

THE DOCTRINE OF THE MILLENIUM

Systematic Theology

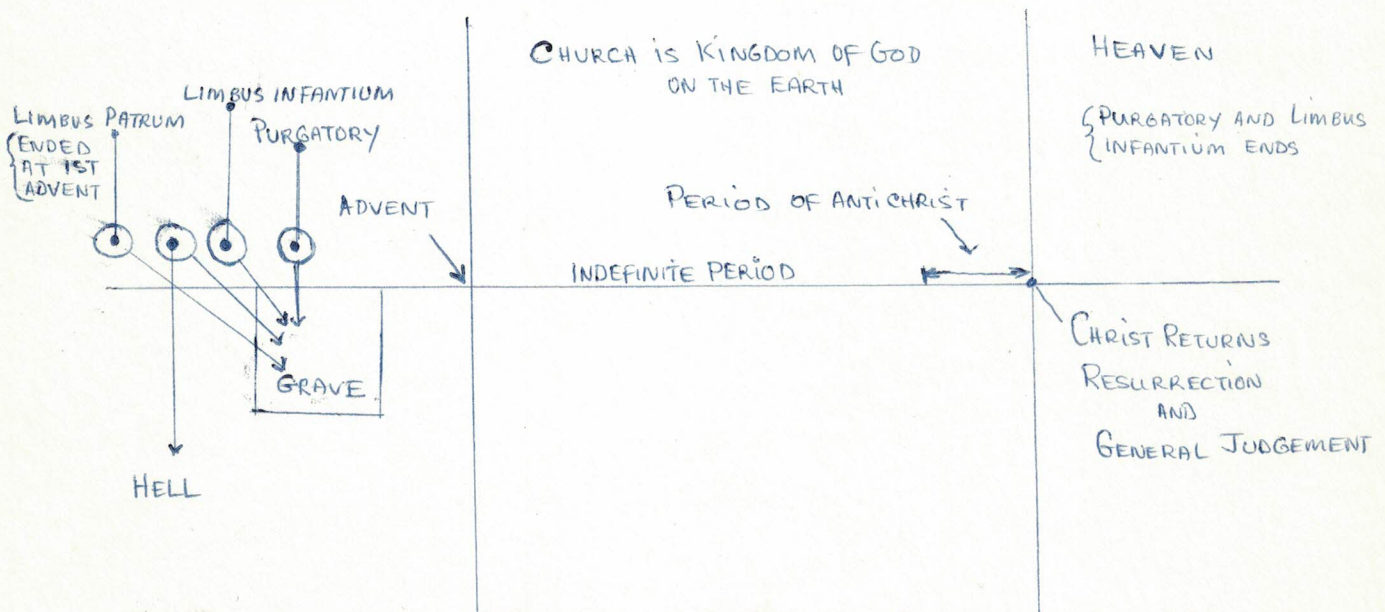
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Durrell Brown

The Doctrine of the Millenium

Catholic Point of View

In Catholicism the term "millenium is synomus with the Kingdom of God. Catholics believe the "millenium or God's kingdom began with Christs birth. Millenium means the Kingdom of God on earth--it does not have to last a thousand years. Those who believe it is one thousand years count from 325AD and to them it is over. Others count from the birth of Christ so to them it is also completed. Some believe it ocured during the middle ages.



In the expression "Kingdom of God," the innermost teaching of the Old Testament is summed up, but it should be noted that the word kingdom means ruling as well; thus it signifies not so much the actual kingdom and the sway of the king.

The Prophets dwell on the thought that God is the Supreme King and that by Him alone all kings rule. And when the temporal monarchy has failed, this same thought of God's ultimate rule over His people

is brought into clearer relief till it culminates in the grand prophecy of Dan. 7:13, to which the thoughts of Christ's hearers must have turned when they heard Him speak of His kingdom.

In the New Testament the speedy advent of this kingdom is the one theme. At every stage in Christ's teaching the advent of this kingdom, its various aspects, its precise meaning, the way in which it is to be attained, form the staple of His discourses, so much so that His discourse is called "the gospel of the kingdom". And the various shades of meaning which the expression bears have to be studied. In the mouth of Christ the "kingdom" means not so much a goal to be attained or a place--though those meanings are by no means excluded; it is rather a tome of mind--it stands for an influence which must permeate men's minds if they would be one with Him and attain to His ideals.

It is only by realizing these shades of meaning that we can do justice to the parables of the kingdom with their endless variety. At one time the "kingdom" means the sway of grace in men's hearts. At another time it is the goal at which we have to aim. Again it is a place where God is pictured as reigning. In the second petition of the "Our Father"--"Thy kingdom come"--we are taught to pray as well for grace as for glory. As men grew to understand the Divinity of Christ they grew to see that the kingdom of God was also that of Christ--it was here that the faith of the good thief excelled.

So, too, as men realized that this kingdom stood for a certain tone of mind, and saw that this peculiar spirit was enshrined in the Church, they began to speak of the Church as "the kingdom of God." The kingdom was regarded as Christ's, and He presents it to the Father.

The kingdom of God means, then, the ruling of God in our hearts; it means the benign sway of grace; it means the Church as that Divine institution whereby we may make sure of attaining the spirit of Christ and so win that ultimate kingdom of God where He reigns without end in "the holy city, the New Jerusalem, coming down out of heaven from God."

Protestant Point of View

There are many and varied versions of Protestant view points in regard to this doctrine. The middle of the road is the general view held by most.

The term millenium denotes in theology the thousand years of the kingdom of Christ on earth referred to in Rev. 20:1-6. The belief is that Christ will reign personally on the earth with his saints for one thousand years or an indefinitely long period before the end of the world.

The main thing is the conception of a glorious period of peace and joy in which the elect shall dwell under the immediate personal rulership of Christ, on earth, after his return and the close of the present dispensation. It never includes the conception of an earthly perfection of the Church. The millennial reign is not an ideal condition of the world brought about previous to and independently of the second coming of Christ. It is a supernatural, extra-historical irruption of the other world into this world which is not prepared for it and strives to resist it. The millenarian belief has in common with the Church's doctrine a hope for the visible reappearance of Christ, but goes further when it intercalates between this and the end of the world a reign of a thousand years.

The belief in the millenium is older than the Christian Church. Protestants deny that scriptures supporting the doctrine can be found in the Old Testament.

As the opposition became obvious between the old Jewish hope of a happy life of the just in Palestine, and the new idea of a heavenly

kingdom before which this world should pass away, it may have been an attempt to reconcile the two which gave rise to millenarianism. It was not, however, even in the time of Christ, the universal feeling of the Jews.

The teaching of Christ is not millenarian. His coming is identical with the last judgment. This is also the belief held in Catholicism.

The explanation for millennial teaching in the early Church is that the first Christians were of Jewish birth and they held their desire for the restoration of the Jewish kingdom and the union of all nations in the worship of Yahweh.

After the Reformation, it became a favorite doctrine of mystical enthusiasts and sects, who looked upon it as a comfort in the disappointment of their wishes and hopes. From the middle of the eighteenth century, it began again to penetrate more deeply into the life of the Church.

There were many controversies concerning this doctrine. It was with Augustine first that this doctrine was finally settled. It was henceforth an established principle that the Church was the kingdom of God upon earth.

Among the most recent theologians, according to their attitude toward the text of Scripture and the Revelation in particular, some reject the doctrine altogether, while others are not willing to give up a refined form of it.

The early Fathers most commonly looked for the second advent at the end of 6,000 years of the world's history.

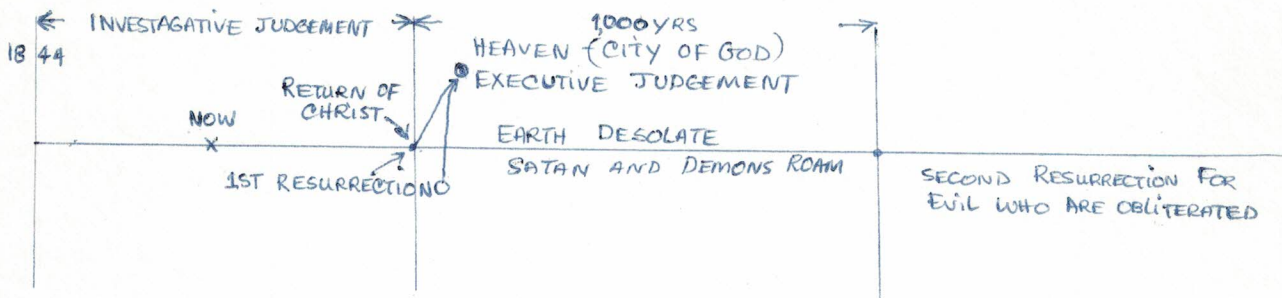
The two views of the millennium are distinguished as pre-and post-millennium. With many minor but unimportant differences, the pre-millennialists hold: (1) the millenium is a period of world-wide righteousness, ushered in by the sudden, unannounced, visible advent of Jesus Christ. (2) The Gospel, purely as witness, is first to be proclaimed throughout the whole earth.

The post-millennial doctrine is as follows: (1) Through Christian agencies the Gospel gradually permeates the Entire world and becomes immeasurably more effective than at present. (2) The condition reached will continue for a thousand years. These are two of the main differences in the views held by these two opposing factions.

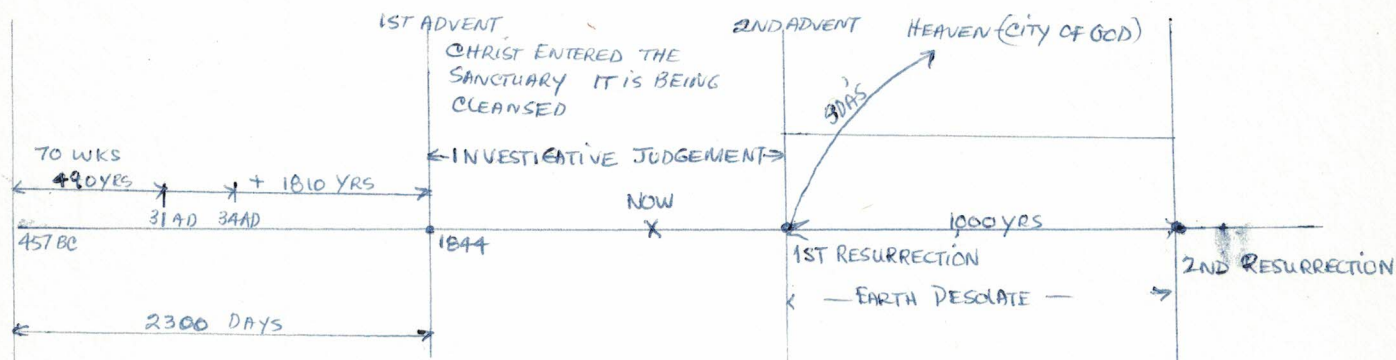
Seventh Day Adventists

Christ's second coming will climax a sequence of stupendous events --political and religious--which will involve the entire population of the globe and mark the end of the world, or age, as we know it today. In that day, when "the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel and with the trump of God," the graves of all God's children will be opened, the "dead in Christ" shall rise, and all true Christians alive at that moment will be "caught up together with them in the clouds, to meet the Lord in the air" (I Thess. 4:16-17).

They believe that the followers of Christ who are raised, or translated, at His second coming will live and reign "with Christ a thousand years" (Rev. 20:4). However, they believe this reign will take place in heaven, not on earth, which will remain a desolated, depopulated wilderness throughout this period.



At the close of the millennium, the earth will again become a scene of great activity, with the resurrection of the wicked, the return of the righteous from heaven, the setting up of the New Jerusalem on earth and the execution of final judgment upon the unrepentant (Rev. 20).



Truth

God has permitted the world to be deceived (Rev. 12:9). God designed His word to be a stumbling block to those who seek to wrest the scriptures (Isa.28:9-13).

There is an orderly plan being worked out here on earth. God has ordained that men see and understand this plan in their own order (ICor.15:23). God has chosen a few now, and they understand His word and are now being judged (IPet.4:17).

At Christ's return those who are now members of the Church of God will be born into the God Family (TThess.4:13-17). Those humans alive at this time will repopulate the earth. The millennium will be spent on the earth.

The apostle John wrote that he saw an angel who "laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him, a thousand years...and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled" (Rev.20:2-3). This first resurrection occurs "at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (ICor.15:52).

When Jesus returns to earth, the saints will be with Him--they will ever be with the Lord. He comes in the clouds of this earth's atmosphere wherein they meet Him and then accompany Him to this earth. That is where the saints shall be. The Bible nowhere teaches that the saints return to heaven for the millenium (Zech 14:4;Micah 4:1-4).

The earth will not be desolate during the millenium. Jeremiah 4:23-31 is often lifted out of its context and misapplied to the thou-

sand years. If one would study the book of Jeremiah from the beginning it would be noticed that these verses are not referring to the thousand years. The prophet warns Judah that Nebuchadnezzar of Babylon is coming "to make thy land desolate; and thy cities shall be laid waste without an inhabitant" (vs 7). This is speaking of Judah, not the whole earth. The "whole land shall be desolate; yet will I not make a full end" (vs 27).

The millenium is the time God has set to really start to save the majority of the people. Blindness will be removed--the people will see God's mercy and laws clearly.

found not only in Cerinthus, in the Testament of the Twelve Patriarchs, and among the Ebionites, but in the Medieval orthodox writers of the post-apostolic age, in the Epistle of Barnabas (xv.), and in the fragments of Papias (in Irenæus, *Hær.*, V., xxxiii. 3 sqq., and Eusebius, *Hist. eccl.*, III., xxxix.). Echoes of it are to be found also in the first Epistle of Clement (I. 3), in the *Shepherd* of Hermas (i. 3), in the *Didache* (x., xvi.), in the second Epistle of Clement, the Apocalypse of Peter, and the old Roman creed, which closes with the belief in the resurrection of the flesh. About the middle of the second century Justin Martyr (*Trypho*, lxxx.) knows orthodox believers who do not share the hope of an earthly perfection of the Church, but for himself, regards it as the expression of complete orthodoxy. The doctrine appears in Melito of Sardis (Eusebius, *Hist. eccl.*, V., xxiv. 5) and in the letters of the Christians of Lyons (ib. V., i. sqq.); and Irenæus (*Hær.*, V., xxxii. sqq.), like Papias, founded his belief in it on the words of those who had been taught by the apostles themselves. The first objection against it was aroused by its fanatical exaggeration among the Montanists; its first literary opponent in the Western Church was the Roman presbyter Caius, though Hippolytus still followed Irenæus. The opposition of the Alexandrians was more important. Origen's Platonic idealism, teaching him to see the seat of all evil in matter, ranked him among its opponents (*De principiis*, ii. 11); but this reasoning influenced none but the educated class. In Egypt a bishop, Nepos, professing to defend the literal sense of Scripture, stirred up a violent agitation among both clergy and people; the conciliatory Bishop Dionysius of Alexandria succeeded in quieting it by his writings on the spiritual meaning of the prophecies. Methodius, bishop of Tyre, supported millenarianism. Its final echo in the East was the polemical treatise of Apollinaris of Laodicea against Dionysius in the last half of the fourth century. It maintained itself longer as a popular belief in the West, and the millennial reign was depicted in material colors by Commodian, Lactantius, and Victorinus, bishop of Pettau. It was with Augustine first (cf. *De civitate Dei*, XX., vii. 9) that this doctrine was finally settled. It was henceforth an established principle that the Church was the kingdom of God upon earth. With the cessation of persecution, and still more with the conversion to Christianity of the secular powers, there was no more point in looking forward to a period of earthly triumph over the foes of the faith. The Middle Ages repeated the traditional formulas without special interest. The expectation of the end of the world at the conclusion of the first thousand years of the Christian era was only the result of the view, usual since Augustine, which reckoned the duration of the millennial reign, identified with the Church, from the beginning of Christianity. The apocalyptic sects and factions, which proclaimed the near approach of the age of the Spirit, saw it not in the return of Christ in external majesty but in a reversion to apostolic poverty, connected in Joachim of Floris with contemplation and enthusiastic love; in the "Spirituals" with imitation of the smallest details of the life of Christ; among the "Apostolic Brethren" with brotherly union under the rule of a holy pope sent from God. Later, the teachings of Joachim were used for political purposes in the communistic revolution attempted by the Taborites of Bohemia (see HUSS, JOHN, HUSSITES, II., §§ 3-7).

With the Reformation began the second period of the history of millenarianism. The new interest in Scripture and the belief that the Apocalypse contained in type the whole history of God's kingdom on earth, caused men to seek in it the explanation of the signs of the troubled times;

6. Development and the apparently approaching downfall of the "anti-Christian" papacy seemed a certain prelude to the coming of the Lord. As in the primitive centuries, the martyrdoms of persecuted Protestants recalled the promises of coming redemption. Some Anabaptists prepared for the approaching revelation of Christ by the abolition of government and of the Church's teaching function, and at Münster in 1534 established the new Zion with community of property (see MÜNSTER, ANABAPTISTS IN). Both the Lutheran Church in the Augsburg Confession (xvii.)

and the Reformed in the Helvetic Confession (xi.) rejected this caricature of true millenarianism as mere visionary Judaism; and the Roman Catholic body had even less room for such speculations. Theosophy, indeed, of Jacob Böhme and of the mystics who followed Paracelsus awakened apocalyptic hopes by painting the restoration of Paradise in the most glowing colors; but it was in the seventeenth century that millenarianism had the freest play. The political convulsions which shook Europe, the revolutions in England, the religious wars in Germany, the maltreatment of the Protestants in France, spread its teaching far beyond the walls of the conventicle. Sober and learned men became prophets under the pressure of the times. Toward the end of the century the Lutheran Church was influenced in this direction by the Pietistic movement. Spener himself (in his *Hoffnung künftiger besserer Zeiten*, 1693) gave utterance to a refined millenarianism, to which Joachim Lange added a still stronger apocalyptic note in 1730. The Berleburg Bible (see BIBLES, ANNOTATED) and the writings of the English ecstatic Jane Lead (q.v.; d. 1704) influenced thoughtful men in Germany very widely from the beginning of the eighteenth century.

But the chiliastic doctrines received their most powerful support from Johann Albrecht Bengel (q.v.), whose writings may be said to

7. Doctrine open the third period. England, America, and Germany were the countries in the Eighteenth Century which the doctrine spread most widely. In the first-named, the millenarian sect of the Plymouth Brethren arose between 1820 and 1830, and in 1832 the Irvingites established their "Catholic Apostolic Church" (q.v.), proclaiming that the Lord was at hand. The Mormons in America laid the foundations of the new Zion; and the sect of Adventists founded by William Miller (q.v., and see ADVENTISTS) awaited the coming of Christ in 1847. Meantime, among the most recent theologians, according to their attitude toward the text of Scripture and the Revelation in particular, some reject the doctrine altogether, while others are not willing to give up a refined form of it.

As old as the doctrine itself are the attempts to define the time of the millennial period. The failure to arrive at the time fixed proved no discouragement to fresh attempts. From Hippolytus to the present day there has been a continuous succession of these calculations.

8. The Time and Place. arbitrary enough in both their point of departure and their method of reckoning. The early Fathers most commonly looked for the second advent at the end of 6,000 years of the world's history; and many definite dates have been confidently announced. As to the duration of the millennial reign, more unanimity has prevailed, resting on Rev. xx. 4, 6 sqq.; Ps. xc. 4; II Pet. iii. 8. The thousand-year period has been almost universally adopted, though the Gospel of Nicodemus shortens it to 500 years, and Bengel, through an exegetical misunderstanding of Rev. xx., makes two successive periods of 1,000. Modern millenarians, however, such as Rothe, Ebrard, and Lange, discreetly take the

thousand years of the Apocalypse as a prophetic symbol, and renounce the attempt to fix a definite period. As to the place, the great majority of millenarians have looked for the reign of Christ on earth; and its central point (except where sectarian beliefs have chosen another spot, as with the Montanists, Irvingites, and Mormons) the restored and beautified Jerusalem; or the heavenly Jerusalem, glittering with gold and jewels, was to descend to earth.

The number of the elect who are to share these blessings has also been much discussed. A too literal interpretation of Rev. xx. 4 limited them to the martyrs and those who remained faithful in the final persecution; and sectarian narrowness allowed small factions to exclude all who did not belong to their communion. The millenarian-

9. The ism of the Church was much wider. Number of The Fathers (e.g., Justin, Irenæus) the Partici- take in all faithful Christians and the pants. just of the old covenant. Poirët included pagans, such as Soerates, who

had been enlightened by the Logos, though these were not to reign but to be happy subjects. Many, on the basis of the yet unfulfilled prophecies as to the future of Israel, have laid it down that the Jewish people, converted and restored to Palestine, shall form the nucleus of the kingdom of Christ. Ebrard founds this prediction not only upon Old-Testament prophecies but also on Acts i. 6 sqq., iii. 20 sqq.; Rom. xi. 29. The condition of the participants has also been variously conceived. The later writers dwell, some on the theological side of the change which they expect—on a religious-ethical assimilation to God; others on the theosophical side—the spiritualizing of our nature. In all cases they look for the effect to follow upon the immediate personal presence of the Lord—though this is conceived in various modes, according to the different ideas of the nature of the kingdom. The representations range through all imaginable pleasures, from the intoxication of the senses to pure contemplation of the divine Majesty. To be sure, the coarser ideas, such as those of Cerinthus, of the Ebionites, and of the Sibylline Books could find an echo only in fanatics like Felgenhauer. But even higher natures deceived themselves with dreams of a wonderful fertility of nature (Irenæus) and a numerous progeny (Commodian, Lactantius). The most ideal conceptions embraced the abolition of idolatry, the unity and spirituality of the worship of God, full knowledge of the truth, and contemplation of the Godhead in all its essential glory, to which freedom from the evils of this life was added. Sin was not always understood to be totally abolished; the transitional period of the millennium was distinguished from eternity principally by the fact that the scarlet thread of evil still ran through it. But the power of evil was restrained and harmless (Kurtz, Lange), the number of the elect far surpassed that of sinners (Jurieu), and the baser forms of temptation were no more. Nature still had the attributes of corruptibility, since according to Scripture (II Pet. iii. 7; Rev. xxi. 1) the new heavens and the new earth belong to the complete and final perfection of eternity. (BRATKE.)

Chiliasm as such has held to certain features which are quite as distinct and permanent as the 1,000 years. At first, the millennium was limited to the Jews alone; later on it was taken over by the Christians and they, as the Jews had before them, conceived it as consisting of sensuous conditions (cf.: F. W. Weber, *System der altsynagogalischen palästinischen Theologie*, pp. 333-386, Leipzig, 1880). There was a crass materialism or a violent supernaturalism, fancy ran riot, and ethical and spiritual elements were largely absent (cf. Irenæus, *Har.*, v. 33; Eng. transl., *ANP*, i. 562-563). This element persisted and reappears in various forms, especially in the earlier and the more recent

centuries of the Church. So far as chiliasm is distinguished from the millennium, it signifies the personal corporeal reign of Christ on earth a thousand years, whereas the millennium does not necessarily involve the personal presence of Christ during that period.

The two views of the millennium are distinguished as pre- and post-millennium. With many minor but unimportant differences, the pre-millennialists hold: (1) the millennium is a period of

10. Pre- world-wide righteousness, ushered in millenarian- by the sudden, unannounced, visible ism and advent of Jesus Christ. (2) The Gos- Postmille- pel, purely as witness, is first to be narianism. proclaimed throughout the whole earth.

(3) Events of the 1,000 years are: (a) the righteous will rise (some limit this to the martyrs) and reign with Christ on earth, organizing his everlasting kingdom; (b) the Lord and his saints will bring about a "great tribulation" (Rev. ii. 27; Ps. ii. 9); (c) Israel, probably rebellious still, will confess the Crucified One as the Messiah (Zech. xii. 10; Rev. i. 7); (d) by the outpouring of the Holy Spirit, a vast number of sinners yet on the earth will be converted; (e) Satan is bound and locked in the abyss. (4) After the thousand years, (a) Satan, unbound, makes a short, final, and vain effort to regain his lost foothold; (b) himself, his angels, and all lost souls, raised from the dead, will be judged and hurled into the lake of fire, doomed to everlasting torment; (c) the earth renewed by fire becomes the eternal home of the redeemed. The post-millennial doctrine is as follows:

(1) Through Christian agencies the Gospel gradually permeates the entire world and becomes immeasurably more effective than at present. (2) This condition thus reached will continue for a thousand years. (3) The Jews will be converted either at the beginning or some time during this period. (4) Following this will be a brief apostasy and terrible conflict of Christian and evil forces. (5) Finally and simultaneously there will occur the advent of Christ, general resurrection, judgment, and, the old world destroyed by fire, the new heavens and the new earth will be revealed (Westminster Confession, xxxii., xxxiii.).

In Great Britain and America pre-millennialism has had many advocates. Among those in Great Britain were many divines of the Westminster Assembly (cf. Robert Baillie, q.v., *Letters and Journals*, Edinburgh, 1841-42; Schaff, *Creeeds*, i. 727-746), Sir Isaac Newton, Charles Wesley, Augustus

Toplady, Archbishop Trench (qq.v.), Edward Bickertoth (q.v., *A Practical Guide to the Prophecies*, London, 1835), Horatius Bonar (*Pro-*

11. Pre- phetical Landmarks, ib. 1839), T. R. millenarian- Binks (*Outline of Unfulfilled Prophecy*, ism in ib. 1854), H. G. Guinness (*Light for the Great Brit- Last Days*, pp. 338-339, New York, ain and 1885), C. J. Ellicott (Commentary on America. I and II Thess. and II Tim., London, 1866, 1869), H. Alford (*Greek Test-*

ament, vol. iv., pp. xxxiii., 732, ib. 1871), John Cumming (q.v., *Apocalyptic Sketches*, ib. 1852). Some premillenarians hold to universal restoration (cf. A. Jukes, *Second Death and Restitution of All Things*, ib. 1878). In Scotland, Edward Irving (q.v.) gave a profound impulse to this belief (cf. *Works*, ib. 1879). In America premillenarianism has appeared in three different camps: (1) Christian scholars, as R. J. Breckenridge (*The Knowledge of God Subjectively Considered*, pp. 667-682, New York, 1860); J. A. Seiss (*The Last Times*, Philadelphia, 1878), E. R. Craven (Lange's Commentary on Revelation, pp. 93, 339, 352, New York, 1874). (2) The Adventists (q.v.; see also MILLER, WILLIAM), and the Seventh-day Adventists, the latter with a large publishing-house at Battle Creek, Mich. Their doctrine differs from the common belief of

Evangelical Christians in two respects—the sleep of the soul after death till the judgment, and the annihilation of the wicked. (3) Evangelists. The most significant meeting with this interest, following a similar convention in London in February of the same year, was held in Holy Trinity Church, New York, Oct., 1878, which was called by the request of 122 persons, representing ten denominations, the results of which are preserved in *Premillennial Essays of the Prophetic Conference*, Chicago, 1879. And this note is still firmly in the sermons of many leading evangelists. C. A. B.

Kingdom of God (in Matthew, generally, KINGDOM OF HEAVEN).—In this expression the innermost teaching of the Old Testament is summed up, but it should be noted that the word *kingdom* means *ruling* as well; thus it signifies not so much the actual kingdom as the sway of the king—cf. the Chaldaic מלכות, Dan., iv, 28-29. The Greek βασιλεια of the New Testament also has these two meanings—cf. Aristotle, "Pol.", II, xi, 10; II, xiv; IV, xiii, 10. We find the teaching of the New Testament foreshadowed in the theocracy sketched in Ex., xix, 6; in the establishment of the kingdom, I Kings, viii, 7: "They have not rejected thee, but me, that I should not reign over them." Still more clearly is it indicated in the promise of the theocratic kingdom, II Kings, vii, 14-16. It is God Who rules in the theocratic king and Who will avenge any neglect on his part: All through the Psalter this same thought is found; cf. Ps. x, 5; xliii, 2; xxxi, 23; lxxxviii, 12, etc. In these passages it is constantly insisted that God's throne is in heaven and that there is His kingdom; this may explain St. Matthew's preference for the expression "kingdom of heaven", as being more familiar to the Hebrews for whom he wrote. The Prophets dwell on the thought that God is the Supreme King and that by Him alone all kings rule; cf. Isaiah, xxxvii, 16, 20. And when the temporal monarchy has failed, this same thought of God's ultimate rule over His people is brought into clearer relief till it culminates in the grand prophecy of Dan., vii, 13 sq., to which the thoughts of Christ's hearers must have turned when they heard Him speak of His kingdom. In that vision the power of ruling over all the forces of evil as symbolized by the four beasts which are the four kingdoms is given to "one like the son of man". At the same time we catch a glimpse in the apocryphal Psalms of Solomon of the way in which, side by side with the truth, there grew up among the carnal-minded the idea of a temporal sovereignty of the Messiah, an idea which was (Luke, xix, 11; Matt., xviii, 1; Acts, i, 6) to exercise so baneful an influence on subsequent generations; cf. especially Ps. Sol., xvii, 23-28, where God is besought to raise up the King, the Son of David, to crush the nations and purify Jerusalem, etc. In the Greek Book of Wisdom, however, we find the most perfect realization of what was truly implied by this "rule" of God—"She [Wisdom] led the just man through direct paths and shewed him the kingdom of God", i. e. in what that kingdom consisted.

In the New Testament the speedy advent of this kingdom is the one theme: "Do penance: for the kingdom of heaven is at hand", said the Baptist, and Christ's opening words to the people do but repeat that message. At every stage in His teaching the advent of this kingdom, its various aspects, its precise meaning, the way in which it is to be attained, form the staple of His discourses, so much so that His discourse is called "the gospel of the kingdom". And the various shades of meaning which the expression bears have to be studied. In the mouth of Christ the "kingdom" means not so much a goal to be attained or a place—though those meanings are by no means excluded; cf. Matt., v, 3; xi, 2, etc.—it is rather a tone of mind (Luke, xvii, 20-21), it stands for an influence which must permeate men's minds if they would be one with Him and attain to His ideals; cf. Luke, ix, 55. It is only by realizing these shades of meaning that we can do justice to

the parables of the kingdom with their endless variety. At one time the "kingdom" means the sway of grace in men's hearts, e. g. in the parable of the seed growing secretly (Mark, iv, 26 sq.; cf. Matt., xxi, 43); and thus, too, it is opposed to and explained by the opposite kingdom of the devil (Matt., iv, 8; xii, 25-26). At another time it is the goal at which we have to aim, e. g. Matt., iii, 3. Again it is a place where God is pictured as reigning (Mark, xiv, 25). In the second petition of the "Our Father"—"Thy kingdom come"—we are taught to pray as well for grace as for glory. As men grew to understand the Divinity of Christ they grew to see that the kingdom of God was also that of Christ—it was here that the faith of the good thief excelled: "Lord, remember me when thou shalt come into thy kingdom." So, too, as men realized that this kingdom stood for a certain tone of mind, and saw that this peculiar spirit was enshrined in the Church, they began to speak of the Church as "the kingdom of God"; cf. Col., i, 13; I Thess., ii, 12; Apoc., i, 6, 9; v, 10, etc. The kingdom was regarded as Christ's, and He presents it to the Father; cf. I Cor., xv, 23-28; II Tim., iv, 1. The kingdom of God means, then, the ruling of God in our hearts; it means those principles which separate us off from the kingdom of the world and the devil; it means the benign sway of grace; it means the Church as that Divine institution whereby we may make sure of attaining the spirit of Christ and so win that ultimate kingdom of God where He reigns without end in "the holy city, the New Jerusalem, coming down out of heaven from God" (Apoc., xxi, 2).

MAURICE, *The Gospel of the Kingdom of Heaven* (London, 1888); SCHÜRER, *The Jewish People in the Time of Christ*, div. II, vol. II; WEISS, *Apologie du Christianisme*, II and X; and especially ROSE, *Etudes sur les Evangiles* (Paris, 1902).