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What Jesus

Preached

Or,

The Gospel of the Kingdom.

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EDITORIAL NOTE.

The three things humanity most desire are a long, happy life, free from bodily ills, a position of honor and authority among their fellows and an inheritance or landed estate. In the first of this series of the Bible Lesson Quarterly entitled "Salvation," it was clearly shown from the Bible that God has promised the first of these in its fullness to faithful believers. To those having been accounted worthy to obtain that world and the resurrection from the dead there shall be no more death, neither sorrow nor crying. In other words, eternal life and eternal happiness.

In this, the second number, it is clearly shown that the other two things which men most desire are also promised of God. "A crown of glory." To be "made kings and priests unto God and reign on the earth." To "live and reign with Christ a thousand years." To "reign for the ages of the ages." Also "an inheritance incorruptible and undefiled which fadeth not away." To "inherit the earth." Eternal life, eternal happiness. "A far more exceeding and eternal weight of glory" and an eternal inheritance supplied by eternal love and power. These are the sum of the things promised.

There is nothing associated with this life, happy though it may be, or with this world's honors or inheritances desirable though men esteem them, which can in the least favorable degree compare with these eternal blessings which God has the power to bestow and will give through the Lord Jesus Christ to those who keep His commandments and do those things which are well pleasing in His sight.

The best blessings of this life are not unmixed with sorrow, and, at the most, can be enjoyed but briefly, but in the new earth state "God himself shall wipe away all tears from off all faces" and the things promised are eternal.

The Savior gave His life that we might win these great prizes, also those who walked and talked with Him and learned the lesson of love from His own life and lips not only gave up their possessions

but life itself as a willing sacrifice for His and the gospel's sake, in order that they might receive these great things promised.

With such a prize within reach and such noble examples of faith in the certainty of its realization, why should we hesitate?

"Let him that heareth" also say "come, come partake of the waters of life freely without money and without price."

These Quarterlies are designed as light spreaders to aid and encourage the study of the scriptures. If you are not yet illuminated do not let the opportunity pass and lose so blessed a heritage. Search the scriptures. If you are enlightened will you join hands with the conference in enlightening others by circulating the quarterlies? They will be furnished in quantities at reduced rates. Write for
ernie.

JAS. W. WILSON, Editor.

What Jesus Preached.

A STRANGE, attractive story comes to us through the centuries. It is of a wonder-working, human-loving man on the shores of Galilee. His name was Jesus. His mission was to bring a blessing to all nations of men.

The doctrines he taught are simple and easily understood and are in harmony with the needs of mankind. His coming had long been foretold by the Holy men of the past and his mission is yet to fill the world with rich fruitage.

He came preaching the kingdom of God and offering eternal life to all who would believe and obey.

MATTHEW'S RECORD.

"And Jesus went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom." Matt. 4:23.

"And Jesus went about all the cities and villages teaching in their synagogues and preaching the gospel of the kingdom and healing every sickness and every disease among the people." Matt. 9:35.

MARK'S RECORD.

"Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God." Mark 1:14.

It will be noticed that while Matthew says Jesus preached "the gospel of the kingdom," Mark in addition tells us what kingdom he is speaking of, viz. "the kingdom of God." In Matthew 4:17, we read "Jesus began to preach and to say repent; for the kingdom of heaven is at hand."

There is but one kingdom to which the gospel relates. What Matthew means by "the kingdom of heaven" Mark means by the "kingdom of God." They evidently refer to the same kingdom. None of the bible writers use the phrase "kingdom of heaven" but Matthew. That they both refer to the same kingdom may be clearly seen by placing a familiar quotation from each writer in just a position thus:

"But Jesus said, Suffer little children and forbid them not to come unto me; for of such is the kingdom of Heaven." Matt. 19:14.

"And said unto them, suffer the little children to come unto me and forbid them not, for of such is the kingdom of God."—Mark 10 14.

Matthew does not say "kingdom in heaven" but "kingdom of heaven," or of heavenly origin. In all the preaching of Jesus and His apostles this kingdom is never said to be in heaven.

The gospel is good news concerning the Christ and His kingdom. Jesus said but little of himself, hence nearly all his preaching related to the kingdom.

LUKE'S RECORD.

"And he came to Nazareth where he had been brought up, and as his custom was, he went into the synagogue on the Sabbath day and stood up to read, and there was delivered unto him the book of the prophet Esaias. And when he had opened the book and had found the place where it was written, 'The Spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised and to preach the acceptable year of the Lord;' And he closed the book, and gave it again to the minister and sat down; And he began to say unto them: 'This day is this scripture fulfilled in your ears,' and all bear witness, and wondered at the gracious words which proceeded out of his mouth." Luke 4:16-22.

This scripture among other things brings out the fact that he was anointed to preach the gospel to the poor (Luke 4:18) and the "gracious words" here mentioned are the same glad story of the "Kingdom of God" as we read in the forty-third verse: And he said unto them, "I must preach the kingdom of God to other cities also for therefore am I sent." He was anointed to preach the gospel, and we find him preaching the kingdom of God. The kingdom therefore is the burden of the gospel message. He was faithful as an ambassador and all his preaching related to the kingdom. And it came to pass afterward that "he went throughout every city and village preaching and showing the glad tidings of the kingdom of God." Luke 8:1.

The glad tidings or gospel related to the kingdom of God. This message concerning a coming kingdom is what Jesus asked the people to believe (Mark 1:15) and Paul declares the gospel is the power of God unto salvation. (Note—The term "of Christ" is an interpolation and is left out of Revised Version (See Rom. 1:16.) Luke makes another statement as to what Jesus preached in the desert

near Bethsaida. "And the people when they knew it, followed him and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing." Luke 9:11.

Jesus sent out twelve disciples to assist Him in His great work, and it is interesting to know that they bore the same message concerning the kingdom. "Then he called His twelve disciples together and gave them power and authority over all devils, and to cure diseases. And He sent them to preach the kingdom of God, and to heal the sick." Luke 9:2.

"And they departed and went through the towns, preaching the gospel and healing everywhere." Luke 9:6.

By these two verses we learn that the twelve were sent to preach the kingdom of God and the record shows that they preached the gospel. Therefore to preach the gospel is to preach the kingdom of God.

We have now given so far as we know every direct statement in the New Testament as to what Jesus preached before His crucifixion. There remains yet one more statement by the writer of the Acts as to what He preached after His resurrection. It is as follows:

"He showed Himself alive after His passion by many infallible proofs, being seen of them forty days and speaking of the things pertaining to the kingdom of God." Acts 1:3.

It is true there are many indirect statements as to what Jesus preached, yet they all confirm the fact that His sermons related to a coming kingdom to which He was heir, and through which He would rule the world in righteousness and ultimately bless all mankind. An example of these individual statements may be given in any of His parables, for the parables relate to the kingdom of God. They are the illustrations with which He convinced the people. These parables have the merit of being readily understood by the common people yet revealing a depth of wisdom which no other teacher has ever manifested. Take this one as an illustration:

"And He said, So is the kingdom of God, as if a man should cast seed into the ground and should sleep, and rise night and day (or day after day) and the seed should spring and grow up he knoweth not how. For the earth bringeth forth fruit of herself, first the blade then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Mark 4:26-29.

By this illustration Jesus shows the three stages of the kingdom of God under the distinct stages of growth of the plant. First the

Blade stage, second the Ear stage, third the Full Corn stage or perfect fruit, then the harvest time or Reaping stage.

This is no fancy sketch for Jesus says, "So is the kingdom of God." Before the blade can appear there is mentioned the sowing time. We are now living in the sowing time. When Christ shall take the kingdom at his second coming (Dan. 7:13-14, Matt. 25:31) then the blade will appear and the kingdom will grow until it reaches the fruitage and the harvest will come—when every creature in heaven, on earth and those now under the earth will sing the glad song of redemption and salvation. When God's will shall be done on earth as it is done in heaven.

Again we invite your attention to another of his parables to show that they illustrate His discourses on the kingdom.

"And he said whereunto shall we liken the kingdom of God or with what comparison shall we compare it? It is like a grain of mustard seed, which when it is sown in the earth is less than all the seeds that be in the earth, but when it is sown it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air lodge under the shadow of it. And with many such parables spake He the word unto them as they were able to bear it." Mark 4:30-33.

The word here spoken of is the same as in Matt. 23:19, viz. the word of the kingdom. Matthew records that Jesus said "The kingdom of heaven is like unto leaven." Chap. 13. Again, "the kingdom is likened to a treasure hid in a field." Chap. 13. Again it is likened to a net. Chap. 13. Again it is likened to seed sown in a field. Chap. 13. Again it is likened to ten virgins. Chap. 25. And its King to the nobleman who has gone into the far country to receive the kingdom and return. Luke 19:12.

THE WORD AND THE GOSPEL, THE SAME.

The gospel of the kingdom and the word of the kingdom relate to the same message. This is evident from the parable above quoted from Mark. After mentioning his discourse upon the kingdom of God and using the illustrations, Mark in his record says of Jesus that it was by many such parables he spake the word unto them.

Peter also understood the word to be the gospel for he says: "The word which God sent unto the children of Israel, preaching peace by Jesus Christ. That word I say ye know which was published throughout all Judea and began from Galilee after the baptism which John preached." Acts 10:36-37.

Now there was only one message carried by Jesus into Galilee after John's time and then into all Judea and the record of it has already been quoted from Mark 1:14. "Now after that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God.* The word above referred to by Peter is then the gospel of the kingdom of God.

But we are not left to reason out this point. We have a direct and positive statement by Peter that the word is the gospel. It is the incorruptible seed of the parable and the very word Jesus preached as the gospel. See 1 Peter 1:23-25.

It may be said that the gospel of the kingdom ended with the ministry of Jesus and that when we come to this side of the cross we have reached a new dispensation and therefore a new message of salvation in Christ. Although that idea has often been advanced yet it is wholly at variance with the teaching of the scriptures.

If you will turn to Matt. 24:14 you will find our Lord's great prophecy in relation to this very point. Instead of the gospel of the kingdom ending at the cross Jesus in that prophecy continues its proclamation as the test of the nations to the time of the end. His words are "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

In carrying out this work He commissioned His disciples and clothed them with power over diseases, to carry this gospel to the ends of the earth; but they were to tarry at Jerusalem until after His resurrection and ascension to receive the spirit and power for the work of evangelizing the nations. His last directions are "Go ye therefore and teach all nations * * * and lo I am with you alway, even unto the end of the world." Matt. 28:24.

This commission to teach all nations did not begin until this side of the cross, and was to continue even to the end of the world; the same gospel therefore which Jesus preached. The kingdom has not yet come, and will not, until Jesus shall come; then the kingdoms of this world shall become the kingdom of our Lord and His Christ (Rev. 11:15.) Mark gives the commission thus: "Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Chap. 16:15-16.

The gospel referred to here is evidently the gospel of the kingdom. This is the gospel the disciples had heard. It is the gospel about which the prophecy of Jesus has to do. It is the only gospel Jesus had preached and the commission could embody no other as no other is revealed or mentioned. Note also that salvation is suspended

upon its belief or rejection, and the gospel of the kingdom in the prophecy above referred to covers the same point, for that it says it is to be a "witness unto all nations." Those who reject the gospel of the kingdom to-day are rejecting the gospel which Jesus preached and which was to be a test of faith to the end of the world.

THE OLD GOSPEL.

There seems to be a new or another gospel in the preaching of our times. The old gospel was the gospel of a coming kingdom—a real, literal kingdom, with a real King, a real territory, real subjects capital and Divine laws.

1. The King to be Jesus, seated in power reigning over the twelve tribes of Israel. In short the throne of David his father restored and the nation regathered and organized, and over the nations of the world.

2. A real territory—the land of promise covenanted to Abraham and his seed—Christ as an everlasting possession—first as all the land Abraham could see—then all between the river of Egypt and the great river Euphrates—then by faithfulness Abraham was made the heir of the whole world, the earth. Rom. 4:13.

3. That the subjects of the kingdom of God are all nations and tongues and people. Dan. 7:14. That the kingdoms of this world are to become the kingdom of our Lord and His anointed ones, that it is here on this earth (Dan. 7:27) and under the whole heaven.

4. That the capital of that kingdom is to be Jerusalem, the city, of the great King, and that His seat of Government will be at Jerusalem restored, rebuilt and adorned and from which as a radiating center the Divine laws will go forth to govern and bless all nations. Jer. 3:17-18, Joel 3:17-20-21, Micah 4:6-8, Ps. 48:2, Matt. 5:34-35, Ps. 132:11-14, Isa. 24:23, Isa. 25:6-12, Isa. 26:1-4, Zech. 14:14-17.

The new gospel rejects a literal kingdom and declares that the earth is not our home—that the kingdom is above in heaven, or in the human heart, or the church is the kingdom—that our home is in heaven and that the gospel is a system of moral principles instead of the good news of a coming King and a coming kingdom. This new gospel is not in the bible and is based upon the fancied immortality of the soul.

The old gospel of the kingdom was so firmly rooted in the minds of the disciples that after His resurrection Jesus was asked by them, "Lord, wilt thou at this time restore again the kingdom to Israel?" Acts 1:6. They evidently believed the prophet Isaiah when he said "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 forever." (Isa. 9:7.) Hence they ask Him if He will restore David's kingdom to Israel at that time. We should remember that Israel was scattered and Judah was under the Romans at the time this question was asked. While the prophets had foretold Israel's return under the great Shepherd into one fold, and Jesus had promised them each a throne to reign over a tribe (Matt. 19:28), yet it had not been realized; and now He had arisen and what more natural than to hope that He would now fulfill the promise. They had doubtless also heard the wonderful story of His birth, and the promise of the Angel to His mother. "Thou shalt call His name Jesus. 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; and he shall reign over the house of Jacob forever and of his kingdom there shall be no end." Luke 1:32-33. Being familiar with this wonderful promise they believed He was the Christ or the anointed of God, the Messiah of the prophets, and were full of hope inasmuch as he had conquered death and especially as during that forty days he continued to speak of the things pertaining to that kingdom, they were justified in believing the time had come.

They were not mistaken in regard to the kingdom. It was to be the kingdom of David restored. It was to be the twelve tribes of Jacob, the whole house. It was no temporal kingdom but an eternal one that they looked forward to. They had the promise from the lips of Jesus that they were to share in this kingdom about which He had told them so long (Matt. 19:28-29) and about which He talked again after His resurrection, and their thoughts naturally came to the query, have we indeed arrived at the time? Will it be now? Will the kingdom be taken from the Romans and given to them? Will the Savior's promise be fulfilled now? It is not a question of fact, but of time. When will it be? The facts are long ago settled. Israel will be regathered (Ezek. 37:21-28.) The scattered exiles who have so long wandered in dispersion like sheep without a shepherd shall return home. David's royal son will be king. Jere. 33:7-26. A divine government will bring peace to the people and the knowledge of God will fill the earth as the waters cover the sea. (Isa. 11:9). It is an eternal kingdom (Dan. 7:27 and 2nd Pet. 1:11) and one which never will change its rulers. Dan. 2:44. Their king has been raised to the power of an endless life. Has indeed the time come?

With what earnestness they must have awaited the answer. "It is not for you to know the times or the seasons which the Father put in

his own power. Acts 1:7. It is as though he had said the Father has kept the time to Himself. The time for the kingdom is not yet come. The gospel must first be given to the nations. A people must first be prepared to inherit the promises that through them the nations may be blessed. Acts 15:16-17.

There is in his answer to the disciples no hint that they were wrong in their conceptions of the kingdom. The time when it should be restored had not yet come. The king must first go away into a far country to receive his kingdom and return. Luke 19:12-27.

WHAT THE APOSTLES PREACHED.

On the day of pentecost (Acts 2) the spirit came to qualify the disciples for their work under the commission. They were to carry repentance in the name of Jesus for the remission of sins to the ends of the earth, beginning at Jerusalem.

On that day they preached the first sermon under their world-wide commission. We shall expect them if true to their mission to present the idea of Jesus as the king and the kingdom to be restored to Israel. Let us read the sermon. After introducing Jesus of Nazareth and affirming his resurrection he says: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried and his sepulcher is with us unto this day. 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 upon his (David's) throne."

Here, Peter at the beginning of his discourse introduces the thought of Christ taking the throne of David and affirms that God had raised him from the dead to accomplish his word of promise to David. Under the influence of the Holy Spirit Peter has lost none of his ideas in relation to the restoration of the kingdom to Israel and the throne of David to be occupied by his Lord and Master. He affirms that Jesus was raised from the dead in order to sit upon David's throne and backs up his idea by a quotation from Ps. 132, which he applies to Jesus. The Psalm reads thus: "The Lord hath sworn in truth unto David, he will not turn from it; Of the fruit of thy body will I sit upon thy throne." This simply means that one of David's descendants shall be king in his place. Then follow these words: "For the Lord hath chosen Zion, he hath desired it for his habitation. This is my rest forever, here will I dwell for I have desired it." This is the same old gospel of the coming kingdom—the same throne promised Jesus to his mother before he is born, that he "shall take the throne of his father David and reign over the house

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of Jacob forever. Then Peter continues in his discourse to establish the literality of the kingdom promised to Christ by declaring that it cannot refer to a kingdom in heaven and its application to David, "For David is not ascended into the heavens." Acts 2:34, and "That he is both dead and buried and his sepulcher is with us unto this day." Verse 29.

There was a time in the world's history when a man's death and burial and the existence of his tomb were proofs that he had not gone to heaven, but under the new philosophy and the new gospel men go to heaven even while they are dead, at least so it is taught and so some believe. Peter, however, believed that Jesus had gone to heaven, because He was alive from the dead and because He had sent the spirit as promised.

The next recorded sermon under the great commission will be found in Acts 8th chapter. The preaching was done by Philip, and according to the chronology of our bible was about a year after the resurrection of Christ. The record is meager yet full enough to determine what he preached. At the 12th verse we read: "But 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." There is now coupled with the kingdom the name of Jesus the Christ. He has been faithful unto death and has been exalted to be a prince and a Saviour and also remission of sins are through His name. Hence, from the day of pentecost and onward, the name of Jesus is preached with the kingdom.

The new gospel throws out the kingdom but preaches the death of Christ. It looks back to the cross. The old gospel couples the cross with the crown or kingdom. While remission of sins is preached in the name of Jesus we must remember also if He never returns to take His kingdom there will never be a reward for either good or evil, for we are told that when He comes He will give the reward. Matt. 16:27, Rev. 22:12, Isa. 40:10. Our reward does not therefore come to us at death but at the resurrection.

The history as given of Paul affords many illustrations of this gospel preaching. He labored more abundantly than all the other disciples. Shall we find in his sermons the idea of a kingdom to come upon earth? Let us see. "And he went into the synagogue and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God * * * disputing daily in the school of one Tyrannus. And this continued by the space of two years, so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." Acts 19:8-10.

Here we find this great apostle carrying out to the letter the commission to preach the gospel, and this history shows that he preached the things concerning the kingdom of God. In the 22nd chapter of Acts we have another of Paul's sermons. Having called together the elders of the church at Ephesus he makes to them his farewell address. Among other things he says: "And now behold I know that all ye among whom I have gone preaching the kingdom of God, shall see my face no more." Verse 25. We are thus incidentally told that his theme while among them for fourteen years was preaching the kingdom of God. He wrote to the Romans that he was ready to preach the gospel at Rome also, and declares he is not ashamed of the gospel and gives as his reason that it is the power of God to salvation to those who believe it. Rom. 1:14-16. Thus he agrees with the commission, "He that believeth and is baptized shall be saved." Faith in this gospel then is vital to eternal life.

When Paul arrived at Rome the sacred narrative says that he sent and called the brethren together "And when they had appointed him a day there came many to him into his lodging, to whom he appointed and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets from morning 'till evening." Acts 28:23.

Paul affirmed that the covenants of promise were not yet fulfilled and that the resurrection of the dead must first take place. Hence the great issue in his last trial was in regard to the resurrection. This will be seen by the careful reading over Paul's trial and especially Acts 23:6, Acts 24:14-16 and Acts 26:6-8.

The covenant with David that his son should take his throne as brought to light in Ps. 89:3-4, 34 to 38 refers to Christ, and while he was here He was rejected by His brethren and put to death, but was raised from the dead and God took Him up to his throne until His foes shall be made His footstool, when He will come and take His kingdom and be seated in the throne of His glory. Matt. 25:31. Acts 2:34-35.

David never had a throne in heaven. Jesus has gone to heaven and is seated upon the Father's throne, and he cannot take David's throne until the twelve tribes are restored and the house of Jacob returns as a nation to Palestine. Then he will be their king as promised.

Once more coming back to the history of Paul we read "And Paul dwelt two whole years in his own hired house and received all that came unto him, preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding Him." Acts 28:30-31.

Thus ends the record of what Paul preached. The last statement leaves him still preaching about the kingdom of God and persuading his brethren that this Jesus of Nazareth is indeed the Christ, or the Messiah of prophecy.

THE INHERITANCE.

The promises to the Hebrew fathers were of a landed inheritance, and the territory embraced in the promise is the territory of the kingdom of God. The kingdom of God includes in its blessings three things which are spoken of as an inheritance, viz., the land, the throne and the life.

THE LAND.

The land was promised to Abraham, Isaac and Jacob and their seed, which seed primarily refers to Christ and in a secondary sense to those who are Christ's, or the saints. The whole earth is the inheritance and will in God's own time become the home of the redeemed. "Blessed are the meek for they shall inherit the earth." Matt. 5:5.

The righteous shall never be removed but the wicked shall not inherit the earth. Prov. 10:30.

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. 2:21-22.

Evil doers shall be cut off but those who wait upon the Lord they shall inherit the earth. Ps. 37:9.

The meek shall inherit the earth. Ps. 37:11.

For such as are blessed of Him shall inherit the earth and they that be cursed of Him shall be cut off. Ps. 37:22.

The righteous shall inherit the land and dwell therein forever. Ps. 37:29.

Wait on the Lord and keep His way, and He shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it. Ps. 37:34.

These scriptures cannot by any fair system of interpretation be made to refer to the present. They are so conditioned that they point to the future as the home of the redeemed.

This inheritance is to be realized in all its fullness when Jesus shall say to those upon His right hand "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

When God formed this earth He was laying the foundation of a

kingdom which should stand forever. He created it not in vain. He formed the earth to be inhabited and we have seen in the above scriptures to whom it is to be given for an inheritance, viz. those who by faith and obedience to the gospel shall form such a character as he will be pleased to approve when He takes the kingdom and begins His reign.

THE THRONE.

Besides the land, God's children are also promised a position with Him upon His throne. They are to be kings and reign with Him over the mortal nations of the earth.

The saints of the most High shall take the kingdom, and possess the kingdom forever, even forever and ever. Dan. 7:18.

Do ye not know that the saints shall judge the world? and if the world shall be judged by you are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life? 1st Cor. 6:1-4.

I would to God ye did reign that I also might reign with you. 1st Cor. 4:8.

It is a faithful saying, For if we be dead with Him we shall also live with Him; if we suffer we shall also reign with Him. 2nd Tim. 2:11-12.

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. Rev. 2:26.

To him that overcometh will I grant to sit with Me in My throne. Rev. 3:21.

And I saw thrones and they sat upon them and judgment was given unto them * * * and they lived and reigned with Christ a thousand years. Rev. 20:4.

They shall be priests of God and of Christ and shall reign with Him a thousand years. Rev. 20:6.

And they sung a new song saying, Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation, and hast made us unto our God, kings and priests, and we shall reign on the earth. Rev. 5:9-10.

These scriptures show beyond a doubt that God is selecting a royal people during this age to be associated with Him in the government and education of the nations when the time shall come. This is not idle speculation but it is a part of God's great plan of human redemption through Christ and His kingdom. God will use human

instrumentality in bringing His promised blessings to the world. The blessing is promised through Abraham and his seed. The nations are the third party to whom the blessings come. Abraham and his seed are the second party who are used as the instruments in God's hand. God is calling out a people for His name during this age and then He will build David's tabernacle or kingdom that the residue of men may seek God: Acts 15:13-17.

THE LIFE PROMISED.

Running parallel with the inheritance in the earth and the position of kings is the thought of eternal life. The inheritance in the land and the kingdom would be almost valueless unless death can be overcome. If we shall die out of our inheritance its promises lose their charm. God has promised that those who are worthy of that world and a resurrection from among the dead, that they shall die no more. Luke 20:35-36. So that eternal life must go with the promised kingdom and promised land.

Has eternal life been promised? On the very threshold of the ministry of Jesus the promise of eternal life meets the seeker of truth.

Everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake shall receive an hundred fold, and shall inherit everlasting life. Matt. 19:29.

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish but have eternal life. John 3:15.

God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have eternal life. John 3:16.

This is the will of Him that sent me, that every one that seeth the Son, and believeth on Him may have everlasting life; and I will raise him up at the last day. John 6:40.

Ye search the scriptures because ye think that in them ye have eternal life, and these are they which bear witness of me; and ye will not come unto me, that ye may have life. John 5:39-40.

My sheep hear my voice, and I give unto them, and they follow me, and I give unto them eternal life. John 10:27-28.

Jesus said unto her, I am the resurrection and the life. He that believeth in Me, though he were dead, yet shall he live. John 11:25.

The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Rom. 6:23.

And this is the promise that He hath promised us, even eternal life. 1 John 2:25.

Be thou faithful unto death and I will give thee a crown of life, Rev. 2:10.

These scriptures are sufficient to show that the believer in Christ has the assurance that when he enters upon the eternal inheritance he will receive eternal life also. This eternal life will be given to none except those who believe the gospel of the kingdom, and obey Jesus in all things. Man in his present state is therefore wholly mortal and will die, but Jesus is the resurrection and the life, and those who trust Him He has promised to raise from the dead and endow them with an endless nature—with immortality. This will take place at the resurrection. 1 Cor. 15:51-55. The inherent immortality of man or the natural immortality of the soul is a thing alike unknown in nature, in fact, or in God's plan of salvation.

THE WAY.

Jesus began His first sermon by calling to the children of men to "Repent" (reform)

Then as now, men were in need of a purer, a more Divine life. Sin had for ages marred God's fair creation and degraded the lives of men. Reformation of character alone could fit men for a share in the kingdom He came to establish. It was therefore eminently proper that those who were invited to a share in that divine government should be like the One to whom the kingdom was committed and who was to bring order and peace and righteousness to the sons of men.

To properly appreciate the fitness of preaching repentance first by the great teacher, we should remember that man had departed from God. When sin first came by the transgression of Adam, he was denied access to the tree of life, and the penalty of violated law finally overtook him and it is recorded in the bible that, "All the days that Adam lived were 930 years; and he died." Gen. 5:5. And this sin brought death, and for this reason we are told that "death passed upon all men, for that all have sinned." Rom. 5:12.

Thus man needs reformation. His actions are contrary to Divine law, and as the kingdom of God is a Divine government, those who would live in harmony with that government must repent—must live parallel with Divine law. Jesus says. "Those eighteen upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, nay; but except ye repent ye shall all likewise perish." Luke 12:4-5.

How often, and with what force is the idea of repentance emphasized in the teaching of Jesus and His apostles. Throughout His work we hear this thought again and again repeated, and even when He sent out His first disciples they seem to have caught the main thought for "They went out and preached that men should repent." Mark 6:12.

Repentance begins in the mind. All actions are preceded by thought. The thought must be pure before the action can be right. Primarily repentance is a change of mind, then comes a change in the actions, then a change of affections or as we sometimes say "a change of heart" or character, and finally as a result, there comes a change of this vile body and a fashioning of it like the glorious body of our Redeemer, by a change to immortality. It is nothing less than a complete reformation, initiated and begun by the word of the kingdom through a development ending in a state of incorruptibility beyond the grave.

THE KINGDOM OF GOD IN HISTORY.

God's revealed purpose to establish a Divine government among men dates back to the call of Abraham. The promises made to him contain the germs of the kingdom which is destined to bless all mankind. The first promises and covenants relate to Abraham's posterity according to the flesh. He received the promise of a numerous posterity and through this posterity a blessing to all the families of the earth. Gen. 13:16, Gen. 17:5-8, Gen. 22:17-18. Twenty-five years from the call of Abraham, Isaac is born and sixty years Jacob is born. Jacob had twelve sons and these sons became the heads of twelve tribes.

On account of a famine and in the purpose of God, Jacob and his children went to Egypt where this people remained for 430 years. Then arose the great law-giver, Moses, who became the leader and deliverer. Forty years of schooling in the wilderness after having received the commandments and the law, they entered upon the inheritance in the land of Canaan. God had promised Israel if they would keep His commandments that He would make of them a kingdom of priests. Ex. 19:5-6. They entered into a covenant with God at Sinai but that covenant has been broken. God in His love and mercy, however, promised to make a new covenant with them.

THE BROKEN TABLES.

When Moses came down from the mount with the first two tables in his hands on finding Israel worshiping a golden calf, he threw the tables down and they were broken. He was afterward called up into

the mount to receive the second tables, upon which all the words of the first tables had been written. These tables Moses carried down and placed in the ark to be kept forever.

These tables are types or symbols. The first or broken tables represent the first kingdom of Israel which has been broken up, or in the language of the prophet Ezekiel, has been "overturned," and its people scattered among the nations. The second tables represent the second kingdom—the kingdom of Israel as it will be when restored, and reorganized under David's Royal Son, the Lord Jesus Christ, and this kingdom like the second tables will never be broken but "it shall stand forever."

ISRAEL UNDER THE JUDGES.

Moses died in Moab, Joshua led the hosts of Israel over Jordan and into the promised land. Six years of war, and we come to the division of the land and its settlement by Abraham's seed. Judges now ruled this people for 450 years until we come to Samuel the prophet.

ISRAEL UNDER THE KINGS.

Saul was anointed by Samuel to be Israel's first human king. The people had departed from God. They had broken the covenant. They had rejected God as their king and set up one of their own, and he proved to be so wicked that the Lord removed him. David was appointed to fill his place. David reigned about forty years. It was during his reign that God made

THE COVENANT WITH DAVID.

This covenant is declared to be an everlasting covenant, ordered in all things and sure. It stipulates:

1. That David's house or family shall exist forever.
2. That David's throne and kingdom shall be established forever.
3. That David's seed according to the flesh shall occupy his throne forever, 2nd Sam. 7, Psalm 8:9.

It will not be difficult to see that as Jesus is of the seed of David and being above having attained to immortality by a resurrection that there only remains one thing to be done to establish the covenant in all its parts and that is to crown him king and take possession of the kingdom. This we are assured will be done "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.

But returning again to the history of this kingdom, we find after David's death Solomon took the kingdom. We read in 1st Chron.

29:23: "Then Solomon sat on the throne of the Lord as king instead of David his father." Again we read "And of all my sons, He hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel." 1st Chron. 28:5. From these scriptures and others which might be cited it will be seen that the kingdom of Israel was recognized as the kingdom of God. God has purposed through a kingdom to bless mankind and the first kingdom failed, not because God failed, but because the instrumentalities in that kingdom failed to measure up to the standard God had erected and they were set aside until such time as those who shall compose the kingdom shall fulfill all the conditions of the God idea. So, too, the creation is not a failure because the first Adam sinned and brought death; the instrumentality failed, but there is a second Adam who succeeded, who was holy, harmless and undefiled who will redeem the world from death and carry out the original purpose in the creation. The first tables were broken. The first Adam failed. The first kingdom also failed. The second Adam succeeded, and his kingdom will also be a success and will bring the blessing promised. The second Adam will bring eternal life and the second tables will be the eternal law of all ages. Upon Solomon's death, after a glorious reign

THE KINGDOM WAS DIVIDED.

Then follows a dark chapter in the history of this kingdom. Ten tribes set up a separate government at Samaria afterward known as the kingdom of Israel. Two tribes remained true to the house of David and established themselves under Rehoboam the son of Solomon and are known as the kingdom of Judah or the house of Judah.

The house of Israel after a succession of about twenty kings was taken by the king of Assyria, and placed in the cities of the Medes about 700 B. C. and for centuries nothing has been known of them. The kingdom of Judah about 600 B. C. were carried to Babylon as captives, and after seventy years returned under Ezra and Nehemiah, but were subject to the Medo-Persians, Greeks and Romans until A. D. 70 when they were scattered among the nations. Thus has ended the first kingdom. Sin was the cause of its overthrow. God warned them time and again by His messengers, because He had compassion on His people and on His dwelling place, but they mocked His messengers and despised His words, and misused His prophets, until the wrath of the Lord arose against His people till there was no remedy. The language of Ezekiel was emphatic to Zedekiah. In speaking of David he says, "Thou profane, wicked prince of Israel, whose day is come when iniquity shall have an end. Thus saith the Lord God, 'Re-

move the diadem and take off the crown; this shall not be the same; exalt him that is low and abase him that is high. I will overturn, overturn, overturn it and it shall be no more, until he come whose right it is; and I will give it him.' " Ezek. 21:25-27.

This is a remarkable scripture. It removes the diadem from the brow of Israel's kings and overturns that kingdom. And yet this overturning is limited. It is to be overturned only until he comes who has the right to the throne and kingdom, when God declares, "I will give it him." See also Jere. 33.

In whom does this right inhere? Evidently in David's son—Jesus. The angel tells Mary, "The Lord God will give unto him the throne of his father David." Luke 1:32. * *

David's kingdom was the twelve tribes of Israel organized and living in the land of promise before the kingdom was divided and finally overturned. That Jesus expects the same kingdom and to rule over them when they return and are reorganized is evident from his promise to the disciples: "In the regeneration, 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." This promise to the disciples has never been fulfilled and cannot be until the twelve tribes are restored.

ISRAEL REGATHERED.

The prophets are very explicit in regard to Israel's return and future greatness. Isaiah says, "And it shall come to pass in that day that the Lord shall set His hand, again the second time to recover the remnant of his people * * * and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isa. 11:11-12. Let the reader bear in mind that the terms Israel and Judah always refer to the literal descendants of Abraham and never to the church and he will be greatly assisted in grasping the regathering of that people as presented in the bible.

"Lift up thine eyes round about and see all they gather themselves together. They come to thee. Thy sons shall come from far, and thy daughters shall be nursed at thy side. The sons of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow themselves down at the soles of thy feet, and they shall call thee the city of the Lord, the Zion of the holy one of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations." Isa. 60.

Jeremiah says, "I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an out-cast, saying, 'This is Zion whom no man seeketh after.' Thus saith the Lord, behold I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap and the palace shall remain after the manner thereof." Jer. 30:17-18.

"And it shall come to pass that like as I have watched over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant saith the Lord. Behold the days come saith the Lord that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was an husband to them saith the Lord; but this shall be the covenant that I will make with the house of Israel. After those days saith the Lord, I will put my law in their inward parts and write it in their hearts and will be their God and they shall be My people." Jer. 31:28-33.

Ezekiel says "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 over them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. And they shall dwell in the land that I have given to Jacob My servant wherein your fathers have dwelt, and they shall dwell therein, even they and their children, and their children's children forever, and My servant David shall be their prince forever My tabernacle also shall be with them, yea, I will be their God, and they shall be my people." Ezek. 37:21-22-25-27.

For want of space, these examples from the prophets must suffice to show the grandeur of the promises made to Israel in the future. The two houses, now scattered among the nations, will be united under one shepherd. God's tabernacle to also be among them. A new covenant to take the place of the old and the sanctuary of God to be in their midst forever. Glorious promises. Blessed people. We can only pray with David "Remember me O Lord, with the favor that thou bearest unto thy people; O, visit me with thy salvation; that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance." Ps. 106:4-5.

God has not cast away His people. Their sins have brought upon them a terrible punishment, but He has not forgotten His covenant with David, nor His promises to build up that nation again and to give them a righteous Ruler. Jesus is to be that Ruler. He has been promised the throne of his father David and to rule over the house of Jacob forever. God's promises cannot fail. Not only will the kingdom of Jesus be the twelve tribes of Israel, but His government will extend and grow until

HIS KINGDOM SHALL BE THE WHOLE WORLD.

This thing is not to be done in a corner. It is to be universal. The kingdom is to increase or grow. When first set up Daniel represents it as a small stone, but afterwards as a mountain which fills "the whole earth." Dan. 7. "His government shall be great and of His peace there shall be no end (Douay version of Isa. 9:7.) upon the throne of David and upon his kingdom," to order and establish it forever. The Parables of the mustard seed and of the leaven show that the kingdom while small at its beginning grows until the whole lump is leavened—until the "kingdom and the dominion and the greatness of the kingdom" covers this earth, and all dominions shall ultimately obey Christ the King. (Dan. 7:27.)

The reader will be interested to look at a few quotations which show that Christ's kingdom will finally fill the world.

"Ask of me and I shall give thee the heathen (Gentiles) for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2:8.

"The kingdoms of this world are become the kingdoms of our Lord and His Christ and He shall reign forever and ever." Rev. 11:15.

"There was given Him dominion and glory and a kingdom that all people, nations and languages should serve Him." Dan. 7:14.

"He shall have dominion also from sea to sea and from the river to the ends of the earth." Ps. 72:8.

You will notice that in all these scriptures relating to the kingdom of God, heaven is not mentioned. The earth is the inheritance, is the kingdom, and is the subject of all the promises of God. Is Israel to be gathered? It is to be in the earthly Canaan. Is a kingdom to be set up to bless mankind? It is that God's will may be done on earth. Is God's tabernacle to be among men? It is that the glory of God may cover the earth as the waters fill the sea. Are the redeemed to share His throne and reign with Him? It will be upon the earth. (Rev. 5:9-10.) Is Christ to receive an Empire? It is to be the "kingdoms of this world," and "the uttermost parts of the earth

for His possession." Where death has come, there will come life from the dead. Where sin has reigned, there shall righteousness fill the world. The brow that was cold in death, will be warm with the radiant light of eternal life, and peace and joy will finally come to the humble believer of the gospel. Well may it be called the gospel or good news of the coming kingdom for through this Divine government will all nations be blessed.

THE OBJECT OF THE GOSPEL

is therefore to call out a people to a work in the future. It seeks the choicest material. The most Godly men and women of every nation. The rarest gems of character and the most gifted minds among the children of men, are attracted to its promises.

This is the sowing time. This is time of preparation when God is getting out of the great quarry of humanity the precious stones for the great temple which it is His purpose to build for His glory. Now it is that a bride is to be selected and to make herself ready for the marriage. The bridegroom has gone away to receive the kingdom and to return, (Luke 19:12) when he will share the kingdom and throne with her. Rev. 3:21. His church is the seed of promise through whom the nations will be blessed under the direction and leadership of Christ. Gal. 3:27-29, Gal. 3:16, Gen. 22:18.

The promises were not only made to Abraham's seed, but they were made to Abraham and his seed. Gal. 3:16. Abraham must therefore at sometime come into possession of the things promised, but we are told that Abraham has not received his inheritance; therefore either he will never receive it or receive it.

BEYOND THE RESURRECTION.

After mentioning a list of worthy ones in Heb. 11:13, among which was Abraham, Paul says, "These all died in faith not having received the promises." Stephen the martyr said, "And He (God) gave him none inheritance in it, no, not so much as to set his foot on; yet He promised that He would give it to him." Acts 7:5. The promises which involve the everlasting inheritance of God's people and are the basis of the kingdom lie wholly in the future and beyond the resurrection. Paul in his defense before Agrippa says, "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?" Acts 26:6-8.

The hope of Paul was the same as that of the twelve tribes, and they had a hope reaching to the resurrection and without a resurrection could never be realized. The Sadducees believed the temporal inheritance in Canaan was a fulfillment of the promise to the fathers, while the Pharisees held that the promises covered the future and could never be fulfilled without a resurrection. Paul stood with the Pharisees upon this question for he said, "I am a Pharisee, the son of a Pharisee, of the hope and resurrection of the dead I am called in question." The whole issue turns upon the resurrection. If as above shown Abraham and the other fathers have not received the promises then the resurrection becomes a vital point involving God's voracity, and the covenants can never be fulfilled without the resurrection of all the parties to the covenant. And as Jesus is the heir to David's throne and the seed to whom the promise refers it follows that the nations cannot be blessed through him until after the resurrection.

The righteous dead will be raised at the coming of Christ. It is at this point of time also that the kingdom comes (2 Tim. 4:1) and Christ takes His glorious throne (Matt. 25:31.) It is also at this time that eternal life is given and the saints will then be like their immortal head.

The resurrection and the coming of Christ are the central period toward which all the parts of God's plan of redemption point. If Christ never returns there will never be a resurrection of the dead, no kingdom, no reward, no blessing to the nations and no eternal life.

One of the most important facts of history is the fact that Jesus died to redeem the world, yet His death is of no value to mankind if He never arose from the dead; and following this we may say with equal force though He died and arose from the dead these acts will never cancel sin unless He appears in the true tabernacle as our great high priest in the presence of God for us. And even this will avail nothing except He appeared to put away sin by the sacrifice of Himself * * * and unto them that look for Him shall He appear the second time without sin unto salvation" or as the Syriac words it, "appear for the life of them who expect Him." Heb. 9:26-28.

By this gospel of the kingdom are revealed to us promises exceedingly great and exceedingly precious. By obedience to it we may become partakers of the Divine nature, and if we live so as to embody all the graces of Christ in our lives, it is promised that an entrance shall be granted us into the everlasting kingdom of our Lord and Savior, Jesus Christ; and He will say to us, "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world."

