes of Israel." Mat. xix, 28; Lu. xxi, 29-30.

REMARKS. Paul in Rom. x, xi, evidently speaks of the literal Israel—his "kinsmen according to the flesh"—for he describes them as "enemies" concerning the gospel, "veiled in blindness," "broken off because of unbelief," "a disobedient and gainsaying people," "ignorant of God's righteousness." Rom. x, 3, 21; xi, 20, 31. What church, calling itself Christian, would apply these descriptions to itself, or claim to be such an Israel? And how could the Roman converts from Paganism, whose fathers were abominable idolaters, be called beloved for their "fathers' sakes"? Jer. xxxi, 28 shows that "like us," or just as truly as the literal Israel have been plucked up from their land, "so," or just as literally shall they be planted there again. And this is a future and permanent planting, for "they shall NO MORE be plucked up" as they were when last uprooted by the Romans in A. D. 70. At the second time Joseph was made known to his brethren, and at the second time Moses was submitted to by the nation; so, when Messiah shall appear the second time, the now blind and unbelieving Israel will welcome and submit to Him, saying, "Blessed is He that cometh in the name of the Lord." Ac. vii, 13-35; Mat. xxiii, 39; Zec. xii, 10-11. It is "the remnant of Jacob," that will be thus restored, for the Lord, when He returns to reign over them, "will purge out from among them the rebels." Jer. xvi, 28; Eze. xx, 38; Mic. v, 7-8. The Saviour's prophetic title, "King of the Jews," or "King of Israel," will thus be fulfilled by His reign on the throne of David, in Jerusalem, over the restored twelve tribes of Israel." Mat. ii, 2-6; Jno. i, 49, xii, 15; xix, 19.

LESSON VIII.

"And he shall speak peace unto the nations; and his dominion shall be from sea to sea, and from the River to the ends of the earth." Zec. ix, 10, Revised Version. "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 forever." Dan. ii, 35, 44; Zeph. ii, 11. "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. vii, 27. "The seventh angel sounded, and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of His Christ." Rev. xi, 15. Revised version, "All nations shall come and worship before thee." Rev. xv, 4. "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, 16-19. "As truly as I live all the earth shall be filled with the glory of the Lord." Num. xiv, 21.

REMARKS. By this lesson we learn that "the kingdom of God" to be established on earth at the coming of Christ will not be confined to the land of Canaan, and the twelve tribes of Israel restored, but with miraculous judgments it will "break in pieces and consume" all human governments; and in this way will so expand as to FILL "the whole earth." And thus will be fulfilled the promise that

Christ shall have "THE WORLD" or "the uttermost parts of the earth" for His possession. Rom. iv, 13; Psa. ii, 8. This increasing and expanding feature of the kingdom is described in the parables of the mustard seed and leaven. Mat. xiii, 31-33; Isa. ix, 6, 7. Though the kingdom will be on earth, it will not be "of (ek) this world," as to its source or origin. The Greek preposition *ek* is often used in reference to the source or origin of a thing. So the Apostles and the baptism that John preached were truly and literally on the earth, but were not "of (ek) men," nor "of (ek) the world." Mat. xxi, 25; Jno. xvii, 14. "The kingdom of heaven is like unto a grain of mustard seed, which a man took and sowed in his field," and "the field is the world." The celestial germ will be implanted in terrestrial soil. Mat. xiii, 31, 33. In the awful judgments of the second advent "the slain of the Lord shall be many." Isa. lxvi, 15, 16. But as there will be a "remnant" of Jews, so there will be some "left" of the Gentiles, as shown from Mic. v, 7, 8; Zec. xiv, 16. These and their offspring will be the mortal population over whom Christ and His immortalized redeemed will reign a thousand years. At the end of that millennial age the mortal nature will disappear, the kingdom will be delivered up to the Father, and "the Son also himself be subject unto Him," "that God may be all in all." 1 Cor. xv, 25-28. Sin and death being then no more, and *mediatorship* having perfected its glorious work of reconciliation, the kingdom will be brought into a more direct connection with the Father than ever before. The delivering up is, therefore, merely a change in the manner of administration and in the constitution of the kingdom, but not an end of the kingdom itself, for it shall have "no end," and "shall not pass away." Lu. i, 32, 33; Dan. vii, 14; Psa. lxxxix, 29, 36, 37.

LESSON IX.

"As many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. iii, 27, 29. "Heirs of God and joint-heirs with Christ." Rom. viii, 17. "Ye are the body of Christ." 1 Cor. xii, 27: "We are members of His body," Ephes. v, 30, R. V. "If we suffer, we shall also reign with Him." 2 Tim. ii, 12. "We shall reign on the EARTH." Rev. v, 10; ii, 26, 27; iii, 21. "Blessed are the meek, for they SHALL INHERIT THE EARTH." Mat. v, 5. "Fear not little flock; for it is your Father's good pleasure to give to you the kingdom." Lu. xii, 32. "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?" Jas. ii, 5.

REMARKS: Lesson II shows that Christ is pre-eminently Abraham's Seed to whom the promise is made. But this lesson further explains that believers (being accounted by adoption "into Christ" as all one in and with Christ) are also Abraham's seed; for, though multitudinous, they constitute as it were "The body of Christ."

* "This one seed that receives the promise is Christ, and in Him all believers, who constitute His body. All that are united to Christ by faith, are in and through Him Abraham's seed, and heirs of the promise made to Abraham."—Note of the American Tract Society.

¶ Hence in the eternal possession of the earth and of the blissful kingdom to be established here all the righteous are joint-heirs with Christ, and will reign with Him on the earth; "which will become the glorious home and inheritance of the saints in light"—especially glorious after the Millennium, when the mortal nations will have disappeared, and none but immortal and glorified beings be left upon it, rejoicing in all the ecstatic rewards of a blissful eternity. Now "The earth is given into the hand of the wicked," but they shall soon "be rooted out of it." Job ix, 24; Prov. ii, 21, 22. As to how a sinner may become righteous, and thus at last be saved and found worthy to partake of that endless and happy inheritance, read lessons xi, xii, xiii.

LESSON X.

"The unrighteous shall not inherit the kingdom of God." 1 Cor. vi, 9; Gal. v, 19-21. "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. ii, 21-22; x, 30. "For yet a little while, and the wicked shall not be. . . . The enemies of the Lord shall be as the fat of lambs; they shall consume: into smoke shall they consume away." Psa. xxxvii, 10, 20. "Let the sinners be consumed out of the earth, and let the wicked be no more." Psa. civ, 35. "They shall be as though they had not been." Obadiah 16. "For behold the day cometh that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . For they shall be ASHES under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Malachi iv, 1-3. "The soul that sinneth, it shall die." Eze. xviii, 4, 20. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi, 23.

REMARKS. Here we learn that the wicked shall not inherit the kingdom of God, but will be ultimately blotted out of existence, become ashes under the feet of the righteous, and "be as though they had not been." If a man would obtain immortality or deathlessness, he must carefully "seek for" it by patient continuance in well doing; and by such as do this it will be obtained through Christ alone, at the morning of the resurrection. Rom. ii, 7; 1 Cor. xv, 53. The phrase "immortal soul" does not occur in the Bible, for "God only hath immortality." 1 Tim. vi, 16. Death is called "capital punishment," hence, *exonerating* death would be "everlasting punishment," because never terminated by a resurrection or restoration to life. When the last enemy shall have died, "death shall be no more, nor shall mourning, nor crying, nor pain be any more." Rev. xxi, 4 (American Bible Union's version). Remember, the Bible does not say that the wages of sin is *endless torture*, but "the wages of sin is death." Scripture clearly explains what is meant by "the fire that shall not be quenched;" for in Jer. xvii, 27, we read, "I will kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." The fulfillment of this threat is recorded in Jer. lii, 13; Lam. iv, 11. Of course that fire is not burning now. Compare the ever-burning altar-fire that ceased long ago. Lev. vi, 13. When we say that a fire in a burning house could not

be quenched, we mean simply that it *consumed* the house. Notice that the fire shall burn "the carcasses" of the wicked—Isa. lxxvi, 24—and that a carcass is neither a disembodied soul nor a *living* body; but, according to Webster, "a *dead* body of an animal, decaying remains of an animal." The Hebrew word, *PEREMIM*, here rendered "carcasses," occurs first in Gen. xv, 11. It is rendered "corpses" in 2 Kin. xix, 35; and "DEAD BODIES" in Jer. xxxi, 40. To show the completeness of a destruction, the instruments of it are spoken of as existing beyond the objects destroyed. Hence, neither the fire nor the worm disappears before the carcasses are destroyed, the worm consuming what the fire does not reach. The effect of the everlasting or eternal fire will be to reduce the wicked to *ashes*, for that was its effect in olden time—"turning the cities of Sodom and Gomorrah into *ashes*." Compare Jude 7 with 2 Pet. ii, 6. When reading that certain classes shall be tormented "forever," or "forever and ever," remember that sometimes "forever" has a *limited* meaning; for when it said that a servant should serve his master "forever" it meant *only until death*. Ex. xxi, 6; Job iii, 19. The "forever" in Jonah ii, 6, lasted only three days and nights. Trees called "ever-green" are only green as long as they live. It is a well approved rule that *aeon* ("ever") "must always be taken in the sense of *unlimited* duration *unless* something appears in the subject or connection to *limit* its meaning." Now, when applied to the conscious torment which the wicked will endure before expiring, the fact of their being *not immortal* is enough to limit its meaning. Thus, although the smoke is said, in Rev. xix, 3, to go up "forever and ever," yet we must believe it results in the extinction of the burning object, for "she shall be *utterly burned*," and the word rendered "utterly burned" (*katakaino*), means to "consume with fire." Rev. xviii, 8. This is rendered still plainer by saying, "she shall be *found no more at all*," ver. 21. The "forever and ever" in Rev. xiv, 11, seems not to be the final punishment, for this is tormented "in" the presence of the Lamb; whereas, on the contrary, the final punishment is "destruction from" His presence*. 2 Thes. i, 9. It must

* "It is moreover to be remembered that we are not dependent on *ever* and *everlasting*, for proof of the endless existence of God, of Christ, and of the risen redeemed, but rather on the general tenor of Holy Scripture, and on words and phrases of determinate and inflexible meaning; such as occur in the following testimonies, namely,

(1) That God is immortal, incorruptible, unchangeable, having life in Himself, and the One with whom is the very "fountain of life." 1 Tim. i, 17; vi, 16; Rom. i, 23; Psa. cii, 12, 24-27; Psa. xxxvi, 9.

(2) That Christ having been raised from the dead "dieth no more," is never to return to corruption" or death, but has "an endless (*akataluto*) life," for "in Him dwelleth all the fullness of the Godhead bodily." "His dominion shall not pass away, and of His Kingdom there shall be NO END." Rom. vi, 9; Ac. xiii, 34; Heb. vii, 16; Col. ii, 9; Dan. vii, 14; Lu. i, 33.

(3) That the redeemed will have immortality and incorruptibility, with bodies fashioned like unto the glorious body of the Redeemer who says, "Because I live ye shall live also." When thus immortalized "they cannot die any more," but will "be equal to the angels," in body as

be admitted that in order to make room for the holy and peaceful Millennium, those wicked classes must be destroyed *before* it begins. Hence, their overthrow is not what is called "the general judgment" after the Millennium. If it were, why should sympathizing "sailors," &c., behold it from afar; would they not also be *in* it? Rev. xviii, 9, 11, 17. It seems to be a visitation upon certain wicked classes found living on earth at the second advent, just before the Millennium begins. The destruction of Sodom and Gomorrah, Herculaneum and Pompeii; and especially the ancient overthrow of Idumea, which latter is described in nearly the same language, appear to be illustrations of this. Isa. xxxiv, 6, 9, 10. The wicked who encompass the beloved city, after the Millennium, are "devoured," not kept alive in misery. The Greek word for "devoured," *katephagen*, is rendered "consumed," and "burnt up," in 2 Kin. i, 10, 12, 14. The word "are" in Rev. xx, 10, is italicised to show that it is not in the original. Campbell's version, 1832, reads, "where the beast and false prophet were." The fiery lake is never called the second life, but is twice declared to be "the second death," because its effect will be death. Rev. xx, 14; xxi, 8. The Lord has "declared the end from the beginning"—Isa. xlii, 10—and if endless misery had ever been designed as the penalty of sin, we would expect to find it proclaimed to Adam before the first sin was committed. We find no mention of such a penalty to him, however, but simply "thou shalt surely die." And the subsequent sentence upon him further explained that penal statute, by the fearful words, "USTO DUST shalt thou return." Could any human ingenuity discover endless misery in those five words? If the wicked are never to be consumed, would they be compared to such combustible and evanescent materials as CHAFF, STUBBLE, TARES, FAT OF LAMBS, etc? The final extinction of evil is also taught in the great decree that Christ shall "bruise," (Heb. *shuph* i. e. "crush") the Serpent's head. Gen. iii, 15. For if the bruising of the heel—the less vulnerable part—meant the actual death of Christ, when His feet were pierced with nails on the cross, then surely the bruising of the Serpent's head—the more vulnerable part—means the actual death of the Serpent; whose death, however, is not to be followed by any resurrection. And as the righteous will live with Christ, their living Head, who says, "because I live ye shall live also"—Jno. xiv, 19—even so, by contrast, the wicked will die with Satan, their crushed head. Thus will "that old Serpent, which is the Devil and Satan"—Rev. xx, 2—perish with his brood, a generation of vipers, in one common destruction. Heb. ii, 14; Mat. iii, 7; xxy, 41; 2 Thes. i, 9. Then, when none but HOLY beings are left existing, God will be "ALL IN ALL." 1 Cor. xv, 28.

LESSON XI.

"Christ died for our sins. . . . That by means of death, for the redemption of the trans-

well as character," partakers of the divine nature," and, as "joint-heirs with Christ," their inheritance will be "a kingdom which cannot be moved," even "the everlasting kingdom of our Lord and Saviour Jesus Christ" that He will establish on earth at His second coming. 1 Cor. xv, 53, 54; Phil. iii, 21; Jno. xiv, 19; Lu. xx, 26; 2 Pet. i, 4; Rom. viii, 17; Heb. xii, 28; 2 Pet. i, 11.

gressions that were under the first testament they that have been called may receive the promise of the *eternal inheritance*." 1 Cor. xv. 3; Heb. ix, 15 (R. V.); Rev. v. 9, 10; vii, 14. "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. "This gospel of the kingdom shall be preached in all the world." Mat. xxiv, 14. "He that believeth and is baptized shall be saved." Mar. xvi, 16. "Be thou faithful unto death, and I will give thee a crown of life." Rev. ii, 10. "Teaching them to observe all things whatsoever I have commanded you." Mat. xxviii, 20. "If ye do these things, ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ." 2 Pet. i, 10, 11; 2 Thes. i, 5.

REMARKS. This lesson shows that but for the fact that Christ has died for our sins, we could never obtain immortality or eternal life, nor be made worthy to have an eternal inheritance with Christ in the kingdom of God which He will establish on earth at His coming. Beyond all estimate is the value of that inheritance which is obtained by "the precious blood" of God's only begotten Son. THE HOLY, PURE, and FAULTLESS Lamb, who "knew NO sin," died for us, "the Just for the unjust." Lu. i, 35; Acts iii, 14; 2 Cor. v, 21; 1 Pet. iii, 18. This lesson also teaches that in order to receive the benefits of the atoning death of Christ, you must (with and from the heart—Rom. x, 10; vi, 17) believe and obey "the gospel of the kingdom." See Lessons xii, xiii.

LESSON XII.

"Jesus came into Galilee, preaching the gospel of the kingdom of God." Mar. i, 14. "And Jesus went about all Galilee, teaching in the synagogues, and preaching the gospel of the kingdom." Mat. iv, 23. "And he said unto them, 'I must preach the kingdom of God to other cities also; for therefore am I sent.'" Lu. iv, 43. "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom." Mat. ix, 35. "He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God." Lu. viii, 1. "He said unto another, 'Follow me.' But he said, 'Lord, suffer me first to go and bury my father.' Jesus said unto him, 'Let the dead bury their dead; but go thou and preach the kingdom of God.'" Lu. ix, 59, 60. "He showed himself alive after His passion by many infallible proofs, being seen of His apostles forty days, and speaking of the

"Jesus was 'a body prepared' by special Spirit-creation, the Cherub upon which the effluent power of the eternal substance rested. . . . HE WAS CLEARLY IN AN INTELLECTUAL AND MORAL CONDITION PARALLEL WITH ADAM'S BEFORE HE TRANSGRESSED."—Dr. Jno. Thomas, in *Phanerosis*, published 1869. "Born a man, the Redeemer bore a veritable human life, but similar to that of Adam BEFORE he fell."—Dr. H. Olshausen. "Christ's human nature was formed by the Holy Ghost antecedently to all actions of its own, absolutely holy. He was called in His mother's womb, 'That Holy Thing.' Lu. i, 35."—Dr. Hodge, in *Outlines of Theology* (Presbyterian). "Christ, in the truth of our nature, was made like unto us in all things—sin only except—from which He was clearly void, both in His flesh and in His spirit."—Episcopalian Creed, Article xv. "The Son of God took upon Him our nature, yet without sin; honored the law by obedience, and made atonement for our sins by His death."—Baptist Declaration of Faith.

things pertaining to the kingdom of God. Ac. i, 3. "And he sent them to preach the kingdom of God." Lu. ix, 2. "This gospel of the kingdom shall be preached in all the world." Mat. xxiv, 14. "When they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." Ac. viii, 12. "All ye among whom I have gone preaching the kingdom of God shall see my face no more." Ac. xx, 25; xix, 8; xxviii, 23, 31. "Though we or an angel from heaven, preach any OTHER gospel unto you than that which we have preached unto you, let him be accursed." Gal. i, 8, 9.

REMARKS. This lesson proves that the Saviour and His apostles in all their ministry preached only "THE GOSPEL OF THE KINGDOM." Also that a solemn curse is pronounced against man or angel who shall dare to preach "any other gospel." The word *euangelium*, translated "gospel," means "glad tidings, good or joyful news," and the glorious truths abounding in these lessons constitute the glad tidings of that coming kingdom. It is only this one gospel that the Saviour has commanded to "be preached in all the world," and hence it must be to this gospel that He refers when saying, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mat. xxiv, 14, with Mar. xvi, 15, 16. "How shall we escape if we neglect so great salvation?" Heb. ii, 3.

LESSON XIII.

"Teach all nations baptizing them into (eis) the name of the Father, and of the Son, and of the Holy Spirit." Mat. xxviii, 19. "He that believeth and is baptized shall be saved." Mar. xvi, 16. "He commanded them to be baptized." Ac. x, 48. "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins." Ac. ii, 38. "Why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." Ac. xxii, 16.

REMARKS. This lesson teaches that in order to be saved you must first believe "the gospel of the kingdom;" then be baptized "for the remission of sins," and continue afterward to "walk in newness of life." Thus, at the resurrection morning, "an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ;" even into that same everlasting kingdom which Daniel says shall be "under the whole heaven," shall fill "the whole earth," and shall never be destroyed, but "shall stand forever." Dan. vii, 27; ii, 35, 44; 2 Pet. i, 11.

LESSON XIV.

"There went out unto him all the land of Judea and they of Jerusalem, and were baptized of him in the river of Jordan. . . . And it came to pass in those days that Jesus came from Nazareth of Galilee and was baptized of John in Jordan. And straightway coming up out of the water He saw the heavens opened, and the Spirit, like a dove, descending upon him. Mark i, 5, 9, 10. "John also was baptizing in Aenon, near to Salim, because there was much water there." Jno. iii, 23. "When they were come up out of the water, the Spirit of the Lord caught away Philip." Ac. viii, 38, 39. "Planted together in the likeness of His death. . . . Buried with Him in baptism wherein also ye are risen with Him." Rom. vi,

3. 4; Col. ii, 12. "Having our bodies washed." Heb. x, 22. "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." Jno. iii, 5.

REMARKS. This proves that baptism is immersion by saying they were "baptized in the river," went "down into the water," came "up out of the water," etc. Also by the wonderfully plain symbols employed to describe it; as a burial, a planting, a birth, a resurrection. It proves, too, that baptism is essential, for "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." A believer of the gospel of the kingdom is born out of water (*ex huiusmodi*) when he comes forth from it at baptism and afterward born of the Spirit when the "mortal body" is quickened into spirit-nature (*divine nature*) at the resurrection. Col. i, 18; Rom. viii, 11; 2 Pet. i, 4. Through the merits of the blood of Christ, baptism is made the act in which a believer of the gospel of the kingdom obtains "the remission of sins" that are past, and certainly all must acknowledge that remission of sins is essential to salvation. We take medicine "for" a sickness not because we are well of it before taking the medicine; so when "baptized for the remission of sins" it is not because they have been remitted before baptism, but because we desire, like Paul, to "wash away" our sins in the act of baptism. So Naaman was not freed from his leprosy—a type of sin—until the act of dipping in the water; and this is written "for our admonition." 1 Cor. x, 11. Baptism, important as it is, will not save you without believing the gospel of the kingdom, and walking in newness of life, nor would all these combined save you but for the atoning blood of Christ, for "without shedding of blood is no remission." Heb. ix, 22. Why take it for granted that the dying thief had never been baptized? His wonderful intelligence in acknowledging the Messiah, whom so many others had deserted, might lead us rather to suppose that he had—perhaps by John; and that on giving evidence of contrition, the Saviour, who was then personally present, extended His pardoning mercy. James v, 19, 20, indicates that a somewhat similar restoration is not impossible—"brethren, if any of you do err," etc. See also Galat. vi, 1. Besides, it seems that the gospel ordinances were not fully established in place of the Mosaic before the death and resurrection of Christ: "He taketh away the first that He may establish the second." Heb. x, 9. Baptism is also proved essential by the fact that it is a divine command—"Then commanded He them to be baptized,"—"Be baptized every one of you."—"Be baptized and wash away thy sins," Ac. x, 48; ii, 38; xxii, 16. "If you love me, keep my commandments." John xiv, 15. "Blessed are they that do His commandments." Rev. xxii, 14. The pure and spotless Lamb, who knew no sin, humbly submitted to baptism: it is therefore utterly preposterous to think that persons in these days can afford to neglect it. Beware, I beseech you, of classing yourself among those wicked persons of old who "rejected the counsel of God" in "being not baptized;" for no one can be saved who rejects the counsel of God. Lu. vii, 30, with Prov. i, 21-33.

Honest reader, how can you resist the plain and positive testimonies of Scripture contained in these lessons? Read them again and again, till familiar with them. Let no "fowls," by their arts of quibbling and sophistry, "catch

away" from you this precious "word of the kingdom." Mat. xiii, 4, 19, 23; Jer. xxiii, 30. You must admit that we cannot be saved if we refuse to believe that gospel which the Lord Jesus and His apostles preached 1800 years ago. And, as proved in Lesson xii, they preached the GOSPEL OF THE KINGDOM. Therefore, we cannot be saved if we refuse to believe the GOSPEL OF THE KINGDOM. There is no flaw in this logic. And since the Saviour and His apostles constantly preached the gospel of the kingdom, two penalties would be incurred by rejecting it—1st. The penalty of refusing to believe the only begotten and dearly beloved Son of God; and "he that believeth not the Son shall not see life, but the wrath of God abideth on him." Jno. iii, 36. 2d. The penalty of rejecting the words of the apostles; and "it shall be more tolerable for the land of Sodom and Gomorrah in the day of Judgment than for one who rejects their words." Mat. x, 14, 15; Ac. xiii, 51. O then, do not, by unbelief, incur any of these fearful penalties; for the Lord is merciful and gracious, having no pleasure in the death of the wicked; but rather "that the wicked turn from his way and live." Eccl. xxxiii, 11. Belief and faith are the same; and what the Lord requires is, of course, not a "faith without works," which "is dead;" but He requires a living faith—a faith which "works by love, purifies the heart, and overcomes the world." Jas. ii, 20; Gal. v, 6; Acts xv, 9; Heb. v, 9; 1 John, v, 4. Now, truly believing in the Son is, with such a faith, believing what HE PREACHED, namely, THE GOSPEL OF THE KINGDOM. This gospel—as plainly proved in these lessons—teaches that IN THE MORNING OF THE RESURRECTION THE LORD JESUS WILL PERSONALLY RETURN TO THE EARTH AND ESTABLISH HERE HIS ETERNAL KINGDOM, IN WHICH HE WILL GIVE ENDLESS LIFE AND HAPPINESS TO ALL THAT, IN THE FAITH AND OBEDIENCE, ARE REDEEMED BY THE PRECIOUS BLOOD OF CHRIST, WHO DIED FOR OUR SINS, WAS BURIED AND ROSE AGAIN THE THIRD DAY ACCORDING TO THE SCRIPTURES. If, still unbaptized, you believe this gospel and desire to be saved in that soon-coming and blissful kingdom, "WHY TARRIEST THOU? ARISE, AND BE BAPTIZED, AND WASH AWAY THY SINS, CALLING ON THE NAME OF THE LORD." Acts xxii, 16.

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