

THE MILLENNIAL REIGN

— AND —

THE EVERLASTING KINGDOM

BY

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The Millennial Reign of the Son of Man

HEBREWS ii. 5-9.

Verse 5—"For unto the angels hath He not [did He not] put in subjection the world [habitable world] to come, whereof we speak."

WE learn from the prophet Daniel that angels, principalities, and powers have dominion over the earth at the present time; as we read in chapter x. 12, 13, the messenger said, "Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one-and-twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings

of Persia." (Compare chapter ix. 20-23.) But we are here told that the habitable world to come (the millennial age), is not put in subjection unto them.

Verses 6, 7, 8—"But one in a certain place testified (Ps. viii.), saying, 'What is man, that Thou art mindful of him? Or the son of man that Thou visitest him? Thou madest him a little lower than the angels; Thou crownedst him with glory and honour, and didst set him over the works of Thy hands: Thou hast put [didst put] all things in subjection under his feet.'"

This is taught in Genesis i. 26, "And God [Elohim] said, Let Us make man in Our image, after Our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing." Though man was made in the image of the Triune God, and constituted sovereign lord over this lower creation, yet in position he was made a little lower than the angels.

"For in that He put all things under him, He left nothing not put under [unsubdued to] him."

In reference to this, the apostle says in 1 Corinthians xv. 27, "But when He saith

‘All things are put under him’ it is manifest that He is excepted, which did put all things under him.” But whilst Adam was constituted ruler over the lower creation, he himself was in subjection to God who had put him in this place of power. He was “a man under authority,” he had authority over other creatures only so long as he himself was subject to the authority of his God. Hence the tree of knowledge in the midst of the garden was placed as a test of this subjection; when he sinned against God his dominion was forfeited, truly we may say with Jeremiah, “The crown is fallen from our head: Woe unto us, that we have sinned!” (Lam. v. 16).

Man was placed in responsibility, and there was no promise in connection with it; the creature in such a position inevitably fails. It is of the greatest importance that verse 8 should be rightly translated according to the Greek, not “Thou HAST put,” but “Thou DIDST put all things in subjection under his feet.” And so in Psalm viii. 6.

“But now we see not yet all things put under him.”

That is, all things are not now put in sub-

jection to man. The first Adam having failed, all his posterity are not now in supremacy.

Verse 9—"But we see Jesus, who was made a little lower than the angels for the suffering of death, that He by the grace of God should taste death for every man ; crowned with glory and honour."

The second Adam, the Lord from heaven, in order to accomplish the work of redemption, for a little period in incarnation, took this place of humiliation, becoming a little lower than the angels.

But having become obedient unto death, even the death of the cross, God now hath highly exalted Him and given Him a name above every name ; angels, authorities, and powers being made subject unto Him. Furthermore we read in Heb. x. 12, 13, "*This man*, after He had offered one sacrifice for sins for ever, sat down on the right hand of God ; from henceforth expecting till His enemies be made His footstool."

So also in 1 Corinthians xv. 24-26, "*Then cometh* the end, when He shall have delivered up the kingdom to God, even the Father ; when He shall have put down all rule and all authority and power. For He must reign, till

He hath 'put all enemies under His feet.' The last enemy that shall be destroyed is death." This is the kingdom of the Son of Man, the second Adam, as we read, Matthew xxv. 31, "When the Son of Man shall come in His glory, and all the holy angels with Him; then shall He sit upon the throne of His glory." Then so far from being a little lower than the angels, they accompany Him in His glory, and are the administrators of His sovereign power. The object of this millennial reign of the Son of Man, is the subjugation of everything to the authority of God, the heavenly Father, that His will may be done on earth, even as it is in heaven. The final rebellion under Gog and Magog having been subdued, and death and Hades cast into the lake of fire subsequent to the great white throne, all is completed.

Every thing will now be ready for the new heavens and the new earth, wherein dwelleth righteousness, when there will be no more sorrow, neither crying, nor pain, for the former things will have passed away.

The Authority of the Son of God.

IN Psalm ii. 7, 8, Messiah saith, "I will declare the decree, Jehovah hath said unto Me 'Thou art My son; this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession.'"

This sonship of Messiah to Jehovah is threefold.

First, as the only begotten of the Father in the day of eternity, the one eternal now of divine existence, as the eternal Son of the eternal Father, whose bosom is His everlasting dwelling-place.

Second, in the day of the incarnation, according to Luke i. 35, when the angel said to His virgin mother, "The Holy Ghost

shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." So also on the day of His birth the announcement of the angel was, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke ii. 11).

Third, on the day of His resurrection, when, as the first begotten from the dead, He became the first-born among many brethren. This kingdom of the Son of God is eternal, according to Psalm xlv. 6, quoted in Hebrew i. 8, 9, "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom." So also in verse 6, "When again He bringeth in the first begotten into the world, He saith, 'And let all the angels of God worship Him.'" This refers to His coming again in glory.

The Melchisedec Kingdom and Priesthood.

Psalm cx. 1-4—" *The LORD* [Jehovah] said unto my Lord [Adon], 'Sit Thou at My right hand, until I make Thine enemies Thy footstool.' Jehovah shall send the rod of Thy strength out of Zion: rule Thou in the midst of Thine enemies. Thy people shall be willing in the day of Thy power, in the beauties of holiness from the womb of the morning. Thou hast the dew of Thy youth."

"Jehovah hath sworn, and will not repent, 'Thou art a Priest for ever after the order of Melchisedec.'"

ACCORDING to Heb. vii. 1, 2, Melchisedec signifies "King of righteousness," and also "King of peace." In Zechariah vi. 13 we read, "Even He shall build the temple of Jehovah; and He shall bear the glory, and

shall sit and rule upon His throne; and He shall be a Priest upon His throne: and the counsel of peace shall be between them both." So that the oath which secures His eternal Priesthood secures also His eternal reign, for it is in the combined character of King and Priest, that He is constituted Priest for ever after the order of Melchisedec. This Kingdom and Priesthood will not be surrendered when He gives up His Kingdom as Son of Man, for the word of the oath secures it as eternal.

His Kingdom as Son of David.

THE kingdom of David was established of God by an everlasting covenant, as it is written in Psalm lxxxix. 3, 4, "I have made a covenant with My chosen, I have sworn unto David My servant, thy seed will I establish for ever, and build up thy throne to all generations." And this promise is fulfilled in Christ, who was born King of the Jews, and of the house and lineage of David. Again in verse 34-37, "My covenant will I not break, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before Me. It shall be established for ever as the moon, and as a faithful witness in heaven." Consequently we read in Luke i. that the angel Gabriel said to Mary, His virgin mother, thou shalt "bring

forth a son, and shalt call His name Jesus (that is Jehovah the Saviour). He shall be great, and shall be called the Son of the Highest: and Jehovah God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end."

This also was foretold by the prophet Isaiah (chapter ix. 6, 7). "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of Jehovah of hosts will perform this."

During the millennial period this kingdom of David will be represented on earth by the prince in Israel, who will have his habitation (it appears) on Mount Zion, in the city of David, for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem; and

he will have his possessions on either side of the holy portion (Ezek. xlviii. 21).

In chapter xlv. 2, 3, speaking of the outer east gate of the courts of the millennial temple, after the glory had entered by that gate, we read, "Then said Jehovah unto me, 'This gate shall be shut, it shall not be opened, and no man shall enter in by it; because Jehovah, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the prince; the prince, HE shall sit in it to eat bread before Jehovah; he shall enter by the way of the porch of that gate, and shall go out by way of the same.'"

This prince is evidently a lineal descendant of the royal house of David, in whom the promises made to David concerning the kingdom will be literally fulfilled. He is never styled the king, but the prince. The king is Messiah; the prince is His earthly representative. Referring to the east inner gate, in chapter xlvi. 2, we read, "And the prince shall enter by way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall

worship at the threshold of that gate ; then he shall go forth ; but the gate shall not be shut until the evening." On the sabbath and new moons the prince stands by the post of the outer porch of the inner east gate, and worships by the threshold of that gate ; at the same time the priests shall prepare his burnt and peace offerings.

The prince is the earthly representative of Christ, as ever present with His people, and especially when they come before Jehovah to worship. "The prince in the midst of them, when they go in, shall go in ; and when they go forth, shall go forth" (v. 10). This reminds us of the words of the Lord Jesus, "I am the Way, the Truth, and the Life ; no man cometh unto the Father but by Me" (John xiv. 6), and also, that in all our approaches unto God, Jesus is present with us, whether we draw nigh to worship, or go forth to serve.

The Throne of God and of the Lamb.

Philippians ii. 5-11. "Christ Jesus, who, being in the form of God, thought it not robbery [a thing to be grasped at] to be equal with God: but made Himself of no reputation [emptied Himself] and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at [in] the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

FROM the time that Christ Jesus, raised from the dead by the glory of the Father, took His seat on the throne of glory and of God, a new order of worship was instituted for heaven and the universe,

“that in the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth,” that from henceforth the worship, adoration, and praise of the universe, should go up to the Father in the name of the Son, and in the power of the Spirit. This was the accomplishment of the mystery of God’s will which He purposed in Himself, “that in the dispensation of the fulness of times He might gather together in one [head up] all things in Christ, both which are in the heavens, and which are on earth; even in Him” (Eph. i. 9, 10). And having made peace through the blood of His Cross, so reconciling all things unto Himself, whether things on earth or things in the heavens (Col. i. 20). Thus constituting Him the true ark of the covenant with its blood-stained propitiatory, the keystone of the arch of universal security, and the centre of unity and peace to the universe of God. This is beautifully set forth in symbol in Revelation, chapters iv. and v., “Behold, a throne was set in heaven, and One sat on the throne.” “And lo, in the midst of the throne and of the four living ones, and in the midst of the elders,

stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth." "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, 'Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.'" And this order of things is continuous, unbroken, and eternal.

Summary.

WE have here an illustration of the importance of attending to the principle laid down by the Apostle in 2 Timothy ii. 15, of "rightly dividing the word of truth."

As Son of Man, the second Adam, the Lord Jesus takes up the kingdom originally committed to Adam, and having brought all into subjection, delivers it up to God, even the Father.

But as the Son of God He possesses authority by His divine right, "For by Him were all things created that are in the heavens, and that are on earth, visible or invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and HE is before all things, and by Him all things consist" (Col. i. 16, 17).

And as the Melchisedec High Priest and King, His authority held in the power of an

endless life is secured by "the word of the oath."

As the root and offspring of David, the everlasting covenant secures His unending reign.

And His position as the Lamb once slain, in the midst of the throne, is the accomplishment of an eternal purpose, whereby the security, blessedness, harmony, peace, and joy of the universe is secured for evermore.

As the eternal Son, is one with the eternal Father and the eternal Spirit in the unity of the Godhead, when He has finished His subjugatory work as Son of Man, and delivers up this kingdom; then it is in the unity of the Godhead He possesses His everlasting kingdom, and God, Father, Son, and Spirit will be all in all.
