

End Times Lexicon (Abbreviated)

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Chiliastic [i.e. Adventists Millenarian]

Adventists - the name of a recent sect of Millenarians, which owes its origin to William Miller, from whom they are frequently called Millerites. About 1833 Miller began to teach that the “Second Advent” of the Lord would occur in 1843. He soon found disciples; among whom was Joshua V. Himes, a member of the “Disciples of Christ” (q.v.), who had a great deal of energy and proselytizing spirit. He commenced a journal called *The Signs of the Times*, and, later, the *Advent Herald*, to disseminate the doctrines of the sect. Multitudes of people, chiefly of the ignorant, became believers; and, at the time appointed, it is said that thousands were out all night, waiting, in anxiety, for “the coming of the Lord,” according to the prediction of the leaders of the sect. They were disappointed, of course, but many still gave credit to new predictions, fixing the time at new periods. As these successive times arrived, the predictions still failed, and many of the believers fell off. There is still in existence, however, a sect bearing the name Adventists, who look for the “coming of the Lord,” but who do not fix dates as definitely as Messrs. Miller and Himes used to do. A large camp-meeting of Adventists has for many years been annually held at Wilbraham.

Millenarian - a name given to those who believe that the saints will reign on earth with Christ a thousand years.

Denouement - the final part of a play, movie, or narrative in which the strands of the plot are drawn together and matters are explained or resolved.

Hyponoia - a term applied to the *hidden meaning* supposed by some to underlie the language of Scripture. If by this is understood a signification totally different from the plain statements, the theory is to be condemned as savoring of mysticism (q.v.); but if it is only intended to designate the collateral and ulterior application of language which has likewise a more obvious or literal import, it may be received to a limited degree. SEE DOUBLE SENSE. The Scriptures themselves authorize such a view of the deeper significance of Holy Writ, especially of prophecies which necessarily await their fulfillment in order to their complete elucidation (1Pe 1:11); and the apostle John accordingly invites his readers to the

close examination of his symbols, under which, for prudential considerations, was couched a somewhat enigmatical allusion (Rev 13:18).

Double sense - In certain prophetic passages there is a double import or twofold application, a lower and a higher, a nearer and a more remote. The former relates to the present and immediate, while the latter usually refers to the Messianic period and spiritual deliverance. This distinction, however, has been contested by many. It is undeniable that several of the fathers maintained, the so-called double sense of prophecy, particularly Theodore of Mopsuestia; and there is little doubt that numbers in modern times have rejected it on account of the unfortunate appellation. Twofold reference would be much more appropriate; but the name is of little consequence.

SON of GOD - This expression occurs, and even with some frequency, in the plural before it is found in the singular; that is, in the order of God's revelations it is used in a sense applicable to a certain class or classes of God's creatures prior to its being employed as the distinctive appellation of One to whom it belongs in a sense altogether peculiar. It seems necessary, therefore, in order to obtain a natural and correct view of the subject, that we first look at the more general use of the expression, and then consider its specific and higher application to the Messiah.

Son of Man - This designation, which, like the Son of God, is now chiefly associated with Christ, has also an Old as well as a New Test. usage; it had a general before it received a specific application. In a great variety of passages it is employed as a kind of circumlocution for *man*, with special reference to his frail nature and humble condition; as, when speaking of God, it is said, "He is not the son of man that he should repent" (Num 23:19); and "What is man that thou art mindful of him, or the son of man that thou visitest him?" (Psa 8:4). For some reason not certainly known, but probably from its being either a mere adoption of Chaldaean usage, or its possessing a sort of poetical and measured form, the designation "son of man" is the style of address commonly employed in Ezekiel's writings when he was called to hear the word of God (Eze 2:1; Eze 3:1, etc.). That Chaldaean usage had, at least, something to do with it may be inferred from its similar employment by Daniel; as, when speaking of a heavenly messenger appearing to him in the visions of God, he describes the appearance as being of one, not simply like a man, but "like the similitude of the sons of men" (Eze 10:16), while in other parts

of the description this is interchanged with the simple designation or appearance of a man (Ezekiel 5:18).

Tribulation - both literally signifying. *pressure* or straits) expresses in the A. V. much the same as *trouble* or *trial*, importing afflictive dispensations to which a person is subjected either by way of punishment (see Jdg 10:14; Mat 24:21; Mat 24:29; Rom 2:9 2Th 1:6) or by way of trial (see Joh 16:33; Rom 5:3; 2Th 1:4).

Dogmatic Theology - as the scientific exposition of the entire theoretical doctrine concerning God and God's external activity, based on the dogmas of the Church.

Dogmatic theology emphasizes the importance of propositional truth over experiential, sensory perceptions.

Systematic Theology - a form of theology in which the aim is to arrange religious truths in a self-consistent whole.

Annihilationists - a name given to the holders of the theory that the wicked will not be kept in eternal misery, but will suffer a total extinction of being.

Universalists - a Christian sect believing in the final destruction of sin and the reconciliation of all souls to God through the Lord Jesus Christ. They claim that there is proof of the existence of their doctrine,

Restorationists - the name assumed by a body of professing Christians who are to a very great extent identical with the Unitarians, on the one hand, and the Universalists, on the other. Their peculiar doctrine is, that all men will ultimately become holy and happy. They maintain that God created men only to bless them, and that he sent his Son to "be for salvation to the ends of the earth." They further teach that man's probation is not confined to this life, but extends throughout the mediatorial reign of Christ; and that, as he died for all, all will eventually be saved. They consider that punishment is reformatory in its character, and has for its object the conversion of the sinner.

Eschatology

(A discussion of the *last things*, ἔσχατα), a branch of theology which treats of the doctrines concerning death, the condition of man after death, the end of this world period, resurrection, final judgment, and the final destiny of the good and the wicked. We treat it here,

I. In its *Biblical aspects*, especially as to the doctrine of the Bible concerning the end of the world, denoted by the use of the phrase "last days," which is applied in the O.T. to the consummation of the Jewish economy by the introduction of the Messianic (Isa 2:2; Mic 4:1; compared Act 3:1; Heb 1:2), and in the N.T. is extended to the still expected developments of the divine purposes respecting the Church (2Ti 3:1; 2Pe 3:3). *SEE LAST DAY.*

1. The Maccabcean Age. — In the O.T. prophets the return from Babylon is often made a type of the incoming of the more glorious dispensation of the Gospel. This is the first, more obvious, and most literal eschatological symbol, and much of the language (especially of Isaiah) bearing upon it has therefore a double sense (q.v.) or twofold application. *SEE RESTORATION (OF THE JEWS).*

2. The Chiliastic Period. — This is the Christian, as the preceding was the Jewish view of the consummation of the existing divine economy, *so far as relates to the administration of this world.* It will be treated under MILLENNIUM *SEE MILLENNIUM* .

3. The final Denouement of all terrestrial Affairs. This whole branch of the subject is particularly exhibited in our Lord's discourse to his disciples upon the Mount of Olives (Mat 24:1-51; Mat 25:1-46), in which the two scenes of the retribution impending over Jerusalem, and the final judgment, are intimately associated together, in accordance with that almost constant practice in the Hebrew prophets by which one event is made the type and illustration of another much farther in the future. *SEE HYPONOIA.*

This is emphatically exemplified in the vaticinationsⁱ of ISAIAH *SEE ISAIAH* (q.v.), who perpetually refers to the coming glory of Christ under the figure of the nearer deliverance from Babylon, both these *denouements* being projected upon the same plane of prophecy, without any note of the interval of time between; likewise in the visions of John in the Revelation (q.v.), where the *dramatis personae* are

generic representations of certain principles constantly reappearing in the history of the Church rather than confined to particular characters at one time only. Such often repeated developments of divine providence are the "coming of the Son of Man" and its attendant phenomena, in the sketches or rather glimpses afforded us by the Scriptures into the future. *SEE SIGN (OF THE SON OF MAN)*.

As to the passage in Matthew, which forms the leading proof-text of eschatological treatisesⁱⁱ, the following expository hints will serve to clear up much of the obscurity and ambiguity which has been thrown around the text by the confused manner in which many interpreters have treated its predictions (see Strong's *Harmony and Exposition of the Gospels*,:§123; Stier, *Words of Jesus*, in loc.; Whedon, *Commentary*, in loc.; Nast, *Commentary*, in loc.).

(1.) The question of the apostles ([Mat 24:3](#)) relates to two distinct subjects, namely, the "coming of the 'Son of man' to do these things," and the "end, of the world;" these two topics; therefore, are discussed by Christ in his reply. (More strictly, there are two questions concerning the *first* event, namely, "when," and "the sign." Mark and Luke evidently mean to confine their reports of this discourse to this former catastrophe, and therefore they do not mention the second inquiry as to the "end of the world" at all.) Yet, as the questioners apparently supposed that these two events would be simultaneous, or at least intimately connected (as the constant tenor of all former prophecies had naturally made them think), the answer also uses very similar language in treating them both, a style which their analogous nature peculiarly required. Still, the Great Teacher could not fail to give them true criteria by which to separate these two catastrophes, and for these we are to look in his language. That all the events predicted in Matthew's account as far as [Mat 24:34](#) are connected with the former of these themes, namely, the demolition of Jerusalem and abolition of the Jewish polityⁱⁱⁱ, is certain from the declaration at that verse, that they should ALL occur within the then living generation; and the following verses are so intimately connected with these, both by continuity of idea and notes of simultaneousness, that a disruption anywhere before chapter [Mat 25:31](#) would be very harsh and arbitrary. At this point, however, we discover clear intimations of a transition (*easy* indeed, as the typical correspondence of the two catastrophes would lead us to expect, yet a real and marked one) to the second subject, the general judgment. The change is introduced by the notes of time, "But unwarrantably omitted in our translation] *when then*,"

and by the loftier tone of the style, besides the distinctive mention of "*all nations*" as the subjects of that adjudication (Mat 25:32). In the latter portion of Christ's discourse alone is employed the briefer and more general mode of prediction usual with the prophets in prefiguring far-distant events, and here only is the language all *exclusively* applicable to the final judgment. The expressions deemed by some to point out such a transition at other points than those assumed above (Mat 24:35, and especially Mat 25:31) will be noticed presently; — it is sufficient here to say in general that, as the passages embraced within the medial portion (Mat 24:27, Mat 25:30) are designed to be a link of connection between two judicial events so correlative in character, they naturally assume a style that might be applied to either, borrowing some expressions in describing the former which otherwise would belong exclusively to the latter. See a similarly blended style in describing the former of these two events in 2Th 1:7-9; compared with 2Th 2:2; and compared Mat 16:27-28.

Many place at the end of Mat 24:28 the transition to the final judgment; but it is difficult to extend 'the intimations of consecutiveness that follow ("[But] immediately after," "But in those days") over such a chasm. It is true, the description ensuing in Mat 24:29-31 is unusually allegorical for a prose discourse, but this is explained by the fact that it is evidently borrowed almost wholly from familiar poetic predictions of similar events. Many of these particulars, moreover, may refer, partially at least, in a literal sense, to the concurrent natural phenomena intimated in Luk 21:11; and in their utmost stretch of meaning they also *hint* at the collapse of nature in the general judgment. The objection of anachronism in this application of the "tribulation" of Luk 21:29 as a *subsequent* event, is obviated by considering that this term here 'refers to the incipient stages of the "tribulation" of Luk 21:21, where the previous context shows that the distress of *the first* siege and preliminary campaign are "specially intended; Luke (Luk 21:24) there gives the *personal* incidents of the catastrophe itself as succeeding, with an allusion to the long desolation of the land that should follow; so that Christ here resumes the thread of prophetic history (which had been somewhat interrupted by the caution against the impostors who were so rife in the brief interim of the suspension of actual hostilities) by returning to the *national* consequences of the second and decisive onset of the Romans. The assignment of these events contained in the ensuing verses, as to take place "*after* the tribulation" (presumed to be that of the acme of the Jewish struggle), is the strongest argument of those who apply this

whole following passage to the final judgment. But they overlook the equally explicit limit "*immediately* after," and, moreover, fail to discriminate the precise date indicated by "that tribulation." This latter is made (in [Mat 24:21](#)) simultaneous with the flight of the Christians, which could not have been practicable in the extremity of the siege, but is directed (in [Mat 24:15](#)) to be made on the approach of the besiegers. The consummation intimated here, therefore, refers to the *close* of the siege (i.e., the *sack*^{iv} itself), and the preceding rigors are those *of its progress*. It ought, moreover, to be considered that the fall of the capital was but the precursor of the extinction of the Jewish nationality (here typified by celestial prodigies); the utter subjugation of the country at large of course following that event. Another interpretation is, that the following passage refers to a second overthrow (the final extermination of the Jewish metropolis under the emperor Adrian in a subsequent war), as distinguished from the first under Titus; this is ingenious, but would hardly justify the strong language here employed, and would, moreover, require the limit "immediately" to be extended half a century farther, when the living "generation" must have entirely passed away. Nor at this later event could the "redemption" of the Christians properly be said to "draw nigh" ([Luk 21:28](#)), the Jews having then long ceased to have any considerable power to persecute; compare the deliverance prophetically celebrated in [Rev 11:1-19](#), especially [Rev 11:8](#); [Rev 11:13](#).

(2.) In the highly-wrought description of [Mat 24:29](#); [Luk 21:25-26](#) (which constitutes the transition point or intermediate part of our Savior's discourse), the political convulsions during the acme of the Jewish struggle with the Romans are compared with a contest among the elements, in which the sun, moon, stars, earth, and waves join in one horrible war to aggravate human misery and desperation (compared [Judges 5:20](#)); the individual terms are therefore to be understood as merely heightening the general idea. To those who suppose the final judgment referred to in the expressions of this and the following verses, it may here be remarked that these symbolical phenomena of nature are all said to take place "immediately after [Mark, 'in'] ... those days," while the subsequent "coming" is made simultaneous by the word "then" used by all the evangelists; and all these events are specially noted as signals of a "deliverance" ([Luk 21:28](#)), evidently the same with that of the Christians from Jerusalem's ruin and power to oppress before alluded to; the whole being limited by all the evangelists in distinct terms to the present generation. In

order to understand many of the phrases of this representation (as especially those of [Luk 21:30-31](#)), the *induction* (so to speak) of a style of language usually appropriated to the second catastrophe (as intimated at the close of paragraph 1 above), must be borne in mind.

The first element of this "tribulation" (that affecting the celestial luminaries, a statement common to all the evangelists here) is cited from [Isa 13:10](#), a passage spoken with reference to the fall of Babylon; compared [Joe 3:15](#), and many similar passages, in which the prophets represent great national disasters by celestial phenomena of an astounding character. All the following quotations, as they appear in the evangelists, are cited by our Savior with considerable latitude and irregularity of order, as his object was merely to afford' brief specimens of this style; but the general resemblance to the original pictures is too strong to be mistaken. See [Isa 34:4](#); [Isa 13:13](#); [Eze 32:7](#), and especially [Joe 2:30](#), a prediction expressly quoted by the apostle Peter ([Act 2:19](#)) as referring to the destruction of Jerusalem.

In illustration of the *angels* spoken of in connection with these incidents ([Mat 24:31](#); [Mar 13:27](#)), it should be borne in mind that the Jew naturally associated a retinue of angelic servants with the advent of the Messiah in his triumphant career, and this idea Christ here accommodates, in order to assimilate this first with his final judicial appearance, and thus impress it more deeply upon his volatile disciples' mind (compared [Dan 7:10](#)). The "angels" in this case are the providential means (including particularly the Roman invaders), by which the Christians' rescue from siege, sack, and especially persecution, was effected; and the "trumpet sound" refers to the warning intimations which the belligerent preparations afforded them, thus giving them at once an assurance and a signal of deliverance. In the similar language of [Mat 13:41](#); [Mat 13:49](#), the primary reference is to the general judgment. But in the passage before us it is to be specially noted that the "trumpet" is to "gather together his *elect*" only, in distinction from the "all nations" of [Mat 25:32](#). At [Mat 24:44](#) (compared [Luk 12:41](#)), the discourse, which previously had been slightly tinged with allusions to the second judicial coming of Christ ([Luk 12:29-31](#)), now begins to verge more distinctly to that final stage, as the reply to Peter that follows indicates. Still, there is no *mark* that the transition to the last judgment is effected till [Mat 25:31](#).

In the conclusion of the first topic of Christ's discourse ([Mat 25:1-13](#); compared [Luk 12:35-38](#) : the parable in [Mat 25:14-30](#) is parallel with

an earlier one of our Lord, [Luk 19:11 sq.](#)), the near anticipation of the second topic produces almost a *double* sense in this (and to a degree, in the preceding) parable, which is not so much the effect of direct design as the natural moulding of the 'language while on a kindred subject, by the vivid presence to the mind of a sublime one which is soon to be introduced; and, indeed, scarcely any phraseology (especially in the far-reaching style of allegory) could have been' consistently adopted which would not have been almost equally applicable to both events ... Still, a comparison of [Luk 19:13](#) with [Mat 24:36](#); [Mat 24:42](#) shows that the same occurrences (Jerusalem's siege and fall) are here *chiefly* referred to.

(3.) The imaginative style of the representation of the judgment day ([Mat 25:31-36](#)), which is especially betrayed in the comparison with the shepherd, shows that many of its descriptive particulars are designed only for poetic "*drapery*," needed to portray the actualness of that scene of the invisible world; the *body* of reality couched under it consists in the fact of a universal discrimination of mankind at a future set timely Christ in the capacity of judge, according to their religious character, followed by the assignment of a corresponding destiny of happiness or misery Compared [Rom 14:10](#); [Rom 14:12](#); [2Co 5:10](#); [1Th 4:16](#).

See Cremer, *Eschatologische Rede Christi* (Stuttg. 1860); Dorner, *De oratione Chisti eschatologica* (Stuttg. 1844); Lippold, *De Christo venturo oracula* (Dresd. 1776); also the *Theol. Stud. u. Krit.* 1836, 2:269; 1846, 4:965; 1861-3; *Jour. Sac. Lit.* January 1857; Stowe, in *Bibliotheca Sacra*, 7:452. There are special exegetical treatises on [Mat 24:1-51](#); [Mat 25:1-46](#), in Latin, by Jachmann (Lips. 1749), Brandes (Abose, 1792), Rintsch (Neost. ad Oril. 1827), Kenon (Abo, 1798), Schmid (Jen. 1777), Masch (*Nov. Bibl. Lubec.* 2:69), Anon. (Lips. 1809); in German, by Crome (*Brem. u. Verd. Bibl.* 2:349), Ammon (*N. theol. Journ.* 1:365), Jahn (in Bengel's *Archiv.* 2:79), Anon. (in Eichhorn's *Biblioth.* 3:669; *Beitriage z. Beford.* 11:118; Tollner's *Kurze verm. Aufsätze*, II, 1:221-50): on Christ's coming (*rapovaia*, *SEE ADVENT*), in Latin, by Tychsen (Gott. 1785), Schott (Jen. 1819); in German, by Baumeister (in Klaiber's *Stud.* I, 2:219-41; 3:1- 59; II, 1:1-104; 2:3-48), Schulthess (*Neueste theol. Nachtr.* 1829, p. 1848): on the phrase [ουδε ο υιος](#), in Latin, by Osiander (Tub. 1754): on the parallel passage of Luke, in German, by Goze (*Sendschr.* Hamb. 1783, 1784), Moldenhauer (*ib.* 1784, bis). See Kahle, *Biblische Eschatologie* (Gotha, 1870).

II. *Theological Eschatology* is a subdivision of systematic, and more particularly of dogmatic theology. It generally constitutes the concluding part of dogmatic theology, as it treats of what constitutes both for the individual Christian and for the Christian Church, as a whole, the completion of their destiny. As eschatology presupposes a belief in the immortality of the soul, some writers on dogmatic theology (as Hase) treat of it in connection with the doctrine of man, and before they treat of the Church. Others connect the doctrine of death with the doctrine of sin. On some points of eschatology, different views were held at an early period of the Church. Origen understood a passage in the Epistle to the Romans on the Apocatastasis (q.v.) as meaning a final reconciliation and salvation of the wicked, and this view has found some adherents at all times. *SEE RESTORATIONISTS*. In modern times, some go so far as to deny all punishment after the present life, and asserting the immediate salvation of all men, *SEE UNIVERSALISTS*; while others teach that immortality will be the lot of only the good, and that the wicked, after their death, will be annihilated. *SEE ANNIHILATIONISTS*. See also the articles *SEE DEATH*, *SEE INTERMEDIATE STATE*, *SEE JUDGMENT*, *SEE HEAVEN*, *SEE HELL*, *SEE RESURRECTION*, *SEE IMMORTALITY*. The Church of Rome developed the theory of a future state, different from heaven and hell, for which see the article PURGATORY *SEE PURGATORY*.

No point connected with eschatology has from the earliest period of the Church been more productive of excited controversy than the doctrine of the second advent of Christ and of the Millennium. For the history of this doctrine; see the article MILLENNIUM *SEE MILLENNIUM*. In German there are separate treatises on eschatology, e.g. Richter, *die Lehre von den letzten Dinzgen* (Bresl. 1833, 8vo); Lau, *Paulus Lehre v. d. letzt. Dingen* (Brandenbl. 1837, 8vo); Valenti, *Eschatologie* (Basel, 1840, 8vo); Karsten, *Lehre von d. letzten Dingen* (Rostock, 3d ed. 1861); Schultz, *Voraussetzungen der christl. Lehre von der Unsterblichkeit* (Gettingen, 1861); Wilmarshof, *Das Jenseits* (Leipz. 3 parts, 1863-1866); Noldechen, *Grade der Seligkeit* (Berlin, 1863); Splittgerber, *Tod, Fortleben u. Aferstehung* (Halle, 1863); Rink, *Vom Zustande nach dem Tode* (Ludwigsburg, 2d ed. 1865); Oswald, *Eschatologie* (Paderborn, 1868). — Hagenbach, *Encycl.* § 89; Herzog, *Real-Encykl.* 4:155.

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Kingdom Of God

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or of Heaven (ἡ βασιλεία τοῦ Θεοῦ or τῶν οὐρανῶν). In the New Testament the phrases "kingdom of God" (Mat 6:33; Mar 1:14-15; Luk 4:43; Luk 6:20; Joh 3:3; Joh 3:5), "kingdom of Christ" (Mat 13:41; Mat 20:21; Rev 1:9), "kingdom of Christ and of God" (Eph 5:5), "kingdom of David," i.e. as the ancestor and type of the Messiah (Mar 11:10), "the kingdom" (Mat 8:12; Mat 13:19), and "kingdom of heaven" (Mat 3:2; Mat 4:17; Mat 13:41; 2Ti 4:18), are all synonymous, and signify *the divine spiritual kingdom, the glorious reign of the Messiah*. The idea of this kingdom has its basis in the prophecies of the Old Testament, where the coming of the Messiah and his triumphs are foretold (Psa 2:6-12; Psa 101:1-7; Isa 2:1-4; Mic 4:1; Isa 11:1-10; Jer 23:5-6; Jer 31:31-34; Jer 32:37-44; Jer 33:14-18; Eze 34:23-31; Eze 37:24-28; Dan 2:44; Dan 7:14; Dan 7:27; Dan 9:25; Dan 9:27). In these passages the reign of the Messiah is figuratively described as a golden age, when the true religion, and with it the Jewish theocracy, should be re-established in more than pristine purity, and universal peace and happiness prevail. All this was doubtless to be understood in a spiritual sense; and so the devout Jews of our Saviour's time appear to have understood it, as Zacharias, Simeon, Anna, and Joseph (Luk 1:67-79; Luk 2:25-30; Luk 23:50-51). But the Jews at large gave to these prophecies a temporal meaning, and expected a Messiah who should come in the clouds of heaven, and, as king of the Jewish nation, restore the ancient religion and worship, reform the corrupt morals of the people, make expiation for their sins, free them from the yoke of foreign dominion, and at length reign over the whole earth in peace and glory (Mat 5:19; Mat 8:12; Mat 18:1; Mat 20:21; Luk 17:20; Luk 19:11; Act 1:6). This Jewish temporal sense appears to have been also held by the apostles before the day of Pentecost.

It has been well observed by Knobel, in his work *On the Prophets*, that "Jesus did not acknowledge himself called upon to fulfil those theocratic announcements which had an earthly political character, in the sense in which they were uttered; for his plan was spiritual and universal, neither including worldly interests, nor contracted within

national and political limits. He gave, accordingly, to all such announcements a higher and more general meaning, so as to realize them in accordance with such a scheme. Thus, 1. The prophets had announced that Jehovah would deliver his people from the political calamities into which, through the conquering might of their foes, they had been brought. This Jesus fulfilled, but in a higher sense. He beheld the Jewish and heathen world under the thralldom of error and of sin, in circumstances of moral calamity, and he regarded himself as sent to effect its deliverance. In this sense he announced himself as the Redeemer, who had come to save the world, to destroy the works of the devil, to annihilate the powers of evil, and to bring men from the kingdom of darkness to the kingdom of light.

2. The prophets had predicted that Jehovah would again be united to his restored people, would dwell among them, and no more give up the theocratic relation. This also Jesus fulfilled in a higher sense. He found mankind in a state of estrangement from God, arising from their lying in sin, and he viewed it as his vocation to bring them back to God. He reconciled men to God gave them access to God-united them to him as his dear children, and made his people one with God as he himself is one.

3. The prophets had declared that Jehovah would make his people, thus redeemed and reunited to him, supremely blessed in the enjoyment of all earthly pleasures. To communicate such blessings in the literal acceptance of the words was no part of the work of Jesus; on the contrary, he often tells his followers that they must lay their account with much suffering. The blessings which he offers are of a spiritual kind, consisting in internal and unending fellowship with God. This is the *life*, the *life eternal*. In the passages where he seems to speak of temporal blessings (e.g. [Mat 8:11](#); [Mat 19:27](#), etc.) he either speaks metaphorically or in reference to the ideas of those whom he addressed, and who were not quite emancipated from carnal hopes.

4. The prophets had predicted, in general, the re-establishment of their people into a mighty state, which should endure upon the earth in imperishable splendor as an outward community. This prospect Jesus realized again in a higher and a spiritual sense by establishing a religious invisible community, internally united by oneness of faith in God and of pure desire, which ever grows and reaches its perfection only in another life. 'The rise and progress of this man cannot observe, for its existence is in the invisible life of the spirit (Luk 17:20), yet the opposition of the wicked is an evidence of its approach (Mat 12:28). It has no political designs, for it 'is not of this world;' and there are found in it no such gradations of rank as in earthly political communities (Mat 20:25). What is external is not essential to it; its prime element is mind, pious, devoted to God, and pleasing God. Hence the kingdom of Jesus is composed of those who turn to God and his ambassadors. and in faith and life abide true to them.

From this it is clear how sometimes this kingdom maybe spoken of as present, and sometimes as future. Religious and moral truth works forever, and draws under its influence one after another, until at length it shall reign over all. In designating this community, Jesus made use of terms having a relation to the ancient theocracy; it is the *kingdom of God* or *of heaven*, though, at the same time, it is represented rather as *the family* than as the *state* of God. This appears from many other phrases. The head of the ancient community was called *Lord* and *King*; that of the new is called *Father*; the members of the former were *servants*, i.e. *subjects of Jd'hovah*; those of the latter are *sons of God*; the feeling of the former towards God is described as the *fear of Jehovah*; that of the latter is *believing confidence* or *love*; the chief duty of the former was *righteousness*; the first duty of the latter is *love*. All these expressions are adapted to the constitution of the sacred community, either as *a divine state* or as *a divine family*. It needs hardly to be mentioned that Jesus extended its fulfilment of these ancient prophecies in this spiritual sense to all men." Referring to the Old-Testament idea, we may therefore regard the " kingdom of heaven," etc., in the New Testament, as designating, in its Christian sense, the

Christian dispensation, or the community of those who receive Jesus as the Messiah, and who, united by his Spirit under him as their Head, rejoice in the truth, and live a holy life in love and in communion with him (Mat 3:2; Mat 4:17; Mat 4:23; Mat 9:35; Mat 10:7; Mar 1:14-15; Luk 10:9; Luk 10:11; Luk 23:51; Act 27:31').

This spiritual kingdom has both an *internal* and *external* form. As internal and spiritual, it already exists and rules in the hearts of all Christians, and is therefore present (Rom 14:17; Mat 6:33; Mar 10:15; Luk 17:21; Luk 18:17; Joh 3:3; Joh 3:5; 1Co 4:20). It "suffereth violence," implying the eagerness with which the Gospel was received in the agitated state of men's minds (Mat 11:12; Luk 16:6). As external, it is either embodied in the visible Church of Christ, and in so far is present and progressive (Mat 6:10; Mat 12:28; Mat 13:24; Mat 13:31; Mat 13:33; Mat 13:41; Mat 13:47; Mat 16:19; Mat 16:28; Mar 4:30; Mar 11:10; Luk 13:18; Luk 13:20; Act 19:8; Heb 12:28), or it is to be perfected in the coming of the Messiah to judgment and his subsequent spiritual reign in bliss and glory, in which view it is future (Mat 13:43; Mat 26:29; Mar 14:25; Luk 22:29-30; 2Pe 1:11; Rev 12:10). In this latter view it denotes especially *the bliss of heaven, eternal life*, which is to be enjoyed in the Redeemer's kingdom (Mat 8:11; Mat 25:34; Mar 9:47; Luk 13:18; Luk 13:29; Act 11:22; 1Co 6:9; 1Co 6:20; 1Co 15:50; Gal 5:21; Eph 5:5; 2Th 1:5; 2Ti 4:18; Jas 2:5). But these different aspects are not always distinguished, the expression often embracing both the internal and external sense, and referring both to its commencement in this world and its completion in the world to come (Mat 5:3; Mat 5:10; Mat 5:20; Mat 7:21; Mat 11:11; Mat 13:11; Mat 13:52; Mat 18:3-4; Col 1:13; 1Th 2:12). In Luke i, 33, it is said of the kingdom of Christ "there shall be no end;" whereas in 1Co 15:24-26, it is said "he shall deliver up the kingdom to God, even the Father." The contradiction is only in appearance. The latter passage refers to the *mediatorial* dominion of Christ; and when the mediatorial work of the Saviour is accomplished, then, at the final judgment, he will resign forever his mediatorial office, while the reign of Christ as God supreme will never cease. "His throne," in the empire of the universe, "is forever and ever" (Heb 1:8). "There is

reason to believe not only that the expression *kingdom of heaven*, as used in the New Test., was employed as synonymous with *kingdom of God*, as referred to in the Old Test., but that the former expression had become common among the Jews of our Lord's time for denoting the state of things expected to be brought in by the Messiah.

The mere use of the expression as it first occurs in Matthew, uttered apparently by John Baptist, and our Lord himself, without a note of explanation, as if all perfectly understood what was meant by it, seems alone conclusive evidence of this. The Old-Testament constitution, and the writings belonging to it, had familiarized the Jews with the application of the terms *king* and *kingdom* to God, not merely with reference to his universal sovereignty, but also to his special connection with the people he had chosen for himself (1Sa 12:12; Psa 2:6; Psa 5:2; Psa 20:9; 1Ch 29:11; 2Ch 13:8, etc.). In Daniel, however, where pointed expression required to be given to the difference in this respect between what is of earth and what is of heaven, we find matters ordered on a certain occasion with a view to bring out the specific lesson that 'the heavens do rule' (Dan 4:26); and in the interpretation given to the vision, which had been granted to Nebuchadnezzar, it was said, with more special reference to New Testament times, that 'in the days of those (earthly) kings the God of heaven (lit. of the heavens) should set up a kingdom that should never be destroyed (Dan 2:44). In still another vision granted to Daniel himself, this divine kingdom was represented under the image of' one like a Son of man coming with the clouds of heaven, and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him' (Dan 7:13-14). It appears to have been in consequence of the phraseology thus introduced and sanctioned by Daniel that the expression 'kingdom of heaven' (מְלֻכּוּת הַשָּׁמַיִם, *malkuth hashamayim*) passed into common usage among the Jews, and was but another name with them for a state of fellowship with God and devotedness to his service. Many examples of this are given by Wetstein on Mat 3:2 from Jewish writings: thus, 'He who confesses God to be one, and repeats Deu 6:4, takes up the kingdom of heaven;' 'Jacob called his sons and commanded them

concerning the ways of God, and they took upon them the kingdom of heaven;' 'The sons of Ahasius did not take upon them the yoke of the kingdom of heaven; they did not acknowledge the Lord, for they said, There is not a kingdom in heaven,' etc. The expression, indeed, does not seem to have been used specifically with reference to the Messiah's coming, or the state to be introduced by him (for the examples produced by Schottgen [*De Messia*, ch. ii] are scarcely in point); but when the Lord himself was declared to be at hand to remodel everything, and visibly take the government, as it were, on his shoulder, it would be understood of itself that here the kingdom of heaven should be found concentrating itself, and that to join one's self to Messiah would be in the truest sense to take up the yoke of that kingdom. *SEE KINGLY OFFICE OF CHRIST.*

The scriptural and popular usages of the term "kingdom of God," kingdom of heaven," etc., serve as a clew to the otherwise rather abrupt proclamation of the Baptist and Jesus at the very beginning of their public ministrations. It is true that in the Old Testament the kingdom or reign of God usually signifies his infinite power, or, more properly, his sovereign authority over all creatures, kingdoms, and hearts. *SEE KING.* Thus Wisdom says ([Wis 10:10](#))^{vi}, God showed his kingdom to Jacob, i.e. he opened the kingdom of heaven to him in showing him the mysterious ladder by which the angels ascended and descended ; and Ecclesiasticus (47:13) says, God gave to David the covenant assurance, or promise of the kingdom, for himself and his successors. Still the transition from this to the moral and religious sphere was so natural that it was silently and continually made, especially as Jehovah was perpetually represented as the supreme and sole legitimate sovereign of his people. Indeed, the theocracy was the central idea of the Jewish state, *SEE JUDGE*, and hence the first announcements of the Gospel sounded with thrilling effect upon the ears of the people, proverbially impatient of foreign rule, and yet, at the time, apparently bound in a hopeless vassalage to Rome. It was to the populace like a trumpet-call to a war for independence, or rather like one of the old

paean of deliverance sung by Miriam and Deborah. *SEE THEOCRACY.*

Copious lists of monographs on this subject may be seen in Danz, *Wörterbuch*, s.v. Himmel-Reich, Messias Reich; Volbeding, *Index Programmatum*, p. 37; Hase, *Leben Jesu*, p. 72, 77. *SEE MESSIAH.*

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- ⁱ **Vaticinate** - foretell the future
 - ⁱⁱ **Treatise** - a written work dealing formally and systematically with a subject.
 - ⁱⁱⁱ **Polity** – (church) refers to how a church's leadership is structured.
 - ^{iv} **Sack** – (*def. 4*) dismissal from employment.
 - ^v **Mediatorial** - of, relating to, or appropriate to a mediator.
 - ^{vi} *The Book of Wisdom* is a book contained in the Apocrypha and is **NOT** considered canon.