

LOCK

THE KINGDOM
OF THE
SON OF MAN.

AN ADDRESS BY F. LOCK,
NOVEMBER, 1914.



LONDON:
G. MORRISH, 20, PATERNOSTER SQUARE.

PRICE THREE HALFPENCE.

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(2 SAM. XXIII. 1-5 ; PSA. LXXII. ; MATT. XXV. 31-40.)

WHAT is in my mind may take a little long to express, but it connects itself with what we have had before in the other meetings. We are sensible of the *spirit* of the kingdom of heaven and the kingdom of God in its present aspect, that it is connected with reproach and with what is obscure, that it is to be spiritually apprehended, because the glory is not manifested ; it is not yet displayed. Therefore one has, as we get in Matthew xi., to be “ violent ” to enter into the kingdom of heaven. We have to cut across the currents, to swim up stream, we have to encounter opposition ; we have to go along with the lowly and not the great. The expression of that kingdom led the people to say when the apostles visited a place, “ These that have turned the world upside down are come hither.” They were proclaiming the reversal of everything that was under the eye in which they had been brought up ; that is the case in connection with the kingdom of heaven. But in order to main-

tain in our souls what is true to the kingdom of heaven, in order for the courage, the constancy and the conviction, I would maintain that we must have the light of the *glory* of that kingdom in our eyes. That is why I think the Lord took witnesses, Peter, James and John up into the mountain, so that He might shew them the kingdom of God *in power*. As one has said, kingdom in power means a revelation of what the kingdom is capable of. For instance, if an Englishman were shewn Nelson, Wellington and others who have been dead for centuries, alive and part of the present kingdom, they would say, "That is wonderful!". So the Lord has given us the witness of the kingdom in power. How we need to have our souls and spirits (if I may use the word) saturated with the glory of the system to which we belong and of which Christ, the true Ark of the Covenant, is the glorious centre!

Here where I began to read it says, "Now these be the last words of David. David the son of Jesse said." He did not say they were the last words of David, *the king*, because what he was about to say had reference to "the king." When the Lord was here on earth and the Pharisees were testing Him, He asked them a question, "What think ye of Christ? whose son is he? They say unto him, the son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord,

Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?" They could not answer. David in 2 Samuel xxiii. was in the light of the revelation of the covenant everlasting, which God had made with his house, of that which would come of the seed of David, the Lord Jesus Christ, who would, as the King, establish the everlasting throne. So David says it is "David the son of Jesse said." Notwithstanding he has his own son according to the flesh, there is another king in view, God's King.

What we had yesterday connects with this. I think in the ways of God what saved the kingdom and what preserved the throne in connection with the house of Israel was the moral light that gleamed out of the house of Obed-edom. That light, preserved in the house of a lowly one, was that the throne of God would protect itself, that it was the exhibition of the grace as well as the power of God, that it was a thing to be observed with reverence and godly fear, but to be cherished with genuine affection. That was the report that came up to Jerusalem, and David received the light from the house of Obed-edom. In other words, there has been preserved the light of what has been maintained through all the ages, the stream of which has been preserved among the meek and lowly. Thus the testimony is preserved. David gets it from there. He brings up the ark, and having established the ark in the

tabernacle prepared for it, God comes to him, and says, Now I will tell you about an everlasting covenant, about the kingdom that is to come through your line, and David sits down and says, "These be the last words." There is nothing to come after this.

Well now, before I come to Psalm lxxii. I would like to say a few words as to the moment in which we ourselves are found, because I would like to link Psalm lxxii. with this moment. It may be that in all times, old people ready to leave the world have said to those that are just about to take their places, "These are peculiar times, things are not what they were when I was young." Doubtless that has been the way in all ages. I know it used to be said when I was a child, and I expect the same thing was said to my father and to my grandfather; but whatever has been said in the past, it is absolutely without question that we are now living in the most momentous period there has been in the world's history. It is not merely a figure of speech which has been used for centuries, it is a sober fact. We live in a world in which virtually everything that is to be discovered has been discovered. It has been explored from pole to pole, and in the brief lifetime of the oldest man in this room there have developed more changes than in the two thousand or four thousand years that preceded. That is to say, our grandfathers would be more of strangers in the world to-day than if they

were taken back four thousand years into the civilisation of that day. 'And the meaning is that everything is hurried up to a climax. The air in a sense has been conquered, the depths of the water have been conquered, space has been annihilated, so that communication is around the earth in a fraction of a second, and virtually all that man can discover and do has been discovered and done in the span of an old man's life. Now the world says, "What magnificent advancement, what splendid achievement, how the world is progressing!" It reminds me of a train coming down a mountain slope; the engineer has lost control of the brakes, and the passengers sitting back in the coaches are saying, "We are making fine time. Splendid!" They do not know that the engineer has lost control and they are rushing to destruction. True! The world that is glorying in its achievements has no conception whatever that the sharp, abrupt end of all things in its present order and condition is near at hand. That is the condition. At the present moment we have the most gigantic conflict being waged that the world has ever seen in its destructiveness, its appalling sorrows and griefs. There is no language to express it. Our fathers and grandmothers never saw the like. There has never been the like on earth for the extent and terribleness of it. Now I want to shew where we stand. The Lord in reviving the expectation and hope of His return by the

Holy Spirit, made it perfectly clear that His people were not to look for signs on earth, but were to look for the warmth of affection that desired His coming to be awakened in their hearts, so that the morning star was to be *in their hearts*, not outward signs. The astronomer turns his telescope to the sky and prophecies there is going to be an eclipse. The world is going to be eclipsed, but for us the morning star arising in the heart is the indication; affections wrought on by the Holy Spirit. And in connection with His return the Lord says that when the worst condition finally comes upon earth, that trial which will try all "the dwellers on the earth," He will save us from it. So that, appalling as are the things that we see, so long as we are still here upon earth we know there is yet worse to come, because when the worst does come the church will not be on earth. Well then, we know that what immediately lies before us is that the Lord will come and we know that all that belongs to Him will be taken up to be with Himself, while that which in this day of mercy and grace despises and refuses Him, in that day is left behind.

Then we find, according to what is revealed to us in scripture, that the sovereign grace of God comes to a remnant of His Jewish brethren. The Spirit of God turns from the work of Christianising, for it is finished, that given to Christ *from before* the foundation of the world

is complete and is removed. Then there is a turning to Christ's brethren, according to the flesh, the Jews. There is a sovereign converting work among them, and they become active proselytisers of the "everlasting kingdom." They preach the rights of the King to all the earth. They have only a very few years left in which to do it, but their work will be so divinely supported that there will be a vast work of true conversions out of every tribe of Israel; they will be prepared and brought morally into order as a body-guard of glory to welcome the incoming King when He takes up the world to come. Not only do they secure that for Christ, but they push on their labours in every quarter of the globe among the Gentile nations, and they get an innumerable company of converts from them. As to this, we are enlightened in the Revelation. On the other hand, they will be met by the bitterest opposition, the fiercest persecution; death and imprisonment will await them, so that the world will be divided between those that receive the testimony of the kingdom and those who bitterly oppose it, and the witnesses will have to suffer things of which you and I know nothing whatever. We find a little reproach hard enough, but they will have everything concentrated that can fall upon a persecuted people.

Well now, what is the end of all that? Of course, I am giving this in very brief outline. The end is the character of things that the Lord

indicates in Matthew xxv. In Matthew xxiv. the Lord was telling His disciples what would take place during this time of tribulation and affliction, and after the end of chapter xxiv. He stops a bit and goes back. He says, as it were, "I will tell you something else, I will tell you what will happen before these things begin," and He indicates the arousing in connection with the church period, the preparation to go forth and meet the Bridegroom. The Lord indicates in Matthew xxv. 1 the kind of thing that was found in the early part of the Acts, and as He said to Israel, "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown. Israel was holiness unto the Lord, and the firstfruits of his increase." The church was like that at the beginning as seen in the Acts, Thessalonians, Ephesians.

Now the Lord indicates the kingdom of heaven at the end will be like it was at the beginning. There will be an arousal. There will be a revival of affections and a going forth to meet the Bridegroom. Then the Lord brings in the parable of the talents. He warns that we must trade during His absence. We must occupy until He comes. Then He passes on to this: "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." I do not know whether the majesty of that sinks into your spirit. I

confess I have sat down a long time under that verse to let it gradually work into my mind as to what it means. If I had been there on earth with the disciples, what should I have seen? A man of lowly garb, who was used, as His hands would show, to the hammer, the saw and the adze. He was a carpenter. And I see that One who was a carpenter, who had the garb of a peasant, standing here upon earth, in quietness, calmness and utmost simplicity of spirit, saying to those that were there, "When the Son of man shall come in his glory." Who is this Son of man? The Son of man coming in His glory and all the holy angels with Him! I say, there is the ark of the covenant. There is the glory of Jehovah. There is the mercy seat. "Then shall he sit upon the throne of his glory." What a being! What a person! You know, one needs to come close to the blessed Lord and contemplate Him. Because we have read these words hundreds of times is perhaps the reason we fail to drink in the majesty of them.

If we were to hear one of these men here in this room speaking of coming attended by holy angels and sitting on the throne of His glory, we would say, "What blasphemy! The man is mad, or he is a blasphemer." But not so with the disciples when they listened to this Man. They took it in. They received it. Who is the Son of man? He comes in His glory, the holy angels troop out in their myriad hosts attendant

upon Him, and His throne of majesty and glory is established upon this poor earth, where His cross has been set up. I hope you understand that what I want to get before us is an impression of the majesty and glory of this Person. Consider how great is this Man! Well then, this blessed One who could say the Son of man hath not where to lay His head, goes on in the same common, simple words. What words they are! Mostly words of one syllable—a child can understand them! He goes on to say that before Him shall be gathered all nations. Nations are proud. It does not matter whether they are republics or what else, they are proud. Against whatever offends them, they send the army or navy to wipe out the offence. That blessed Man stands there and says that before HIM shall be gathered all nations. They *have* to come to Him.

You and I have come on our knees. We have bowed our hearts at the throne of grace, and the free grace of God has come into them, but here these nations will have to come. This is not a judgment seat of individuals. Not the judgment of the end of the world. It is a judgment of the nations. It is a judgment—it may be of England, of France, of Belgium, Germany, Austria, of America. All nations. They will have to come before that throne. They will have to state their case to the One on the throne. And the Son of man who is coming in the glory will be there attended by His angels. He will have

over Him that which marks Him King of kings and Lord of lords. None so great then as to say, "I pray thee have me excused." No ambassador in substitution will suit. The kings and rulers must be there, for He is Lord of lords and King of kings; and then He will enter into account with them. "What have you done with my brethren, my earthly people, the Jews. How have you treated them?" He will separate the nations according to their treatment of "these my brethren." We see the Jew to-day, he is much despised, but we must be careful that we do not despise the Jew. We must be careful that we do not speak contemptuously of the Jew because, for the moment, he is like his poor father Jacob in his ways of cunning.

We must remember there is a new Israel coming up. The Lord has not disowned them forever. The court of assize is for the nations; there has never been such a court in this universe as will be held then, and the trial will depend on how the Lord's "brethren" have been treated. What will He say to them on His right hand? "Come, ye blessed of my Father, inherit the kingdom prepared for you *from* the foundation of the world." Now I like that distinction. You know when it is a question of the assembly, the bride of Christ, that which is the gift of the Father according to purpose to Christ, it is "chosen in him from *before* the foundation of the world." You see the difference. Before there was a

world almighty love looked forward and chose and gave to Christ the church, His bride. When it is a case of regulating nations for a time before the final removal of this world, then these nations are confronted with this, that God has all settled from the foundation of the world, so soon as the world was spread and marked out. And here is the Man, because God "hath appointed a day in the which he will judge the world in righteousness by *that man*." (Acts xvii. 31.) And this, in Matthew xxv., indicates the day.

The prophet Joel refers to it. He says, "Multitudes, multitudes in the valley of decision." They will be gathered into the valley of decision. Whose decision? The Lord's decision. They will have to take that decision. It will not be their choice. It will be what He says. "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." (Joel iii. 14.) That is the great and notable day of the Lord. Now there is one moral thought that I want to get out of this: "Saul, Saul, why persecutest thou me? . . . Who art thou, Lord? I am Jesus whom thou persecutest." The Lord says in regard to His people, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It is the same in principle. If you love a poor saint because he belongs to the Lord, or if you treat with indifference somebody because she belongs to the Lord, you touch the Lord, His

body. So that when Saul of Tarsus put the scourge on the back of these saints, he touched the Lord. When he thrust a man into prison, he touched the Lord.

Well then, that explains to us the way in which the material is provided for the commencement of the world to come on earth. That is to say, there will have been a multitude of conversions by sovereign power from Jew and Gentile, who form, as it were, a bodyguard of honour for the Son of man in His glory, to usher Him into the world to come. When the king on some state occasion goes from his palace to St. Paul's Cathedral, he has representatives from all over the empire in his train. There you get a suggestion. There will also be from among the nations those who characteristically had a respect for the Lord's earthly brethren, because they were His earthly brethren, and the Lord takes them in virtue of this moral element and passes them over *nationally* into the world to come. They so form the nucleus for what is called the millennium, in which the glories of His reign shall be known on this earth, in which time the desert shall blossom as the rose, and peace and the knowledge of the Lord shall cover the earth as the waters cover the sea.

I have said all this by way of introduction, and I think my introduction will be longer perhaps than my address. Let us turn now to Psalm lxxii., and my thought is just to follow the Psalm down

a little bit. You know we get our ideas twisted. We get perverted. That is not the fault of scripture; it is our fault. We call that great which is really mean, and that glorious which is contemptible. We speak with honour of that which ought to be despised and loathed. It is characteristic of the world into which we are born and of the atmosphere in which we are brought up.

Now Psalm lxxii. comes up before us like a sweet, wholesome and pure atmosphere. You get out of the foul surroundings, where everything is like a charnel house, smelling of blood and violence and corruption, and you go out of it into the sweet and glorious air and sunlight. What a relief! Psalm lxxii. is that. You know what I mean. We in this country live in a republic. For a Christian, a republic is just as good as a kingdom and a kingdom just as good as a republic, because a Christian has nothing to do but to obey the ordinances of the powers that be—nothing to do with making them. In the Old Testament they had to do with the making them. The Old Testament is full of what the king, the rulers and the princes should do. In the New Testament you can take your pen to strike out every passage instructing as to what the king, magistrate and ruler ought to do, and when you have come to the end you have not struck out any! But when it comes to a question of obedience and subjection, you will find the New Testament is full of it, and the reason is that our

commonwealth is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ. There you have the reason.

Nevertheless, in the ways of God the proper government is a monarchy, and what is called an autocratic monarchy at that. The world has been looking for this for thousands of years, but they could never find the man who was fit for it. Therefore the world has to wait to get the man. When they get the man they will have an autocratic monarch. The world may get it in its own fashion in the next few years, because in the next few years there will be revived the old empire of Rome under which the Lord was born. There will be at the head of that empire a mighty monarch, such as Napoleon, for instance, and under him will be the ten kingdoms as in the Roman Empire. Scripture calls him a "beast" for the reason that he ravages, destroys and slaughters; he builds up his kingdom by the slaughter of millions, so that blood is of no account. Hence, scripture calls him "the beast." Men admire him and give him their allegiance.

That is the kind of man that is admired! You see it to-day. In the war the question is: "What will it cost to gain that position?" A thousand men. Let the thousand men buy that position. Let their lives be sacrificed. Scripture calls that the work of "the beast." That is not the kind of man for God. That is the kind of man for reprobate, unconverted man. Then there is one

who, coming up from the religious world to the surface, will receive extraordinary powers from Satan, and he will use these powers against Christ and His testimony; *he* is the Antichrist; he and the great emperor will put their powers together to sway the whole world, and they will for the moment. They will institute fierce persecution upon those who stand for Christ. When the Lord comes he that is called "the beast" and he that is "Antichrist" are put into the lake of fire, and Satan, who instigates and spiritualises, who has, as it were, put his spirit into them, is taken and put under restraint for a thousand years. Thus with them out of the way, the Lord is prepared to bring in the monarchy, the autocratic monarchy.

David, by the Spirit of God, has the light of this. In Samuel he speaks of God's covenant, and thus, by the light of the Holy Spirit, he sees the kind of king that will fill that throne. Then he writes in this Psalm: "Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment." Now there is no suggestion here of class against class, or class against mass. There is no suggestion here that the rich must go down and the poor come up just because the one is rich and the other poor. It is purely a question of righteousness. "He shall judge thy people with righteousness." What judgment! People think of judgment as

condemnation. Yet judgment is not condemnation. Judgment is discernment. Anybody who comes into a court knows the judge sits there to discern and the parties are brought in to declare their case. They accuse a certain man of murder. The judge hears the evidence: the man leaves without a stain on his character: he is judged. Or he may be condemned for guilt to prison: he is judged. Therefore, judgment is the discernment between right and wrong. Thus the right on the right side and the wrong on the left side. That is what God's king does.

Now see the contrast, as we go through, to man's king. "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor." "He shall come down like rain upon the mown grass: as showers that water the earth." I hope we appreciate the beauty of the Lord concerning all this. I have no doubt the reference is that, when the Lord comes to take up that place of which I have been speaking, He will find a desolated earth. He will find an earth that has been plunged into misery and slaughter more than even the present moment; thus the figure used is that of the "mown grass." The scythe of destruction has gone across it and taken the best and the fairest; it has left desolation and sorrow of heart. Then He comes in. And coming in on that scene where the scythe of death has been we read, "He shall come down like rain upon the mown grass: as showers

that water the earth.” What a beautiful expression! It is the blessing of God come down in the Person of Christ to bring in recovery and restoration, peace and blessing where death and desolation were. My excuse for lingering on this is that it is your Saviour and your Lord and mine who does it. The Bridegroom, He is going to do all this. We are to be with Him, to take a sympathetic interest in all this. I ought not to need an excuse for lingering on it. I am very certain that if the wife of a king should hear him say, “I am going to take up a new realm and bring in a new era,” she would say, “Tell me all about it, and may I come, may I share in it, may I help?” That is the place Christ has given to the bride.

Everything that is sympathetic in us ought to vibrate and respond to this presentation of Christ. So “In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea.” We speak of great empires. If you take your stand on the shore of the Atlantic in Great Britain and go right across the sea you will come to the eastern shore of this continent. Continue on across it and you reach the ocean again. It is from sea to sea. Thus it embraces the whole circle of the earth. That is His dominion. Not a nook or corner, not an acre that will not be under the beneficent sway of the One who comes down “like showers on the

mown grass." "And from the River unto the ends of the earth." "The River" is with a capital letter in the Revised Version. Why? Because "the River" expresses that which flows out from the throne of God. You remember in Ezekiel xlvii., and Revelation xxi., you get the river that flows out from the throne of God; the original thought was in the garden of Eden. But that dried up. In Ezekiel and Revelation there is a great river that flows out from the throne. He shall reign from that river over the whole compass of the earth in the refreshment of grace.

"They that dwell in the wilderness shall bow before him." Who dwell in the wilderness? The lawless ones. They have no home. The dwellers in the wilderness, the Bedouins, the Arabs, the Ishmaelites, those whose neck never came under yoke, their hands against every one and every one's hands against them. From the time when Ishmael went forth and became a prince their necks have never come under yoke, so far as I know in history. But they will come under His sway, and delight to do it. "The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts." Who are they? So far as I understand they are Shem, Ham, and Japheth. They are figurative of all the inhabitants of the earth. The earth was divided up between them, and while Christ has not received the nations of the earth yet, He will have them all then. They will

come in with their glories. "Yea, all kings shall fall down before him: all nations shall serve him," King of kings and Lord of lords. "For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy." We need to get our eyesight cleared. Our eyesight is fearfully defective. We go to the newspaper and read what an emperor has done. We say, "That is fine." Yet it is contemptible. We read the king has done so and so. We say, "That is a splendid thing." Yet it is a miserable thing. There is not an empire in this world or a kingdom that has ever been established or maintained, but it has been by blood and slaughter. To found or maintain a kingdom is said to be worth so many lives. Whose lives? The poor and the needy. But who are those marked for slaughter? It matters not, provided it has gained the object.

Now when I see the throne occupied by God's man, by God's king, what do I read of Him? "He shall *spare* the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence; and *precious* shall their blood be in his sight." "Precious." I want that Man. That is the One for me. Precious is their blood in His sight. I do not know a potentate or ruler who, if it is a question of maintaining the rights of his nation or kingdom, will not hesitate to say that blood must flow. But here

is One exalted of God, and precious is their blood in His sight. That blessed One stood in the garden on that night in Gethsemane, and when the sword flashed out and the ear of the servant of the high priest dropped, He said, "Suffer ye thus far." He takes up that mutilated member of a bondman and puts it back in place again ! That is the One who is going to be on the throne of this earth. When He secured His dominion—His empire—it was not by the blood of slaughtered millions, but by His own precious blood. That is God's king. Now I say, I can serve that One. That is the King I can become subject to. And so, "He shall live and prayer also shall be made for him continually." Do you not pray for His kingdom and His glory ? "And daily shall he be praised." As the sun revolves around the earth (or appears to) it takes twenty-four hours. The sun is shining somewhere every moment of the twenty-four hours, and that starts some Christian praying and praising. So that there never is a moment when from this earth there is not praise going to Him.

When you go to sleep here you forget that the saints in Australia are praising Him, and when they are asleep in Australia they are praising Him in England. "His name shall endure for ever : his name shall be continued as long as the sun : and men shall be blessed in him : all nations shall call him blessed." I do not know that any man was ever *blessed* in Alfred the Great, or in

George Washington, or the Emperors Nicholas or William, or King George. "All nations shall call *him* blessed." Now it is reaching a climax. It is the end of the second book of Psalms. You know there are five books of Psalms, and they all end with hallelujah, "Praise the Lord!" David is reaching the culmination. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen." That is our Saviour; that is our Lord. The One who loved me and gave Himself for me. He is the Son of man who died. "Let the whole earth be filled with his glory! Amen, and Amen. The prayers of David the son of Jesse are ended." David has nothing more to pray for. It is the supreme point. It has been reached in the exaltation of God's glorious Son. Would He say the prayers of David *the king* are ended? No, but David, the son of Jesse. The lowly shepherd, who by the grace of God was made the sweet psalmist of Israel, has trilled his song into our ears, and our souls are thrilled by it; his prayers are ended. Christ is exalted. Thus David closes up the book with "The prayers of David the son of Jesse are ended."

F. L.