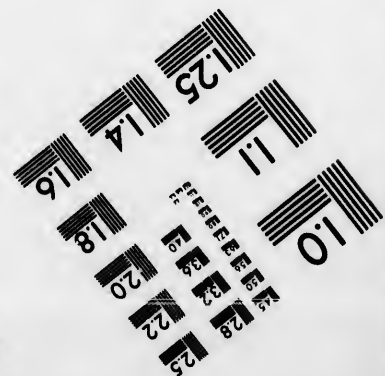
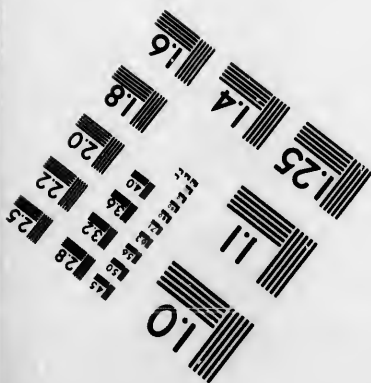
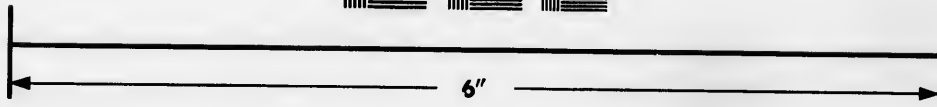
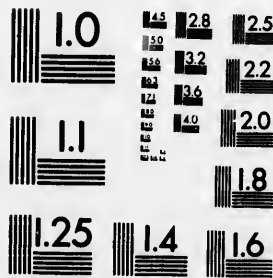


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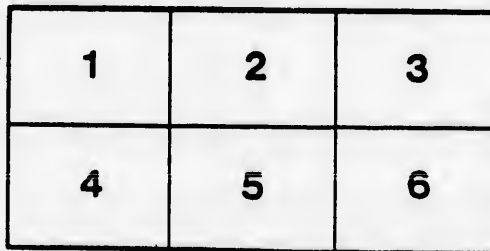
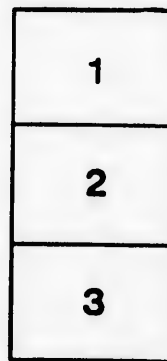
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THE
GOSPEL OF THE KINGDOM OF GOD:

A KINGDOM
NOT OF THIS WORLD, NOR IN THIS WORLD;
BUT
IN THE HABITABLE WORLD TO COME, WITH JESUS
AND THE RESURRECTION.

The views presented in this Tract are expanded, with new, important, and deeply interesting relations, in a volume entitled "THE GOSPEL OF THE KINGDOM," published by me, under the signature of "SENIOR HARVARD," in January of this year at Philadelphia.

GUELPH:
Mercury and Advertiser Steam Printing House, Macdonnell Street.
1874.

INTRODUCTION.

WITH profound respect to all Students of the Holy Scriptures, into whose hands, either on this or that side of the Atlantic, it may come, this Tract is presented in the faith of our Lord Jesus Christ, and with earnest prayers that its teachings may by grace prove a blessing to each of you, as it has proved to your brother in Christ,

HENRY DANA WARD, *of Philadelphia,*

In the Diocese of Pennsylvania, U.S.A.

19 Montague Street, Russell Square,
London, Dec. 8, 1870.

THE GOSPEL OF THE KINGDOM OF GOD.

“LET US PROPHECY ACCORDING TO THE PROPORTION OF FAITH.”

A mighty stream of holy teaching runs in a flood over Christendom more or less contrary “to the proportion of faith” in Christ, and to the everlasting Gospel. The largest tributary comes from the many nations and people who believe and teach that the visible Catholic Church now has the promised kingdom of God, transferable chiefly through Purgatory to the remote heaven, till Christ come again and destroys both Antichrist and the earth together. Another great tributary comes from the people who claim that the Church Catholic and invisible has the promised kingdom of God here in its incipency, transferable after the end of the world to the heavenly places remote from the earth, at our Lord's second coming.

A third tributary is from among them that hold the perfectibility of human nature, and the incoming of a heavenly state of endless happiness on earth, through the preached Gospel, and the discoveries of science, and the improvements of art, in an infinite and increasingly rapid progression, by which this baby world is fast growing and becoming a heavenly creature. Another tributary brings promise of peace on earth for a thousand years, by the conversion of the world to the obedience of the Gospel; in the end of which years rebellion will break out anew, to be finally destroyed with the earth itself, at the coming of the Lord to judgment; and to take away His people from the earth up into heaven. “And so shall we ever be with the Lord.” Another branch comes in the name of many earnest and faithful men who are looking for the Advent of the Lord, to meet His raptured saints in the air, and the Jews in the flesh at Jerusalem in Syria, there to reign a thousand years or more over the regenerate earth, in which there shall be no more curse, neither death perhaps, nor sorrow, nor crying—to be succeeded by the everlasting kingdom of Christ and his saints.

This mighty flood of the water of life bears on its bosom both truth and error. Without attempting to separate the discoloring elements from the living waters, we hope to be pardoned for an honest attempt, however imperfect, to furnish a study, by which the reader may be safely assisted to do the work of separation satisfactorily for himself.

THE GOSPEL PLAN OF SALVATION NOW BY FAITH, TO BE HEREAFTER REALIZED
IN JESUS AND THE RESURRECTION.

I. The Everlasting Gospel.

The Bible is one continuous prophecy of holy truth at unity with itself, teaching, preaching, and foretelling “the things pertaining to the kingdom of God,” from Genesis to Revelation. Acts i. 3. and xxviii. 31. It is the living voice of God to all ages and nations, crying in the wilderness, “Prepare ye the way of the Lord; make straight in the desert a highway for

our God. *Is. xl. 3.* "For He cometh to judge the earth"—"And the glory of the Lord shall be revealed, and all flesh shall see it together." This gospel is proclaimed by all the holy prophets since the world began, in all time, and unto all people, who, in the faith of God's elect, have "hope of eternal life, which God, that cannot lie, promised before the world began." *Tit. i. 2.*

II. The Covenant to Abraham.

The everlasting Covenant, made and given of God to Abraham, to Isaac, and to Jacob, and to their "seed which is Christ," *Gal. iii. 16,* "in whom all the families of the earth shall be blest"—is freely given to the seed of faith of all ages and of all nations, without distinction of race or colour—"that we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us, which hope we have," and which things hoped for we have not, neither can have, till all they who have obtained a good report through faith, and have died in the faith, shall come together into possession of the great inheritance through Jesus and the resurrection. This is "the hope of the promise made of God unto our fathers;" this is "the hope of Israel;" this is our hope. *Heb. vi. 19, and xi. 40. Acts xiii. 33, xvii. 33, xxvi. 6 to 9, and xxviii. 20.*

III. The Mosaic Covenant.

The covenant made with Israel in Horeb is ours also. Its substance is the same with that given to the fathers:—obedience on our part; and on the Lord's part, the free gift of the heavenly country for an everlasting possession. In baptism we set our seal to this covenant by faith; and we write it on our church walls, and on our hearts, daily pledging obedience to it in our Liturgy. Our heavenly father, on His part, pledges and warrants possession of the holy land, which the fathers diligently sought while pilgrims and strangers in the earth. Joshua, our Jesus, leads the Israel of God, dry shod, over Jordan, through the resurrection from the dead, into the promised land of milk and honey; "Even Jesus of Nazareth, the King of the Jews." "Is He the God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also." *Rom. iii. 29.* "For there is no difference between the Jew and the Greek. For the same Lord over all is rich unto all that call upon Him." *Rom. x. 12.* "God is no respecter of persons." *Acts x. 34.* Why seek a difference where God declares there is none? Why build again the middle wall of partition which Christ hath broken down. *Eph. ii. 14.*

IV. The Covenant to David.

The everlasting covenant of a son to David, to build God's house, and to sit on His throne for ever, we all understand of Christ Jesus, who builds the temple of God in the heavens, and who shall sit in "the throne of His father David, and he shall reign over the house of Jacob for ever, and of His kingdom there shall be no end;" "upon the throne of David, and upon His kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this." *Luke i. 33; Is. ix. 7.* "The house of Jacob" are not a carnal race. For they which are the children of the flesh, these are not the children of God, neither can they inherit the kingdom of God. "But the children of the promise are counted for the seed." *Rom. ix. 8.* "They

which are of *faith*, the same are the children of Abraham," and heirs according to the promise (*Gal. iii. 7*); heirs of the heavenly country, and of the city prepared by them by Christ Jesus; not this Jerusalem which now is, and is in bondage with her children, but "Jerusalem above, which is free, and is the mother of us all" (*Gal. iii. 8*, and *iv. 25*), whose king "shall reign and prosper, and shall execute judgment and justice in the earth. And this is his name whereby he shall be called: The Lord our Righteousness." *Jer. xxiii. 5*.

V. The New Covenant.

The New Testament proclaims this promised kingdom of heaven at hand, and calls on all people in every land of every tongue to believe the good news, and to make ready for the appearing of the king promised in Eden, foretold by Enoch, and by Moses, and the Psalms, and "all the holy prophets since the world began." Jesus Christ and His disciples preached the coming of the Son of Man with power and great glory; the apostles teach us to look for it; the primitive church, in many persecutions, were constantly expecting it from century to century; and the carnal Jews to this day, in all lands, are waiting for the Son of David to manifest himself with power and great glory, and to establish the throne of His kingdom in Jerusalem, and sway the sceptre of His dominion over all the nations of this world. While Christendom ceases to expect the coming of the Lord! Many churches and ministers of Christ turn away their ears from this living voice, practically saying: "We will not have this man to reign over us." Accordingly it is written: "When the Son of Man cometh, shall he find faith on the earth?"

This is "the everlasting Gospel;" this is the faith once for all delivered to the saints. These everlasting covenants are every one addressed to our faith, and were given to the carnal Israel, not for their obedience and consolation especially and alone, but for all *believers* among all nations during all time—were given to the *carnal* seed in behalf of the *promised* seed, even of Christ and His followers through the Cross and the grave in this evil world, to the crown in the habitable world to come (*Heb. ii. 5*), where "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female. For ye are all one in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." *Gal. iii. 28*.

Here some ask: "Is there any teaching current among us different from this—to which I respectfully reply: there be four schools of another interpretation: the Literalist, the Spiritualist, the Historic, and the Futurist. The two former are contrary, and the two latter are also contrary. Their distinctive features need no notice here; but it is important to observe, that these all interpret the prophecies of *Messiah's kingdom and People, according to the Geography of this world*;—the Literalist, for the converted and restored Jews; the Spiritualist, for the church of the Gentiles and Jews; the Historic, for a fulfilment according to the history of all nations; the Futurist, for the glory of a generation of Jews yet to be born. They all expect the seat of the King's throne in this Jerusalem, and His kingdom over the *flesh and blood* of Adam.

Whereas "flesh and blood cannot inherit the kingdom of God" (*1 Cor. xv. 50*). The promised kingdom of Christ neither is, nor will ever be, in this corruptible world. It belongs to the risen saints of the habitable world which is to come on the regenerate earth—saints which are children of Abraham by faith, and "children of God being the children of the resur-

rection." They are heirs of the covenant promises through Jesus Christ, the resurrection and the life, in whom all the "holy promises are Yea, and in Him Amen, to the glory of God." Christ is the appointed heir of all things, and they are joint heirs with Christ; not of this Jerusalem, but of the heavenly city which Abraham sought with Isaac and Jacob, and which "God hath prepared for them" "a city which hath foundations, whose builder and maker is God." "For here we have no continuing city (whether we be Jews or Gentiles), but we seek one to come," "descending out of heaven from God, having the glory of God." "The throne of God and the Lamb shall be in it, and His servants shall serve him. And they shall reign for ever and ever" (*Rev.* xxii. 3, 5). The Millennial may not hide the eternal kingdom.

Thus the doctrine of Jesus and the resurrection fulfils the promises, explains the prophecies, and exposes the error of Purgatory, and of the Papal throne, and the hope of a spiritual kingdom transferable from earth to distant heavens. It puts aside the doctrine of the perfectibility of poor human fallen nature, and of the reign of peace on earth before the coming of Jesus Christ, "the second time without sin unto salvation,"—"whom the heavens must receive (retain) until the times of the restitution of all things which God hath spoken by the mouth of all His holy prophets, which have been since the world began." Of the restitution of Israel, Jerusalem and the Jews, the prophets have spoken more than of all things else. Therefore, the doctrine of Jesus and the resurrection scatters the mists now involving the Literalists and Spiritualists, the Historic and the Futurist Schools for the interpretation of prophecy; while it feeds the believer's hope of being "delivered from the bondage of corruption, into the glorious liberty of the children of God," "in the earnest expectation" of which, "we know, that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body," which is its resurrection from the dead. Thus the restoration of Israel, and of Jerusalem, and of this ransomed creation, which is our hope, awaits the coming again of our Lord in the resurrection, from the right hand of the Father, "to judge both the quick and the dead, whose kingdom shall have no end."

Objections.

"This study offers no return of Israel from captivity to the land given to their fathers, which all the prophets delight to promise."

Ans.—For two thousand five hundred years and more has this promise been pledged to all believers. To them it can be fulfilled only by their resurrection from the dead. Therefore the resurrection from the dead offers "the whole house of Israel," both Jews and Gentiles, the only possible mode of coming into possession of their promised land. The *promises* belong to this world, the everlasting possessions to the habitable world to come.

"This study finds no place in this world for the Millennium."

Ans.—The one thousand years belong to the period of the first resurrection after the end of this world. So the end of the mortal race in *Rev.* 19 is followed by the Millennium in the 20th chapter of *Revelation*. In the end of the one thousand years comes a further resurrection. Satan gathers Gog and Magog to make war against the saints of the first resurrection. He

leads them up on the breadth of the earth, "to encompass the camp of the saints and the beloved city." Then fire from God out of heaven devours them.

The resurrection of "the whole house of Israel," in *Ezek. xxxvii.*, accords with the first resurrection in the Millennium of *Revelation*, and is followed in chapters xxxviii. and xxxix. with the same war of Gog, the prince of Magog, against the mountains of Israel. In *Ezekiel xxxvii.* the Lord promises to open the graves of *His people*, to cause them to come out of their graves, and to bring them into their own land, where David shall be their prince for ever. And in the two chapters following, the prophet foretells the gathering of Gog in the land of Magog, "as a cloud to cover the earth," and they go up to take the spoil of the mountains of Israel, when they are destroyed by the judgments of God. Gog and Magog, in *Ezekiel* and in the *Apocalypse*, have the same remarkable name, the same hostility to the holy people of the saints, and the same fearful end. Their time is after that resurrection called "the first" in the *Apocalypse*, and of "the whole house of Israel," God's chosen people, both Jews and Gentiles, in *Ezekiel xxxvii.*, which resurrection belongs to the *earth*, the planet, and not to the *world*, the face or dross of the earth, as may be seen in the Lexicons. The world, *kosmos*, passeth away: "the earth, *ga*, abideth for ever." *Eccles. i. 8.*

Therefore, the Millennium mystery, as it is, belongs not to this visible and natural world, but the invisible and spiritual world to come with the Lord's appearing and kingdom. It belongs to the planet, earth, after the end of this world, in the resurrection from the dead.

Conclusion.

By accepting the fulfilment of the Lord's part of His holy covenants in the *end* of time, the cloud of obscurity now involving the Schools of prophetic interpretation vanishes at once. For man's part, the holy covenants are by faith fulfilled during time on this side of Jordan; for the Lord's part they will be fulfilled in eternal possessions beyond Jordan. The covenant promises given to Abraham, to Isaac, and to Jacob, are through faith in our Lord Jesus Christ given also to us, which covenants are on the Lord's part fulfilled neither to the fathers nor to us, nor will they be to any mortal "in this present evil world;" but they will be fulfilled in that "heavenly country," which the fathers sought during their pilgrimage, and which the children of faith are continually seeking while this world stands.

By this scriptural change of scene for the inheritance of the covenant promises given of God to the fathers and to the twelve tribes, to Aaron, to David the King, and to our Lord Jesus Christ; a change from this world of flesh and blood, of sin, death and corruption, to the land of everlasting life, "the land of the living, and not of the dead,"—from this world lying in wickedness to the "new heavens and new earth, wherein dwelleth righteousness,"—the Bible student looks through faith out of "the bondage of corruption into the glorious liberty of the children of God."

For himself every true believer transfers all hope of inheriting the covenant promises, "from this sinful kingdom," to the coming kingdom of God. So did the fathers; so did our Lord Jesus Christ; and so must his followers do, both Jews and Gentiles, to the end of time.

They do err, therefore, who bind to a seed of the flesh covenant promises made to the seed of faith; who bind promises of everlasting possession to

Jews, from which possession doomsday must sever them. The error is of a class which would bind to Solomon the promise to David of a son, to sit on his throne *forever!* would convert the Gospel of the coming kingdom of God into a political hierarchy,—or the Gospel of “the kingdom of heaven at hand” into a kingdom in distant heavens remote from earth; or the Gospel of Christ’s everlasting kingdom over the earth, world without end, into a Millennial kingdom of Christ for a season.

An essential difference lies in taking Israel of the flesh for the seed of the covenant promise made of God to the fathers, and Jerusalem that now is for their capital, and the nations of the round world for their wide domain under the sceptre of the Lord our Righteousness; and in taking the seed of faith from Abel to the end of time for the Israel of promise, and for the heirs of the everlasting covenant, and of the coming kingdom of our Lord and his Christ, whose capital is New Jerusalem, the city of the Great King, whose “people are all righteous,” whose “sceptre is a right sceptre;” and “Thy throne, O God, is forever and ever.” Then “let the nations be glad, and sing for joy; for Thou *shalt* judge the people righteously, and govern the nations upon earth. Then the meek shall inherit the earth.” “God *shall* bless us, and all the ends of the earth shall fear him.” *Ps.* 67.

