THE WAY TO THE KINGDOM

"The kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:15

These words naturally lead us to consider, First, the nature of true religion, here termed by our Lord, "the kingdom of God," which, saith he, "is at hand;" and, Secondly, the way thereto, which he points out in those words, "Repent ye, and believe the gospel."

I. 1. We are, First, to consider the nature of true religion, here termed by our Lord, "the kingdom of God." The same expression the great Apostle uses in his Epistle to the Romans, where he likewise explains his Lord's words, saying, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Rom. 14:17.)

2. "The kingdom of God," or true religion, "is not meat and drink." It is well known that not only the unconverted Jews, but great numbers of those who had received the faith of Christ, were, notwithstanding "zealous of the law," (Acts 21:20,) even the ceremonial law of Moses. Whatev...
7. This alone is religion, truly so called: This alone is in the sight of God of great price. The Apostle sums it all up in three particulars, "righteousness, and peace, and joy in the Holy Ghost." And, First, _righteousness_. We cannot be at a loss concerning this, if we remember the words of our Lord, describing the two grand branches thereof, on which "hang all the law and the prophets;" "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength: This is the first and great commandment;" (Mark 12:30;) the first and great branch of Christian righteousness. Thou shalt delight thyself in the Lord thy God; thou shalt seek and find all happiness in him. He shall be "thy shield, and thy exceeding great reward," in time and in eternity. All thy bones shall say, "Whom have I in heaven but thee? And there is none upon earth that I desire beside thee!" Thou shalt hear and fulfill His word who saith, "My son, give me thy heart." And, having given him thy heart, thy inmost soul, to reign there without a rival, thou mayest well cry out, in the fullness of thy heart, "I will love thee, O Lord, my strength. The Lord is my strong rock, and my defence; my Saviour, my God, and my might, in whom I will trust; my buckler, the horn also of my salvation, and my refuge."

8. And the second commandment is like unto this; the Second great branch of Christian righteousness is closely and inseparably connected therewith; even, "Thou shalt love thy neighbour as thyself." _Thou shalt love_, -- thou shalt embrace with the most tender good-will, the most earnest and cordial affection, the most inflamed desires of preventing or removing all evil, and of procuring for him every possible good. _Thy neighbour_; -- that is, not only thy friend, thy kinsman, or thy acquaintance; not only the virtuous, the friendly, him that loves thee, that prevents or returns thy kindness; but every child of man, every human creature, every soul which God hath made; not excepting him whom thou never hast seen in the flesh, whom thou knowest not, either by face or name; not excepting him whom thou knowest to be evil and unthankful, him that still despitefully uses and persecutes thee: Him thou shalt _love as thyself_; with the same invariable thirst after his happiness in every kind; the same unw wearied care to screen him from whatever might grieve or hurt either his soul or body. But true religion, or a heart right toward God and man, implies happiness as well as holiness. For it is not only "righteousness," but also "peace and joy in the Holy Ghost." What peace? "The peace of God," which God only can give, and the world cannot take away; the peace which "passeth all understanding," all barely rational conception; being a supernatural sensation, a divine taste, of "the powers of the world to come:" such as the natural man knoweth not, how wise soever in the things of this world; nor, indeed, can he know it, in his present state, "because it is spiritually discerned." It is a peace that banishes all doubt, all painful uncertainty; the Spirit of God bearing witness with the spirit of a Christian, that he is "a child of God." And it banishes fear, all such fear as hath torment; the fear of the wrath of God; the fear of hell; the fear of the devil; and, in particular, the fear of death: he that hath the peace of God, desiring, if it were the will of God, "to depart, and to be with Christ."  

9. Now is not this love "the fulfilling of the law?" the sum of all Christian righteousness? -- of all inward righteousness; for it necessarily implies "bowels of mercies, humbleness of mind,  

10. But true religion, or a heart right toward God and man, implies happiness as well as holiness. For it is not only "righteousness," but also "peace and joy in the Holy Ghost." What peace? "The peace of God," which God only can give, and the world cannot take away; the peace which "passeth all understanding," all barely rational conception; being a supernatural sensation, a divine taste, of "the powers of the world to come:" such as the natural man knoweth not, how wise soever in the things of this world; nor, indeed, can he know it, in his present state, "because it is spiritually discerned." It is a peace that banishes all doubt, all painful uncertainty; the Spirit of God bearing witness with the spirit of a Christian, that he is "a child of God." And it banishes fear, all such fear as hath torment; the fear of the wrath of God; the fear of hell; the fear of the devil; and, in particular, the fear of death: he that hath the peace of God, desiring, if it were the will of God, "to depart, and to be with Christ."

11. With this peace of God, wherever it is fixed in the soul, there is also "joy in the Holy Ghost:" joy wrought in the heart by the Holy Ghost, by the ever-blessed Spirit of God. He it is that worketh in us that calm, humble rejoicing in God, through Christ Jesus, "by whom we have now received the atonement," _katallagEn_, the reconciliation with God; and that enables us boldly to confirm the truth of the royal Psalmist's declaration, "Blessed is the man" (or rather, happy) "whose unrighteousness is forgiven, and whose sin is covered." He it is that inspires the Christian soul with that even, solid joy, which arises from the testimony of the Spirit that he is a child of God; and that gives him to "rejoice with joy unspeakable, in hope of the glory of God;" hope both of the glorious image of God, which is in part and shall be fully "revealed in him;" and of that crown of glory which fadeth not away, reserved in heaven for him.

12. This holiness and happiness, joined in one, are sometimes styled, in the inspired writings, "the kingdom of God," (as by our Lord in the text,) and sometimes, "the kingdom of heaven." It is termed "the kingdom of God," because it is the immediate fruit of God's reigning in the soul. So soon as ever he takes unto himself his mighty power, and sets up his throne in our hearts, they are instantly filled with this "righteousness, and peace, and joy in the Holy Ghost." It is called "the kingdom of heaven" because it is (in a degree) heaven opened in the soul. For whosoever they are that experience this, they can aver before angels and men,

_Everlasting life is won,_

_Glory is on earth begun,_

according to the constant tenor of Scripture, which everywhere bears record, God "hath given unto us eternal life, and this life
but rather, "is under the sentence of hell-fire," not properly, "is in danger of hell-fire" is far too weak; shall die;" for the mouth of the Lord hath spoken it." It shall die the second death. This is the sentence, to "be punished" with actual sins are more than thou art able to express, more than the hairs of thy head. Who can number the sands of the sea, or the drops of rain, or thy iniquities? 

4. And knowest thou not that "the wages of sin is death?" -- death, not only temporal, but eternal. "The soul that sinneth, it shall die:" for the mouth of the Lord hath spoken it." It shall die the second death. This is the sentence, to "be punished" with never-ending death, "with everlasting destruction from the presence of the Lord, and from the glory of his power." Knowest thou not that every sinner, _enochos estaie eis tEn geennan tou pyros_, not properly, "is in danger of hell-fire" is far too weak; but rather, "is under the sentence of hell-fire," doomed already, just dragging to execution. Thou art guilty of everlasting death. It is the just reward of thy inward and outward wickedness. It is just that the sentence should now take place. Dost thou see, dost thou feel this? Art thou thoroughly convinced that thou deservest God's wrath, and everlasting damnation? Would God do thee no wrong, if he now commanded the earth to open, and swallow thee up? if thou wert now to go down quick into the pit, into the fire that never shall be quenched? If God hath given thee truly to repent, thou hast a deep sense that these things are so; hadst thou any reason to expect that God would do thee any kindness, thou hadst not so fully comprehended the depth, the height, the length, and the breadth of God's unsearchable wisdom and knowledge; hadst thou not seen that the Son of God, and our Lord Jesus Christ, is "at hand," this is "in heaven nigh at hand." "Thy King cometh to thee with a face of wrath and trouble." And is it not the time now fulfilled? For, "Lo! (saith he,) I am with you always," you who preach remission of sins in my name, "even unto the end of the world." (Matt. 28:20.) Wheresoever, therefore, the gospel of Christ is preached, this his "kingdom is nigh at hand." It is not far from every one of you. Ye may this hour enter thereinto, if so be ye hearken to his voice, "Repent ye, and believe the gospel."

II. 1. This is the way: walk ye in it. And, First, "repent;" that is, know yourselves. This is the first repentance, previous to faith; even conviction, or self-knowledge. Awake, then, thou that sleepest. Know thyself to be a sinner, and what manner of sinner thou art. Know that corruption of thy inmost nature, whereby thou art very far gone from original righteousness, whereby "the flesh lusteth" always "contrary to the Spirit," through that "carnal mind" which "is enmity against God," which "is not subject to the law of God, neither indeed can be." Know that thou art corrupted in every power, in every faculty of thy soul; that thou art totally corrupted in every one of these, all the foundations being out of course. The eyes of thine understanding are darkened, so that they cannot discern God, or the things of God. The clouds of ignorance and error rest upon thee, and cover thee with the shadow of death. Thou knowest nothing yet as thou oughtest to know, neither God, nor the world, nor thyself. Thy will is no longer the will of God, but is utterly perverse and distorted, averse from all good, from all which God loves, and prone to all evil, to every abomination which God hateth. Thy affections are alienated from God, and scattered abroad over all the earth. All thy passions, both thy desires and aversions, thy joys and sorrows, thy hopes and fears, are out of frame, are either undue in their degree, or placed on undue objects. So that there is no soundness in thy soul; but "from the crown of the head, to the sole of the foot," (to use the strong expression of the Prophet,) there are only "wounds, and bruises, and putrefying sores."

2. Such is the inbred corruption of thy heart, of thy very inmost nature. And what manner of branches canst thou expect to grow from such an evil root? Hence springs unbelief; ever departing from the living God; saying, "Who is the Lord, that I should serve him? Tush! Thou, God, carest not for it." Hence independence; affecting to be like the Most High. Hence pride, in all its forms; teaching thee to say, "I am rich, and increased in goods, and have need of nothing." From this evil fountain flow forth the bitter streams of vanity, thirst of praise, ambition, covetousness, the lust of the flesh, the lust of the eye, and the pride of life. From this arise anger, hatred, malice, revenge, envy, jealousy, evil surmisings: From this, all the foolish and hurtful lusts that now "pierce thee through with many sorrows," and if not timely prevented, will at length drown thy soul in everlasting perdition.

3. And what fruits can grow on such branches as these? Only such as are bitter and evil continually. Of pride cometh contention, vain boasting, seeking and receiving praise of men, and so robbing God of that glory which he cannot give unto another. Of the lust of the flesh, come glutony or drunkenness, luxury or sensuality, fornication, uncleanness; variously defiling that body which was designed for a temple of the Holy Ghost: Of unbelief, every evil word and work. But the time would fail, shouldst thou reckon up all; all the idle words thou hast spoken, provoking the Most High, grieving the Holy One of Israel; all the evil works thou hast done, either wholly evil in themselves, or, at least, not done to the glory of God. For thy actual sins are more than thou art able to express, more than the hairs of thy head. Who can number the sands of the sea, or the drops of rain, or thy iniquities? 

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5. And what wilt thou do to appease the wrath of God, to atone for all thy sins, and to escape the punishment thou hast so justly deserved? Alas, thou canst do nothing; nothing that will in anywise make amends to God for one evil work, or word, or thought. If thou couldst do all things well, if from this very hour, till thy soul should return to God thou couldst perform perfect, uninterrupted obedience, even this would not atone for what is past. The not increasing thy debt would not discharge it. It would still remain as great as ever. Yea, the present and future obedience of all the men upon earth, and all the angels in heaven, would never make satisfaction to the justice of God for one single sin. How vain, then, was the thought of atoning for thy own sins, by anything thou couldst do! It costeth far more to redeem one soul, than all mankind is able to pay. So that there were no other help for a guilty sinner, without doubt he must have perished everlastingly.

6. But suppose perfect obedience, for the time to come, could atone for the sins that are past, this would profit thee nothing; for thou art not able to perform it; no, not in any one point. Begin now: Make the trial. Shake off that outward sin that so easily besettesth thee. Thou canst not. How then wilt thou change thy life from all evil to all good? Indeed, it is impossible to be done, unless first thy heart be changed. For, so long as the tree remains evil, it cannot bring forth good fruit. But art thou able to change thy own heart, from all sin to all holiness? to quicken a soul that is dead in sin, -- dead to God and alive only to the world? No more than thou art able to quicken a dead body, to raise to life him that lieth in the grave. Yea, thou art not able to quicken thy soul in any degree, no more than to give any degree of life to the dead body. Thou canst do nothing, more or less, in this matter; thou art utterly without strength. To be deeply sensible of this, how helpless thou art, as well as how guilty and how sinful, -- this is that "repentance not to be repented of," which is the forerunner of the kingdom of God.

7. If to this lively conviction of thy inward and outward sins, of thy utter guiltiness and helplessness, there be added suitable affections, --sorrow of heart, for having despised thy own mercies, -- remorse, and self-condemnation, having thy mouth stopped, -- shame to lift up thine eyes to heaven, -- fear of the wrath of God abiding on thee, of his curse hanging over thy head, and of the fiery indignation ready to devour those who forget God, and obey not our Lord Jesus Christ, -- earnest desire to escape from that indignation, to cease from evil, and learn to do well; -- then I say unto thee, in the name of the Lord, "Thou art not far from the kingdom of God." One step more and thou shalt enter in. Thou dost "repent." Now, "believe the gospel."

8. The gospel, (that is, good tidings, good news for guilty, helpless sinners,) in the largest sense of the word, means, the whole revelation made to men by Jesus Christ; and sometimes the whole account of what our Lord did and suffered while he tabernacled among men. The substance of all is, "Jesus Christ came into the world to save sinners;" or, "God so loved the world that he gave his only-begotten Son, to the end we might not perish, but have everlasting life;" or, "He was bruised for our transgressions, he was wounded for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

9. Believe this, and the kingdom of God is thine. By faith thou attainest the promise. "He pardoneth and absolveth all that truly repent, and unfeignedly believe his holy gospel." As soon as ever God hath spoken to thy heart, "Be of good cheer, thy sins are healed." Thou rejoicest in that thou hast "redemption through his blood, even the forgiveness of sins." Thou rejoicest in that it is of his mere mercy thou art not consumed, swept away from the face of the earth.

11. Dost thou thus believe? Then the peace of God is in thy heart, and sorrow and sighing flee away. Thou art no longer in doubt of the love of God; it is clear as the noon-day sun. Thou criest out, "My song shall be always of the loving-kindness of the Lord: With my mouth will I ever be telling of thy truth, from one generation to another." Thou art no longer afraid of hell, or death, or him that had once the power of death, the devil; no, nor painfully afraid of God himself; only thou hast a tender, filial fear of offending him. Dost thou believe? Then thy "soul doth magnify the Lord," and thy "spirit rejoiceth in God thy Saviour." Thou rejoicest in that thou hast "redemption through his blood, even the forgiveness of sins." Thou rejoicest in that "Spirit of adoption," which crieth in thy heart, "Abba, Father!" Thou rejoicest in a "hope full of immortality;" in reaching forth unto the "mark of the prize of thy high calling;" in an earnest expectation of all the good things which God hath prepared for them that love him.

12. Dost thou now believe? Then "the love of God is" now "shed abroad in thy heart." Thou lovest him, because he first loved us. And because thou lovest God, thou lovest thy brother also. And being filled with "love, peace, joy," thou art also filled with a "hope that maketh not ashamed;" with an "everlasting comfort, and a good work prepared before in Christ Jesus for thee."
"long-suffering, gentleness, fidelity, goodness, meekness, temperance," and all the other fruits of the same Spirit; in a word, with whatever dispositions are holy, are heavenly or divine. For while thou "beholdest with open," uncovered "face" (the veil now being taken away) "the glory of the Lord," his glorious love, and the glorious image wherein thou wast created, thou art changed into the same image, from glory to glory, by the Spirit of the Lord."

13. This repentance, this faith, this peace, joy, love, this change from glory to glory, is what the wisdom of the world has voted to be madness, mere enthusiasm, utter distraction. But thou, O man of God, regard them not; be thou moved by none of these things. Thou knowest in whom thou hast believed. See that no man take thy crown. Whereunto thou hast already attained, hold fast, and follow, till thou attain all the great and precious promises. And thou who hast not yet known him, let not vain men make thee ashamed of the gospel of Christ. Be thou in nothing terrified by those who speak evil of the things which they know not. God will soon turn thy heaviness into joy. O let not thy hands hang down! Yet a little longer, and he will take away thy fears, and give thee the spirit of a sound mind. He is nigh "that justifieth: Who is he that condemneth? It is Christ that died, yea rather, that rose again, who is even now at the right hand of God, making intercession" for thee.

"Now cast thyself on the Lamb of God, with all thy sins, how many soever they be; and "an entrance shall" now "be ministered unto thee, into the kingdom of our Lord and Saviour Jesus Christ!"

[Edited by Karen Johnson, student at Northwest Nazarene College (Nampa, ID), with corrections by George Lyons for the Wesley Center for Applied Theology.]