

VOLUME ONE

1. The Kingdom of God is a subject of vital importance.
2. The establishment of this Kingdom was determined before, and designed or prepared from the foundation of the world.
3. The meanings usually given to this Kingdom indicate that the most vague, indefinite notions concerning it exist in the minds of many.
4. The literal, grammatical interpretation of the Scriptures must (connected with the figurative, tropical, or rhetorical) be observed in order to obtain a correct understanding of the Kingdom.
5. The doctrine of the Kingdom is based on the inspiration of the Word of God.
6. The Kingdom of God is intimately connected with the Supernatural.
7. The Kingdom being a manifestation of the Supernatural, miracles are connected with it.
8. The doctrine of the Kingdom presupposes that of sin, the apostasy of man.
9. The nature of, and the things pertaining to, the Kingdom can only be ascertained within the limits of Scripture.
10. This Kingdom should be studied in the light of the Holy Scriptures, and not merely in that of Creeds, Confessions, Formulas of Doctrine, etc.
11. The mysteries of the Kingdom were given to the apostles.
12. There is some mystery yet connected with the things of the Kingdom.
13. Some things pertaining to the Kingdom intentionally revealed somewhat obscurely.
14. Some things pertaining to the Kingdom not so easily comprehended as many suppose.
15. The doctrine of the Kingdom can become better understood and appreciated.
16. This Kingdom cannot be properly comprehended without acknowledging an intimate and internal connection existing between the Old and New Testaments.
17. Without study of the prophecies no adequate idea can be obtained of the Kingdom.
18. The prophecies relating to the establishment of the Kingdom of God are both conditioned and unconditioned.
19. The New Testament begins the announcement of the Kingdom in terms expressive of its being previously well known.
20. To comprehend the subject of the Kingdom it is necessary to notice the belief and expectations of the more pious portion of the Jews.
21. The prophecies of the Kingdom interpreted literally sustain the expectations and hopes of the pious Jews.
22. John the Baptist, Jesus, and the disciples employed the phrases "Kingdom of Heaven," "Kingdom of God," etc, in accordance with the usage of the Jews.
23. There must be some substantial reason why the phrases "Kingdom of God", etc. were thus adopted.
24. The Kingdom is offered to an elect nation, viz., the Jewish nation.
25. The Theocracy was an earnest, introductory, or initiatory form of this Kingdom.
26. The Theocracy thus instituted would have been permanently established if the people, in their national capacity, had been faithful in obedience.
27. The demand of the nation for an earthly king was a virtual abandonment of the Theocratic Kingdom by the nation.
28. God makes the Jewish king subordinate to His own Theocracy.
29. This Theocracy, or Kingdom, is exclusively given to the natural descendants of Abraham, in their corporate capacity.
30. The prophets, however, without specifying the manner of introduction, predict that the Gentiles shall participate in the blessings of the Theocracy of Kingdom.
31. This Theocracy was identified with the Davidic Kingdom.
32. This Theocratic Kingdom, thus incorporated with the Davidic, is removed when the Davidic is overthrown.
33. The prophets, some even before the captivity, foreseeing the overthrow of the Kingdom, both foretell its downfall and its final restoration.
34. The prophets describe this restored Kingdom, its extension, glory, etc., without distinguishing between the First and Second Advents.
35. The prophets describe but one Kingdom.
36. The prophets, with one voice, describe this Kingdom, thus restored, in terms expressive of the most glorious additions.

37. The Kingdom thus predicted and promised was not in existence when the forerunner of Jesus appeared.
38. John the Baptist preached that this Kingdom, predicted by the prophets, was "nigh at hand."
39. John the Baptist was not ignorant of the Kingdom that he preached.
40. The hearers of John believed that he preached to them the Kingdom predicted by the prophets, and in the sense held by themselves.
41. The Kingdom was not established under John's ministry.
42. Jesus Christ in His early ministry preached that the Kingdom was "nigh at hand".
43. The disciples sent forth by Jesus to preach this Kingdom were not ignorant of the meaning to be attached to the Kingdom.
44. The preaching of the Kingdom, being in accordance with that of the predicted Kingdom, raised no controversy between the Jews and Jesus, or between the Jews and His disciples and apostles.
45. The phrases "Kingdom of Heaven", "Kingdom of God", "Kingdom of Christ", etc., denote the same Kingdom.
46. The Kingdom anticipated by the Jews at the First Advent is based on the Abrahamic and Davidic covenants.
47. The Jews had the strongest possible assurances given to them that the Kingdom based on these covenants would be realized.
48. The Kingdom being based on the covenants, the covenants must be carefully examined, and (Prop. 4) the literal language of the same must be maintained.
49. The covenants being, in Revelation, the foundation of the Kingdom, must first be received and appreciated.
50. This Kingdom will be the outgrowth of the renewed Abrahamic covenant, under which renewal we live.
51. The relation that the Kingdom sustains to "the covenants of promise" enables us to appreciate the prophecies pertaining to the Kingdom.
52. The promises pertaining to the Kingdom, as given in the covenants, will be strictly fulfilled.
53. The genealogies of our Lord form an important link in the comprehension of the Kingdom.
54. The preaching of the Kingdom by John, Jesus, and the disciples, was confined to the Jewish nation.
55. It was necessary that Jesus and His disciples should, at first, preach the Kingdom as nigh to the Jewish nation.
56. The Kingdom was not established during the ministry of "the Christ".
57. This Kingdom was offered to the Jewish nation, but the nation rejected it.
58. Jesus, toward the close of His ministry, preached that the Kingdom was not nigh.
59. This Kingdom of God offered to the Jewish elect nation, lest the purpose of God fail, is to be given to others who are adopted.
60. This Kingdom of God is given, not to nations, but to one nation.
61. The Kingdom which by promise exclusively belonged to the Jewish nation, the rightful seed of Abraham, was now to be given to an engrafted people.
62. This people, to whom the Kingdom is to be given, gathered out of the nations becomes the elect nation.
63. The present elect, to whom the Kingdom will be given, is the continuation of the previous election chiefly in another engrafted people.
64. The Kingdom being given to the elect only, any adoption into that elect portion must be revealed by express Divine Revelation.
65. Before this Kingdom can be given to this elect people, they must first be gathered out.
66. The Kingdom that was nigh at one time (viz., at the First Advent) to the Jewish nation is now removed to the close of its tribulation, and the times of the Gentiles.
67. The Kingdom could not, therefore, have been set up at that time, viz., at the First Advent.
68. This Kingdom is then essentially a Jewish Kingdom.
69. The death of Jesus did not remove the notion entertained by the disciples and apostles concerning the Kingdom.
70. The apostles, after Christ's ascension, did not preach, either to Jews or Gentiles, that the Kingdom was established.
71. The language of the apostles confirmed the Jews in the Messianic hopes of the Kingdom.
72. The doctrine of the Kingdom, as preached by the apostles, was received by the early Church.
73. The doctrine of the Kingdom preached by the apostles and elders raised no controversy with the Jews.
74. The belief in the speedy Advent of Christ, entertained both by the apostles and the churches under them, indicates what Kingdom was believed in and taught by the first Christians.
75. The doctrine of the Kingdom, as held by the churches established by the apostles, was perpetuated.
76. The doctrine of the Kingdom was changed under the Gnostic and Alexandrian influence.

77. The doctrine of the Kingdom, as held by the early Church, was finally almost exterminated under the teaching and power of the Papacy.
78. The early Church doctrine was revived after the Reformation.
79. The Kingdom of God, promised by covenant and prophets, is to be distinguished from the general and universal sovereignty of God.
80. This Kingdom of covenant, promise, and prediction is to be distinguished from the from the sovereignty which Jesus exercises in virtue of His Divine nature.
81. This Kingdom, as covenanted, belongs to Jesus as "the Son of Man".
82. This Kingdom is a complete restoration, in the person of the Second man Adam or Man, of the dominion lost by the first Adam or Man.
83. This Kingdom is given to "the Son of Man" by God, the Father.
84. As this Kingdom is specially given to "the Son of Man" as the result of His obedience, sufferings, and death, it must be something different from His Divine nature, or from "piety", "religion", "God's reign in the heart", etc.
85. Neither Abraham nor his engrafted seed have as yet inherited the Kingdom; hence the Kingdom must be something different from "piety", "religion", "God's reign in the heart", etc.
86. The object or design of this dispensation is to gather out these elect to whom, as heirs with Abraham and his seed Christ, this Kingdom is to be given.
- 87. The postponement of the Kingdom is the key to the understanding of the meaning of this dispensation.**
88. The Church is then the preparatory stage for this Kingdom.
89. Christ, in view of this future Kingdom, sustains a peculiar relationship to the Church.
90. Members of the Church who are faithful are promised this Kingdom.
91. The Kingdom of God is not the Jewish Church.
92. This Kingdom is not what some call, "the Gospel Kingdom".
93. The covenanted Kingdom is not the Christian Church.
94. The overlooking of the postponement of this Kingdom is a fundamental mistake and fruitful source of error in many systems of Theology.
95. If the Church is the Kingdom, then the terms "Church" and "Kingdom" would be synonymous.
96. The differences visible in the Church are evidences that it is not the predicted Kingdom of the Messiah.
97. The various forms of Church government indicate that the Church is not the promised Kingdom.
98. That the church was not the Kingdom promised to David's Son was the belief of the early Church.
99. The opinion that the church is the predicted Kingdom is the Christ was of later origin than the first or second century.
100. The visible Church is not the predicted Kingdom of Jesus Christ.
101. The invisible Church is not the covenanted Kingdom of Christ.
102. Neither the visible nor invisible Church is the covenanted Kingdom.
103. This Kingdom is not a Kingdom in "the third heaven".
104. The Christian Church is not denoted by the predicted Kingdom of the prophets.
105. The Lord's Prayer, as given to the disciples, and understood by them, amply sustains our position.
106. Our doctrine of the Kingdom sustained by the temptation of Christ.

VOLUME TWO

107. The passages referring to heaven in connection with the saints, do not conflict with, but confirm, our doctrine of the Kingdom.
108. The formula, "Kingdom of heaven", connected with the parables, confirms our doctrine of the Kingdom.
109. An examination of the passages of Scripture, supposed to teach the Church-Kingdom theory, will confirm our doctrine of the Kingdom.
110. The passage most relied on to prove the Church-Kingdom theory, utterly disproves it.
111. The Kingdom being identified with the elect Jewish nation, it cannot be established without the restoration of that nation.
112. The Kingdom, if established as predicted, demands the national restoration of that nation.
113. The connection of this Kingdom with Jewish restoration necessitates the realization of their predicted repentance and conversion.
114. This Kingdom being identified with the elect Jewish nation, its establishment at the restoration embraces the supremacy of the nation over the nations of the earth.
115. The Kingdom is not established without a period of violence and war.
116. This Kingdom is visible, external one, here on earth, taking the place of earthly Kingdoms.

117. The Kingdom of God re-established, will form a divinely appointed, and visibly manifested, Theocracy.
118. This view of the Kingdom is most forcibly sustained by the figure of the Barren Woman.
119. The Kingdom of God is represented, in the Millennial descriptions, as restoring all the forfeited blessings.
120. This Kingdom, with its Millennial blessings, can only be introduced through the power of God in Christ Jesus.
121. This Kingdom, of necessity, requires a Pre-Millennial Personal Advent of Jesus, "the Christ".
122. As "Son of Man", David's Son, Jesus inherits David's throne and kingdom, and also the land of Palestine.
123. The Pre-Millennial Advent and accompanying Kingdom are united with the destruction of Antichrist.
124. This Kingdom is delayed several thousand years, to raise up a nation or people capable of sustaining it.
125. This Kingdom to be inherited by these gathered saints requires their resurrection from the dead.
126. In confirmation of our position, the Old Testament clearly teaches a Pre-Millennial resurrection of the saints.
127. In support of our view, the Apocalypse unmistakably teaches a Pre-Millennial resurrection of the saints.
128. The language of the Gospels and Epistles is in strict accord with the requirements of a Pre-Mill. resurrection.
129. The Jewish view of a Pre-Mill. resurrection, requisite for the introduction of the Messianic Kingdom, is fully sustained by the grammatical sense of the New Testament.
130. This Kingdom is also preceded by a translation of living saints.
131. This Kingdom embraces the visible reign of Jesus, the Christ, here on earth.
132. This view of the Kingdom is confirmed by the judgship of Jesus.
133. This view of the Kingdom fully sustained by the "Day of Judgment".
134. Our view of the Judgment (and consequence, that also of the Kingdom) is fully sustained by the passage of Scripture, Matt. 25:31-46.
135. The doctrine of the Kingdom in full accord with the scriptural doctrine of the judgment of believers.
136. The doctrine of the Kingdom in agreement with the doctrine of the intermediate state.
137. This doctrine of the Kingdom sustained by the phrase "the world to come".
138. This doctrine of the Kingdom fully corroborated by "the day of the Lord Jesus, the Christ".
139. The Theocratic-Davidic Kingdom, as covenanted, is sustained by what is to take place in "the morning" of "the day of the Christ".
140. The doctrine of the Kingdom confirmed by the phraseology of the New Testament respecting "the end of the age".
141. This Kingdom necessarily united with the perpetuity of the earth.
142. This Kingdom being related to the earth (extending over it), and involving the resurrection of the saints (in order to inherit it), is sustained by the promise to the saints of inheriting the earth.
143. The early church doctrine of the Kingdom is supported by "the Rest", or the keeping of the Sabbath, mentioned by Paul.
144. The early church of the Kingdom is supported by "the times of the restitution of all things", mentioned in Acts 3:19-21.
145. This Kingdom includes "the regeneration" of Matt. 19:28.
146. This Kingdom is associated with the deliverance of Creation.
147. This Kingdom is preceded by a wonderful shaking of the heavens and the earth.
148. This Kingdom embraces the New Heavens and New Earth.
149. This Kingdom is preceded by the conflagration of 2 Pet. 3:10-13.
150. The establishment of this Kingdom is not affected by the extent of Peter's conflagration.
151. This Kingdom is identified with "the New Heavens and New Earth" of Isa. 65:17 and 66:22; 2 Pet. 3:13 and Rev. 21:1.
152. This Kingdom is connected with the perpetuation of the human race.
153. This view of the Kingdom, with its two classes (viz., the translated and resurrected saints, glorified, forming one class, and mortal men the other), is forcibly represented in the transfiguration.
154. This Theocratic Kingdom includes the visible reign of the risen and glorified saints, here on the earth.
155. This Kingdom exhibits Jesus not only as "the King", but also as "the Priest."
156. The doctrine of the Kingdom enforces the future priesthood of the saints.
157. This doctrine of the Kingdom enforces the future ministrations of angels.
158. The doctrine of the Kingdom aids in locating the Millennial period.
159. This Theocratic Kingdom of the Lord Jesus, the Christ, will never come to an end.
160. This Kingdom will be set up in the divided state of the Roman Empire.

- 161. This Kingdom will not be re-established until Antichrist is overthrown.
- 162. This Kingdom will be preceded by a fearful time of trouble, both in the Church and the world.
- 163. This Kingdom revealed will be preceded by the predicted "Battle of that great day of God Almighty."
- 164. This Kingdom ends the Gentile domination.

VOLUME THREE

- 165. The doctrine of this Kingdom enables us to form a correct estimate of human governments.
- 166. The rudimentary reorganization of the Kingdom will be made at Mount Sinai.
- 167. The re-establishment of this Kingdom embraces also the reception of a New Revelation of the Divine Will.
- 168. This Kingdom has its place of manifested royalty.
- 169. The Theocratic Kingdom includes the marriage of Christ to the New Jerusalem.
- 170. This doctrine of the Kingdom fully sustained by "the Father's house" of John 14:2.
- 171. This Kingdom is connected with the Baptism of the Holy Ghost (Spirit) and of Fire.
- 172. This Kingdom, when restored, does not require the re-introduction of bloody sacrifices.
- 173. The Kingdom of the Lord Jesus may be near at hand.
- 174. This Kingdom of the Messiah is preceded by, and connected with, signs.
- 175. The doctrine of the Kingdom is greatly obscured and perverted by the prevailing one of the conversion of the world prior to the Advent of Jesus.
- 176. Our doctrine of the Kingdom embraces the conversion of the world, but in Scriptural order.
- 177. This doctrine of the Kingdom will not be received in faith by the Church, as a body.
- 178. This doctrine of the Kingdom, and its essentially related subjects, are so hostile to their faith, that numerous organized religious bodies totally reject them.
- 179. The doctrine of the Kingdom, or essentials of the same, are directly allied by various bodies with doctrines that are objectionable, and hence are made unpalatable to many.
- 180. This doctrine of the Kingdom will not be received in faith by the world.
- 181. Our doctrinal position illustrated and enforced by the Parable of the Ten Virgins.
- 182. This Kingdom embraces "the One Hope".
- 183. The doctrine of the Kingdom, and its related subjects, have a direct practical tendency.
- 184. In this Kingdom will be exhibited a manifested unity.
- 185. This doctrine enforces that of Divine Providence.
- 186. This doctrine of the Kingdom sustained by the Analogy of Scripture, the Analogy of Faith, and the Analogy of Tradition.
- 187. This doctrine of the Kingdom gives coherency to the Gospels, and indicates the unity of design in each of them.
- 188. This doctrine indicates the unity of the Epistles.
- 189. It is only through this doctrine of the Kingdom that the Apocalypse can, or will, be understood and consistently interpreted.
- 190. Our views sustained by the addresses to the Seven Churches.
- 191. Our doctrine enforced by the general tenor of the Apocalypse.
- 192. This doctrine of the Kingdom greatly serves to explain Scripture.
- 193. This doctrine of the Kingdom meets, and consistently removes, the objections brought by the Jews against Christianity.
- 194. This doctrine of the Kingdom materially aids to explain the world's history.
- 195. This doctrine of the Kingdom may, analogically, give us a clue to the government of other worlds.
- 196. This doctrine of the Kingdom gives us a more comprehensive view of the work of Christ for Redemptive purposes.
- 197. This Kingdom, although visible with a world-dominion, being Theocratic, is also necessarily spiritual.
- 198. The doctrine of the Kingdom confirms the credibility and inspiration of the Word of God.
- 199. This doctrine of the Kingdom materially aids in deciding the great Christological question of the day.
- 200. While the Kingdom is given to Jesus Christ as "the Son of Man", He becomes thereby the actual Representative of God, manifesting God in the person of One related to humanity.
- 201. If a Kingdom such as is covenanted to "the Son of Man", David's Son, is not set up, then God's effort at government, in and through an earthly rulership, proves a failure.
- 202. If the Kingdom of "the Son of Man", as covenanted, is not established, then the earth will lack in its history the

- exhibition of a perfect government.
203. The exaltation of the Christ is not lessened or lowered by thus referring the promises of the Kingdom to an outward manifestation in the future.
 204. Such a view gives definiteness and a continued exaltation to the human nature of Christ, and indicates the majestic relationship that it sustains throughout the ages to the race of man.
 205. The doctrine of the Kingdom materially aids us in preaching "the Christ", the distinctive "Messiah".
 206. This earth will yet witness the re-establishment of a glorious Theocracy - a Theocracy in its perfected form.