

## THE THEOCRATIC KINGDOM

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PROVING THE PHYSICAL-ONLY NATURE OF THE KINGDOM OF GOD | SESSION 10 | PROPS 96-106

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](http://www.DispensationalPublishing.com).

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

*for Propositions 95-98, see session 9*

### PROP. 99. THE OPINION THAT THE CHURCH IS THE PREDICTED KINGDOM OF CHRIST WAS OF LATER ORIGIN THAN THE FIRST AND SECOND CENTURIES.

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The [first and second century] Fathers all looked and longed for a speedy appearance of the Kingdom under the personal reign of Jesus. The opposers of Chiliasm in the third century first gave a different interpretation to the church, by which it was transformed into the Kingdom of Christ.

Obs. 3. After the Roman Empire nominally became Christian, then, indeed, a host of writers sprang up, who lavished the Kingdom upon the church with so liberal a hand, that the union of state and church under Constantine and his successors was pronounced to be not only the Kingdom of Christ, but the Kingdom in Millennial bloom, even to a New Jerusalem condition. (See Eusebius and Jerome.) The Popish Church is called “the Kingdom of Christ” in the Dogmatic Decrees of the recent Vatican Council, thus only confirming the ten thousand previous utterances.

Obs. 4. The history of the doctrine of the church should not influence any one to reject the truth itself.

### PROP. 100. THE VISIBLE CHURCH IS NOT THE PREDICTED KINGDOM OF JESUS CHRIST.

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The covenant forbids the idea to be entertained, for the Davidic covenant and the promises based on it, as we have shown, remain unfulfilled, unrealized in the church. The arguments already advanced refute this notion, but leaving these to speak for themselves, we give some additional observations.

Obs. 2. The reader will notice, that the visibility of the Kingdom in the church is a matter fully admitted by a host of our opponents. Even those who cleave to the invisibility of it in some way bring ultimately out of this invisible a visible Kingdom. They are simply compelled to this by the testimony of prophecy, which (as e.g. Daniel 2 and 7), unmistakably predicts such an outward, visible dominion.

Obs. 4. Many say that the Patriarchal Church, the Jewish Church, and the Christian Church are but different names for the same church—they are all the Church of Christ. Identifying the differences, but making one and all the same Kingdom, i.e. Christ’s, they involve themselves in the absurdity that the Kingdom, specially promised to David’s Son, was held in possession by David’s Son before David’s Son was ever born! Even the simple matter of John’s preaching sets it aside; for, if correct, then John’s preaching of the Kingdom was equivalent to his saying, “Repent, for the church is at hand.” But how could such a declaration be made, if the church, as Christ’s Kingdom, existed previously and at that time?

Obs. 6. The unsatisfactory correspondence of the present condition of the church with the condition of the Kingdom of God as delineated by prophecy, has led sincere and ardent Christians, with most honorable motives, to agitate and press for constitutional amendments, by which states and nations, civil governments, are to become identified with the church as a sort of allies or guardians of Christianity. As our entire argument in all its phases is opposed to such a theory, we may very briefly say, that this is to be rejected, (1) as opposed to the covenanted Kingdom; (2) to the design of this dispensation and of the church itself; (3) to the time when (under last trumpet), and the order under which (Second Advent) this is to be accomplished; (4) to the representations of the church in this dispensation as separate and

distinct; (5) to the predicted overthrow and destruction of states and kingdoms at the end of this dispensation. Indeed, we have no prediction that the church in this age can accomplish it.

Obs. 8. It is a truth, that a vast number of works are published respecting the church, in which the most important of all the questions concerning the church is either taken for granted or else entirely ignored. The leading, fundamental question, whether the church is truly the covenanted Kingdom of God, is, in many instances, entirely untouched. Under the assumption that it is such, we are treated to an immense array of learning and disquisition entirely based on an alleged and arrogated doctrine. No proof is even attempted; just as if the assumption had never been questioned.

Obs. 9. Just in proportion as the notion that the visible church is the Kingdom of God is entertained and extended, in the same proportion will there also be an extravagant idea of superiority and supremacy over others. This is true from the earliest period when this was asserted, down to the recent establishment of Mormonism, which also claims to be “a visible Kingdom of God,” and “the Latter Day Kingdom.”

#### **PROP. 101. THE INVISIBLE CHURCH IS NOT THE COVENANTED KINGDOM OF CHRIST.**

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Whatever of truth we may concede to the theological division of the church into the invisible and visible, neither of them meets the conditions imposed by the covenant.

Obs. 1. This division of the church into the visible and invisible is of comparative recent origin.

#### **PROP. 102. NEITHER THE VISIBLE NOR THE INVISIBLE CHURCH IS THE COVENANTED KINGDOM.**

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Obs. 1. Some make the visible church the Kingdom, others the invisible; some unite both in the same Kingdom, and others that both are the same Kingdom, but in two different, a higher and a lower, aspects. Having shown that neither one nor the other is the predicted Kingdom, it follows, from the reasons given, that a combination of both cannot transform them into such a Kingdom.

Obs. 2. It is not surprising that the Papacy should so tenaciously hold to the doctrine that the church is the Kingdom, since everything so distinctively Popish depends upon it. It is the foundation upon which the superstructural pretensions are built. If this is removed, the whole falls.

Obs. 4. If the church is the Kingdom of God, then the student, if candid, and allowing the prophecies their plain grammatical sense, must see that the condition of the one is not like the predicted condition of the other. Hence the result follows that the prophecies must be regarded in another light than that of a predictive one.

Obs. 5. If it is assumed that a higher and more spiritual meaning of the Kingdom prophecies is attached to the recognized grammatical one, then the Kingdom is at the pleasure of the interpreter; if the grammatical sense is alone firmly retained, then it is impossible to construct out of the church the predicted Kingdom.

#### **PROP. 103. THIS KINGDOM IS NOT A KINGDOM IN THE THIRD HEAVEN.**

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Aside from its direct conflict with covenant and promise, it is easily rebutted by Daniel 2 and 7, Revelation 14, etc., which describe the Kingdom as one existing here on earth over the whole world.

Obs. 1. Whatever the authority and power of Christ in the third heaven in His Divine and human natures, the same does not meet the conditions either of prophecy or of the covenants.

#### **PROP. 104. THE CHRISTIAN CHURCH IS NOT DENOTED BY THE PREDICTED KINGDOM OF THE PROPHETS.**

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Obs. 1. Taking the establishment of the Kingdom for granted, and overlooking the postponement, has led to a wholesale appropriation by the church of predictions relating exclusively to the Kingdom still future.

Obs. 8. Many of the predictions of the Kingdom are so exalted in their nature, and promise such a continued and ever-abiding blessedness, that it is absurd to predicate them of the Church in this age.

## PROP. 105. THE LORD'S PRAYER IS INDICATIVE OF THE FACT THAT THE CHURCH IS NOT THE COVENANTED MESSIANIC KINGDOM.

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Obs. 1. The petition "Thy Kingdom come" (Matthew 6:10, Luke 11:2) cannot appropriately be prayed by one who is already in the Kingdom, for the sentiment expressed looks to futurity.

Obs. 2. The petition "Thy Kingdom come," is a prayer that one distinctive Kingdom should come, not two or more; not that one should be within the other, not that one should be a prelude to the other.

Obs. 6. The expression "Thy Kingdom come" expresses faith in the realization of the covenant, and the predictions based upon it. What Kingdom is the proper subject of prayer, if not the Theocratic-Davidic?

Obs. 10. Eminent theologians take this petition, and employ it to denote the present existing Church, and vigorously and eloquently exhort their hearers or readers to help, by special labor and efforts, to make the Kingdom come. That which is the special work of the Lord Jesus under the Divine bestowment of the Father, men, by a perversion and misapprehension, undertake to perform themselves.

## PROP. 106. OUR DOCTRINE OF THE KINGDOM SUSTAINED BY THE TEMPTATION OF CHRIST.

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The Church-Kingdom view endeavors to sustain itself by referring to the temptation of Jesus, informing us that He was tempted by Satan "to adopt the worldly idea of Messiah's Kingdom," i.e. to receive just such a literal Kingdom as covenant and prophecy describe, but which we are to discard, as it is alleged Jesus did, as "sinful," and substitute a "spiritual Kingdom."

Obs. 1. This, however, is far from being sober, sound exegesis, being wrongfully inferred.