

**THE KINGDOM OF CHRIST ON
EARTH: TWELVE LECTURES,
DELIVERED BEFORE THE
STUDENTS OF THE THEOLOGICAL
SEMINARY, ANDOVER, PP. 2-255**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649622238

The Kingdom of Christ on Earth: Twelve Lectures, Delivered Before the Students of the Theological Seminary, Andover, pp. 2-255 by Samuel Harris

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

SAMUEL HARRIS

**THE KINGDOM OF CHRIST ON
EARTH: TWELVE LECTURES,
DELIVERED BEFORE THE
STUDENTS OF THE THEOLOGICAL
SEMINARY, ANDOVER, PP. 2-255**

THE
KINGDOM OF CHRIST ON EARTH:

TWELVE LECTURES

DELIVERED BEFORE THE

STUDENTS OF THE THEOLOGICAL SEMINARY,
ANDOVER.

BY

SAMUEL HARRIS,

DWIGHT PROFESSOR OF SYSTEMATIC THEOLOGY IN YALE COLLEGE.

PUBLISHED BY REQUEST OF THE STUDENTS.

LONDON:
DICKINSON AND HIGHAM,
FARRINGTON STREET, E.C.
1875.

100 . 9 . 222 .

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that this is crucial for ensuring transparency and accountability in the organization's operations.

2. The second part of the document outlines the various methods and tools used to collect and analyze data. It highlights the need for consistent data collection practices and the use of advanced analytical techniques to derive meaningful insights from the data.

3. The third part of the document focuses on the role of technology in data management and analysis. It discusses how modern software solutions can streamline data collection, storage, and processing, thereby improving efficiency and accuracy.

4. The fourth part of the document addresses the challenges associated with data management, such as data quality, security, and privacy. It provides strategies to mitigate these risks and ensure that the data remains reliable and secure.

5. The fifth part of the document concludes by summarizing the key findings and recommendations. It stresses the importance of ongoing monitoring and evaluation to ensure that the data management processes remain effective and up-to-date.

NOTE.

THESE Lectures were delivered to the Students of Andover Theological Seminary in December, 1870. All except one of them have since appeared in the *Bibliotheca Sacra*. They are now published in a volume in accordance with the desire expressed to the Author by persons in whose judgment he has confidence, and in the form in which they were originally delivered.

S. H.

YALE THEOLOGICAL SEMINARY,
October, 24, 1874.

in every Christian nation, involving in some instances the constitution and even the existence of the nation; the industrial interests absorbing human enterprise; the philosophy and science apparently leading away from religion.

In the generation preceding this, other questions pertaining to the life and work of Jesus were the subjects of excited controversy. This is another fact of similar significance. So in every age of intellectual or moral earnestness since Christ came, his person and kingdom have been powerful in human thought and action.

No other personage of antiquity has power over the age sufficient to awaken general interest in any discussion or controversy respecting him. Homer is one of the greatest of the ancients. His authorship of the Iliad and Odyssey, and even his existence, are denied. Yet the public is utterly indifferent to the question, and it would be impossible to awaken any general interest in its discussion.

This interest in Jesus is not speculative, but practical, pertaining to him as the world's Redeemer and King. The idea of his kingdom on earth, and the expectation of its progress and triumph in fulfilment of the prophecy and promise of the gospel, have become familiar elements of human thought and determinant forces in human action. The sublime idea of the conversion of the world to Christ has become so common as to cease to awaken wonder. Its realization is the object throughout Christendom of systematic, persistent, and energetic action, and elicits every year heroic consecration and self-sacrifice. The prayer, "Thy kingdom come," is perpetually offered.

Besides this direct interest in the conversion of the world, modern civilization is characterized by ideas derived from the gospel of the kingdom; the brotherhood of man and the fatherhood of God; philanthropy; the promise of human progress; the rights of man; the removal of oppression; the reign of justice and love displacing the reign of force.

These facts must be accounted for. This idea and expectation of Christ's reign over men in righteousness, an idea

and expectation never associated with any other personage, have so penetrated human history that they demand explanation. The only rational explanation is, that the idea and the promise are from God, and will be realized on earth.

II. The Idea of the Kingdom is in itself a Proof of its Divine Origin.

The consummation which it proposes to realize on earth is the universal reign of justice and love.

This consummation is not the reign of abstract truth and right, but the reign of Christ, the Messianic King, who is the truth and the life impersonated.

It is to be realized not by the spontaneous fermentation of human thought, nor by a natural law of progress, nor by the propagation of philosophical or ethical truth, or scientific discovery and inventions, but by the divine grace in Christ coming down upon humanity from above, and establishing itself in humanity as a power of redemption. The doctrine of the kingdom presupposes the knowledge of God, of sin, of condemnation, and of all that pertains to natural religion. Its distinctive and essential characteristic is redemption as an historical action of God in humanity. It emphasizes the person and the propitiatory work, as well as the reign and administration of the King. God in Christ, the divine in the human, enters human history as Redeemer, and makes propitiation for the sins of the world. The love, which God is, and which became incarnate in Christ, comes in the Holy Spirit and establishes itself in humanity as an energy of saving grace, and abides through all human history, working redemption for man. Through him the redeeming love of God in Christ is perpetually penetrating humanity and becoming the life of the world. Thus Christ reigns and administers his government on earth. Christ, the King anointed on the holy hill of Zion, seated at the right hand of Majesty on high, all power given to him in heaven and on earth, reigns over his kingdom on earth, administering his government through the Holy Spirit, through whom the

life that is in Christ is perpetually penetrating and vitalizing humanity, evolving from the kingdom of darkness his kingdom of righteousness and peace and joy in the Holy Ghost.

In this the doctrine of the kingdom is distinguished from philosophy, ethics, politics, and sociology. These emphasize speculative truth, law, and institutions. Christianity, on the contrary, is not dogmatic, but historical; not speculation, but action; not command and condemnation, but invitation and promise; not organization, but spiritual life. Accordingly, the abstract word Christianity is not in the Bible; but Jesus, the Christ, the Redeemer who ever liveth, the incarnate energy of God's love always active in redemption, is on every page of the New Testament, and his Messianic reign is the theme of the whole Bible.

The citizens of the kingdom are all who, renewed by the Holy Spirit, are converted from the life of selfishness to the life of faith and love, "delivered from the power of darkness, and translated into the kingdom of God's dear Son." These become a brotherhood, united in fellowship by their common faith in Christ, and are workers together with God to extend his kingdom through the world. The kingdom, growing from generation to generation on earth, extends also to heaven, where Christ reigns in person, and where the redeemed at death become a brotherhood of glorified and immortal saints, still honoring the same King, of whom the whole family in heaven and on earth is named, and serving him in the interest of his kingdom.

The law of the kingdom is the law of love. The life of every citizen is a life of service. Every one acknowledges his obligation or debt to all men everywhere, as much as in him lies, to bring them into the kingdom. The service and the love are sacrificial, like Christ's. His sacrificial love is the type and measure of all Christian love.

The prophecy and promise of growth and ultimate triumph are inherent in the idea of the kingdom. The idea and expectation of the conversion of the world, of human progress to the universal reign of justice and love, are essential to

Christianity and inseparable from it. They are a gift to mankind from Christ.

The promise, in its extent, reaches to all mankind. Society over all the world is to be transfigured into the kingdom of God. As to its depth, it reaches the greatest sinner. In its indirect, but necessary results, it promises the purification of society, the Christianizing of civilization and of all institutions, the carrying out into the details of social life of the principles of Christian love.

For the realization of the promise the kingdom depends not on force, but on the moral power of Christ's life and love, on the preaching of the truth as it is in Christ, and on the power of love in the hearts and lives of Christians, made effectual by God's redeeming grace, always active in the Holy Spirit.

Such is the biblical doctrine of the kingdom of Christ. It presents a complete philosophy of human history. It leaves still incomprehensible the mysteries which transcend the limits of a finite mind; it even thrusts them on our notice in startling antinomies, as if to emphasize the infinitude of God, and awe us into reverence. But within the sphere of human intelligence it meets and answers the great questions which have occupied the human mind concerning the relations of man to God, the significance of his history, the law, end, and blessedness of his being. If it were fully realized, the perfection and blessedness both of the individual and of society would be attained. As such, it is a conception complete, satisfactory, and sublime. Were it only a creation of a poet's genius, it would, as a conception, surpass every creation of genius. What epic, what drama, can be compared with the drama — if it is a drama — of man's fall and his redemption? Were it only a theory which some philosopher had elaborated in his study, it would surpass all the products of the profoundest human thought — as a philosophy of human history so perfect that no mind can add to it or detract from it or alter it, without impairing its completeness.