

THE THEOCRATIC KINGDOM

PROVING THE PHYSICAL-ONLY NATURE OF THE KINGDOM OF GOD | SESSION 2

This study is based on the three volume book, *The Theocratic Kingdom*, by George N.H. Peters. Written in 1883, these volumes contain 206 propositions about the Kingdom of God. The work is the most exhaustive work on the Kingdom ever published. The three-volume set is available from www.DispensationalPublishing.com.

The entirety of the outline is either a quote, partial quote, or paraphrase of the words of George Peters.

See Prop 4-7 on session 1 handout

PROP. 8. THE DOCTRINE OF THE KINGDOM PRESUPPOSES THAT OF SIN, THE APOSTASY OF MAN.

The prophets with one voice proclaim, that this kingdom is to be established in order that in it man may find complete, perfect deliverance from sin and evil. The kingdom is to be set up, so that man and nature may be happily rescued from the curse entailed by sin under which both labor and groan.

Obs. 1. It is needless to discuss the difficult problem of sin; the fact of its presence and power is amply sufficient.

Obs. 2. The introduction of sin and its continued existence is a deep mystery

Obs. 4. The problem of evil, which has so greatly exercised and perplexed the wisest of men, is connected with the mystery that will be finished (Revelation 10:7). Until that predicted period arrives, unsatisfactory conjectures must suffice.

Obs. 5. Taking the Bible account of sin and its results, it is important to notice what are the forfeited blessings, and then to see whether the kingdom, which embraces the practical realization of the plan of redemption, *restores all* that the race lost.

PROP. 9. THE NATURE OF, AND THE THINGS PERTAINING TO THE KINGDOM, CAN ONLY BE ASCERTAINED WITHIN THE LIMITS OF SCRIPTURE.

Obs. 3. The doctrine of the kingdom being thus exclusively derived from the Word must give an *earnest protest* against a spirit, widely prevalent among eminent theologians, manifested in the adoption of a theory by which a doctrinal growth in the Church is made to cover up *alleged* weaknesses and misapprehensions of the truth in the founders of Christianity.

“The kingdom is something described by God for us to believe; and hence is not one thing today and another tomorrow, one thing under the former dispensation and another under this ordering.”

PROP. 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.

Obs. 1. This Proposition in its definite statement is the more needed, since at the present day multitudes find themselves so fettered by an undue reverence for *human authority*, as presented in and through the church, that it is scarcely possible to get them to consider any subject in its true scriptural aspect.

Obs. 5. God holds us only responsible *for the plain, naked, grammatical sense of the Word*, and not for obscure, hidden senses that the ingenuity or imagination of man may concoct.

Obs. 6. One of the fruits of the Reformation is the recovery and firm re-establishment of the principle that all have the privilege of judging for themselves in matters of religion.

Obs. 8. The exaltation of reason to the supreme authority is characteristic of numerous works. Eulogies on the excellence of reason as the sole and final arbiter abound; and such might be deserving, and reason be elevated above Revelation, provided it had, apart from the Scriptures, given to us that which alone can satisfy the moral and religious sense of man, viz.: a religion equal in merit to that contained in the Bible, or one better adapted to the wants and necessities of humanity.

PROP. 11. THE MYSTERIES OF THE KINGDOM WERE GIVEN TO THE APOSTLES.

Obs. 1. We are not concerned, in this stage of the argument, to know how much truth respecting the kingdom they obtained from Jesus, and how much, afterward, from the specially delegated Spirit. "The reader will carefully notice, that in the early period of their discipleship, the mysteries relating to the kingdom were already given to them (Mark 4:11). It is incredible, utterly impossible, that the kingdom itself—*what it meant*—should, therefore, have been a mystery to them. The express language of Jesus forbids it."

Obs. 2. The word "mystery" ordinarily denotes something secret, hidden, or beyond our comprehension, and is frequently employed in Scripture to denote truth formerly concealed but now revealed.

Obs. 3. While some mystery... may have existed in the days of the apostles and now remain such, *the kingdom itself*, its nature, our relation to it, all things necessary for a correct understanding of its meaning, was made known.

Obs. 4. Carefully looking over the entire records of discipleship and apostleship, nothing is to be found to indicate that those mysteries given to them related to the kingdom so far as *its meaning or signification* is concerned.

PROP. 12. THERE IS SOME MYSTERY YET CONNECTED WITH THE THINGS OF THE KINGDOM.

Obs. 6. It is a strange fact, that unbelievers of the past and present, who reject the mysteries of the Bible, call upon us to accept of the incomprehensible, the mysterious, the hypothetical in their several theories.

Obs. 7. Some writers (as *e.g.* Reuss, *His. Ch. Theol. of Apos. Age*, p. 149) connect the mystery with a change of the nature of the Kingdom, so that a new meaning is to be attached to it; it includes, at least, such new characteristics added, such modifications or alterations, that it is completely transformed.

PROP. 13. SOME THINGS PERTAINING TO THE KINGDOM, INTENTIONALLY REVEALED SOMEWHAT OBSCURELY.

Obs. 4. The restoration of the Jews being intimately connected with the Kingdom, an essential accessory to its re-establishment, a degree of obscurity is thrown around the subject (as *e.g.* to the exact manner of occurrence, the time, etc.), in order that it may prove "*a snare*" and "*a net*" for the nations, who, at the consummation, shall be arrayed against it and the saints and God, saying, "*Come and let us cut them off from being a nation j that the name of Israel may be no more in remembrance*" (Psalm 83:4).

Obs. 5. Care, however, must be taken to avoid the extreme of concluding some things to be obscure which the Spirit intended to be plainly understood.