

THE  
KINGDOM OF HEAVEN:  
WHAT IS IT?

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“It is given unto you to know the mysteries of the kingdom.”—  
Matt. xiii. 11.

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WITH ILLUSTRATIVE DIAGRAM.

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# THE KINGDOM OF HEAVEN:

## WHAT IS IT?

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THE subject of "the kingdom," generally, is very full and comprehensive—much more so than is often supposed. Many think that the "reign of God's grace in the hearts of His people" is the kingdom in nearly all its varied aspects; and by making the Church and the kingdom one, they dismiss the subject with very little further consideration. But it is certain that such persons can have but little scriptural light and intelligence of either the Church or the kingdom; for it can be shown they differ in many important respects, and are not at all the same thing. Let us, then, seek by the aid of the Holy Spirit to learn a little of what God has revealed in His word on this interesting subject.

In various places in the Old Testament, we read of the kingdom as something then future. Thus, in Dan. ii. 44: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

And again in Dan. vii.: "And behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. . . . . The

saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." From which we learn that the Son of man, the Lord Jesus Christ, was to have a kingdom on this earth with universal dominion. That this cannot mean simply a spiritual reign in the hearts of Christians seems quite plain from the words, "it shall break in pieces and consume all these kingdoms"—that is, the earthly kingdoms that will exist at that time. It is the kingdom that shall destroy the image of Nebuchadnezzar.

But an objection will be at once started—an objection urged by many, and considered of great weight—viz., that the Son of man came to this earth, and went away again; and that, while here, He began His reign in His people's hearts, which has continued and will continue: but He did not attempt to set up a kingdom on earth; indeed, when they sought to make Him a king, He refused, and went and hid Himself. (John vi. 15.)

At first sight this may appear to be a weighty objection; but let us look at it a little more closely, and ask whether this could be called the reception of the Messiah as King. In verse 26 of the same chapter, the Lord had to rebuke those very people who wanted to make Him King with, "*Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled.*" Here was one who could read their hearts; and seeing, as He did, that they had so low an object, He surely could do nothing else but hide Himself. But we must look at some other passages as to the true result of His presentation to the Jews. "He came unto his own, and his own received him not." (John i. 11.) "We will not have this man to reign over us." (Luke xix. 14.) "We have no king but Cæsar." (John xix. 15.) "They cried out, Away with him, away with him! Crucify him!" Nothing can show more plainly than these statements, that, while a few, (because they had eaten of the loaves and fishes, but who did not receive Him at all as the Messiah,) wanted to make Him a king, the Jews, as a people, entirely rejected Him.

This rejection is further brought out in other pas-

sages. In Mal. iii. 1, we read, "Behold I will send my messenger, and he shall prepare the way before me." And in chap. iv. 5, "Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." In Luke i. 16, 17, speaking of John the Baptist, we read, "He shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and . . . to make ready a people prepared for the Lord." (See also verse 76.) This would seem to show that John the Baptist was the Elijah that was to come. But our Lord said of him, "*If ye will receive it, this is Elias which was for to come.*" (Matt. xi. 14.) They did not receive it; and when John was asked, "Art thou Elias?" he said, "I am not." (John i. 21.) Still, it may be thought that John the Baptist *was* received, because multitudes "went to be baptized of him, confessing their sins." (Matt. iii. 6.) But note here, John had to rebuke some who came to him in mere heartless profession, and said, "O generation of vipers," &c., while other Scriptures prove to us that he was not received. Christ said of him, "John came neither eating nor drinking, and *they say, He hath a devil:*" (Matt. xi. 18:) and again, "Elias truly shall first come, and restore all things; but I say unto you, that Elias is come already; and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." (Matt. xvii. 11—13.) Here we see plainly that John the Baptist and his Divine Master were both rejected by the Jews. It is true the people looked upon John the Baptist as a prophet, but they did not know him as the forerunner of Christ, and this was his true character; and as they rejected the forerunner, so also did they the Messiah. And it is also plain that the Lord Jesus came to the Jews as their king. The wise men said, "Where is he that is born King of the Jews?" (Matt. ii. 2.) And lest any should doubt whether the wise men were correct in using this appellation, we find Christ applying to Him-

self the words of the prophet, "Thy King cometh," saying they were fulfilled in His day. (Matt. xxi. 5.) He came as King, and was rejected.

All this as to the rejection of the Messiah is important in considering the subject of the kingdom; for while God allowed man to reject His offers, and, as it were, thwart His plans, of course He was overruling it all, and making it the means of laying the foundation in the death of Christ of all His ulterior plans for the blessing, not only of Israel, but the Church, the Bride of the Lamb. Yet the rejection brought in a peculiar aspect of the kingdom. We read in Daniel that *God* was going to set up a kingdom—that a kingdom was going to be given to the Son of man. But when the Son of man presented Himself, He was rejected, and at length put to death. What, then, is the result? Is there to be no reign of Christ except in His people's hearts? Is there to be no kingdom in power and glory, that shall subdue all nations, and bring all people to acknowledge the Christ? Far otherwise. All that God has declared shall yet take place. Christ brought in the kingdom; but His being rejected altered its character for the time being, and postponed its establishment in power and glory;\* and we have now the "kingdom and patience"—by and by it will be the "kingdom in power." Now it is a sort of interregnum. The king is now spoken of as a nobleman gone forth to receive a kingdom, and to return. (Luke xix. 12.) He came and was rejected; and He is gone to be invested, as it were, with further powers, and will come again and execute judgment on His enemies. In the meanwhile,

\* It has been objected to Christ having a kingdom in glory on the earth, that He said, (John xviii. 36,) "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight; . . . . but now is my kingdom not from hence." But surely there is the widest difference between Christ having a kingdom on earth, and that kingdom being 'of or from (*ἐκ*) the world.' It was not of that origin and the principles too were quite different—else "would my servants fight." We know from Rev. xi. 15, that the kingdoms of this world shall *become* the kingdoms our Lord and of His Christ.

the kingdom is going on in a peculiar form—its subjects waiting\* for its glory, and the return of its King.

In order to see the present peculiar character of the kingdom, we must refer to the Scriptures: and in doing so, we must never forget the rejection of the Messiah by the Jews. For God to have set up a kingdom for Christ, and to have brought all things into subjection to Him, would have been a simple and manifest thing; but for the intended King to be rejected and sent back to heaven, and yet the kingdom go on, brings in a deep and mysterious state of things. But our Lord said to His disciples, "It is given unto you to know the mysteries of the kingdom of heaven." (Matt. xiii. 11.) Let us, then, seek to understand them.

The terms "kingdom of heaven" and "kingdom of God" cannot be used indiscriminately.

The term "kingdom of heaven" appears only in Matthew; yet it is worthy of especial note that some of the same parables are recorded in the Gospel of Luke as applied to the kingdom of God. Thus, "The kingdom of *heaven* is like unto leaven which a woman took," &c.; (Matt. xiii. 33;) "Whereunto shall I liken the kingdom of *God*? It is like leaven which a woman took," &c. (Luke xiii. 21.) Thus in Matthew, observe, leaven is connected with the kingdom of heaven—in Luke with the kingdom of God. Yet in many passages you could not substitute "kingdom of heaven" for "kingdom of God." It appears that the term "kingdom of God" is a general term for the kingdom, and at any time; while "kingdom of heaven" is more restricted; and being used only in Matthew's Gospel, seems to give it the aspect of the kingdom to the Jews. They were expecting that Christ would, when He came, restore the kingdom to Israel; (Acts i. 6;) but to give a kingdom to Israel in its then corrupt state, was far below God's intentions. The Jews perhaps looked for a mere earthly kingdom, with power and liberty; but while there was to be a kingdom

\* Christ Himself is *waiting* till His enemies be made His footstool. (Heb. x. 13: Psalm cx. 1.)

set up on earth, and reigned over by Christ, the people were to know the Lord. (Jer. xxxi. 33, 34.)

Here, then, we see the importance of the term "kingdom of heaven." The Jews were looking for an earthly kingdom, and yet from Christ they heard again and again of the kingdom of heaven; no doubt to correct their earthly thoughts. Of course the Lord Jesus knew that He would be rejected, and that even the little the Jews had left on earth (the temple, &c.) was to be taken from them: and where else could He direct their attention except to heaven, where He, their rejected King, was soon to be?

The kingdom of heaven, then, has been described as 'the authority of the Lord in heaven acknowledged upon the earth.' Heaven is God's throne, and the Lord Jesus is set down at God's right hand. It is common with men to speak of a kingdom after the name of the place where the throne and seat of government is. Thus, the kingdom of Queen Victoria is often spoken of as that of St. James's—the empire of Napoleon as that of the Tuileries, &c. And why should not God's kingdom be spoken of now as the kingdom of heaven, seeing Jesus is seated at God's right hand in heaven? So to speak, heaven is where the court of the kingdom is held, and we have now the "kingdom of the heavens."\* But we must look to Scripture to see to what the kingdom is "likened" while its King is away.

In Matthew xiii. we get seven parables, six of them setting forth the kingdom of heaven.

\* Some have objected to the thought of the kingdom of heaven going on at the present time, on account of the passage (Matthew xxiii. 13) which tells us that the scribes and Pharisees *shut it up*; but is not this objection met by our Lord giving the keys to Peter (Matt. xvi. 19)? and did he not use them in the early chapters of the Acts? Others ask, How could the kingdom of heaven be shut up if it had not then been established? It was a transition time while our Lord was on earth; the kingdom of heaven was being preached as "at hand," but on its mere announcement the scribes and Pharisees set their faces against it, would not allow the claims of the Messiah, and did all they could to hinder others from acknowledging Him; confirming it afterwards by crying, "We have no king but Cæsar," and in demanding the death of Christ.





# THE KINGDOM OF HEAVEN.

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. ii. 44; see also Dan. vii. 13, 14, 18.)

There is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he . . . . . Luke vii. 28  
 The time is fulfilled, and the kingdom of God is at hand . . . . . Mark i. 15  
 The kingdom of God is come unto you . . . . . Matt. xiii. 28  
 From the days of John the Baptist until now, the kingdom of heaven suffereth violence and the violent take it by force . . . . . Matt. xi. 12  
 Ye shut up the kingdom of heaven against men . . . . . Matt. xxiii. 13  
 I will give unto thee the keys of the kingdom of heaven . . . . . Matt. xvi. 19  
 The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof Matt. xxi. 43

The kingdom of heaven is likened to  
 Wheat and Tares . . . . . Matt. xiii. 24  
 Mustard-seed . . . . . " " 31  
 Leaven . . . . . " " 33  
 Hid treasure . . . . . " " 44  
 The pearl . . . . . " " 45  
 A net . . . . . " " 47  
 Unmerciful servant . . . . . " xviii. 28  
 Labourers in the vineyard . . . . . " xx. 1  
 Marriage feast . . . . . " xxii. 2  
 Ten virgins . . . . . " xxv. 1

## THE KINGDOM OF GOD.

- The birth of John the Baptist.
- The birth of the Son of Man.
- The gospel of the kingdom preached.
- Glance of the kingdom in power. (Mark ix. 1.)
- The keys promised to Peter.
- Christ's rejection.
- Christ's crucifixion.
- Christ's resurrection.
- Christ's ascension.
- Christ is seated at the right hand of God, and waits till his enemies are made his footstool.
- The Church begins to be formed on the day of Pentecost.
- The present period when Christians are in both the Church and the kingdom of heaven.
- The Church is caught up to meet the Lord in the air.

## THE KINGDOM OF HEAVEN

## THE

## CHURCH.

That day shall not come except there come a falling away first .. 2 Thess. ii. 3  
 If another shall come in his own name, him ye will receive .. John v. 43  
 He shall confirm the (or, a) covenant with many for one week.. .. Dan. ix. 27  
 Then shall that Wicked be revealed 2 Thess. ii. 8

Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.. .. Matt. xxiv. 21

He returned, having received the kingdom .. .. Luke xix. 15  
 They shall gather out of his kingdom all things that offend, and them which do iniquity .. .. Matt. xiii. 41  
 Then shall the righteous shine forth as the sun in the kingdom of their Father.. .. Matt. xiii. 43  
 All nations shall call him blessed.. .. Pa. lxxii. 17  
 The wolf shall dwell with the lamb and the leopard shall, &c. .. Isa. xi. 6-9  
 Let the whole earth be filled with his glory .. .. Pa. lxxiii. 19

Then cometh the end, when he shall have delivered up the kingdom to God even the Father .. . . . that God may be all in all 1 Cor. xv. 24, 28

**THE INTERVAL  
 BETWEEN  
 THE CHURCH BEING TAKEN AWAY  
 AND  
 THE RETURN  
 OF CHRIST  
 TO THE EARTH.**

**THE KINGDOM  
 IN  
 POWER AND GLORY,  
 OR  
 THE MILLENNIUM.**

**THE KINGDOM  
 AND  
 DELIVERED UP TO THE FATHER  
 GOD IS ALL IN ALL.**

- The kingdom of heaven goes on.
- Christendom becomes more corrupt -- "the whole is leavened."
- The Roman prince makes a covenant with the Jews, who shall have returned to their own land.
- Antichrist is made manifest.
- The greatest tribulation that ever was on the earth.
- Christ returns to the earth.
- Satan bound.
- The kingdom becomes the "kingdom of the Son of man."
- Christ sits on David's throne.
- Universal peace and blessing.
- The kingdoms of the earth brought into subjection.
- Creation delivered from the curse.
- Satan loosed for a short season.
- Satan is cast into the lake of fire.
- A new heaven and a new earth. (2 Peter iii. 18; Rev. xxi. 1.



1. **THE SOWER.** This draws a curtain aside, and gives us a view of the unseen world around us. There is the seed scattered abroad—"the word of the kingdom;" and we read how the world, the flesh, and the devil hinder its reception. This was true when Christ was here, and therefore is not presented as a similitude of the kingdom like the rest.

The next three give the kingdom as seen in the world after Christ went above.

2. **WHEAT AND TARES.** God sowed good seed; and while men slept, Satan came and sowed tares among the wheat, and both are to grow together unto the harvest; i.e., Christians and mere professors are both growing up together as a visible part of the kingdom.

3. **THE MUSTARD-SEED**—very small at first, but at length became so large and far-spreading, that the "birds of the air" came and lodged in the branches; i.e., the powers of evil, or emissaries of Satan, take shelter under the great tree.

4. **THE LEAVEN.** Leaven in Scripture always means evil; and as the parables of the wheat and tares show evil persons connected with the kingdom, so this shows that evil doctrine will be there too, till the whole is more or less contaminated.\*

\* Most commentators hold that leaven in this parable means the "insinuating nature of the new life in a believer." But *leaven* in all other places means evil; and why should it not here? The use of the word leaven in Lev. xxiii. 17 is not forgotten; but this fully confirms the statement; for leaven was strictly forbidden in all the offerings of the Lord made by fire. (Lev. ii. 10.) By them Christ was typified; but in this offering of the firstfruits, representing the Church on earth, (never perfect, evil being present though not allowed,) leaven is introduced. There seems to be a dread of thinking of evil in connexion with the kingdom of heaven; but we are all *quite sure* in the parable of the wheat and tares, and that of the net, that evil persons are associated in the kingdom; why, then, should we try to explain away that evil doctrines will be there too? And if we only cast our eyes upon the present state of the kingdom, (to go no further than Mormonism and Unitarianism outside that generally considered orthodox; and the Essays and Reviews and Dr. Colenso inside,) we see the thing fulfilled to the letter.

These parables were spoken to the multitude, who were then sent away.

Three other parables are next spoken to the disciples about the kingdom as known in the mind of God.

5. THE TREASURE, setting forth the preciousness of the saints.

6. THE PEARL,\* their beauty and unity — “one pearl.”

Christ sees the treasure and the pearl, (His redeemed, †) and leaving the glory, sells all and gives up His life to possess them.

7. THE NET, which gathers of *every kind*. Converted and unconverted are gathered into the net; and at the end of the age, the wicked shall be separated from the just.

From these parables we have taken a rapid glance at the kingdom of heaven. We learn that therein there is that which is very precious to Christ: He gives up His all to possess the jewel. But in outward appearance the kingdom grows into a great and expansive system, wherein there are evil persons and evil doctrines mixed up with the good.

The question may then be asked, Who compose the kingdom in this present day? It embraces all who profess allegiance to the Lord Jesus Christ—all who acknowledge the rule of heaven; in other words, it is Christendom, including Romanists, the Greek Church, Protestants, Churchmen and Dissenters. And is it not plain to see that its outward appearance answers exactly

\* This parable is mostly interpreted to mean, that in conversion a man has to make a sacrifice to win Christ. But when does a man ever *sell all* he has? and if he did, would it be received as buying salvation? Does he ever *buy* salvation, except it be without money and without price?

† Without doubt the Church, as being a part of the redeemed, is included in the treasure and the pearl, though not revealed until Paul's ministry. Note a remarkable passage that follows: “every scribe that is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things *new and old*.” The kingdom of heaven embraces that revealed in the Old Testament—that Christ is to have a kingdom on earth, &c., as well as the new things the Lord developes.

to the parables? There is the leaven of evil doctrine spreading everywhere, many unconverted persons have taken up with the thing as a mere profession, while many of the ungodly are getting rich on its resources.

Now, some will be ready to say that, if this be so, the kingdom is merely the professing church. But they are never the same thing, even if we consider them to have the same limits at the present time. There is the Church of God, the Bride of Christ, embracing all who are converted during this present dispensation; and only such are a part of the Church\* viewed as Christ's body. It is true that an unconverted person may be in the assembly, built as hay and stubble into the house where God dwells, without being a member of the body; but he is in the kingdom which, as we have seen, is now realized in all who profess the name of Christ and will be established in power by and by over the whole earth.

From this we see that a Christian in this day is in both the Church and the kingdom. Yet the two things should never be confounded; indeed, making the two to mean one and the same thing has led to very evil results. Take, for instance, discipline. In the kingdom both good and bad are to grow together unto the harvest; but in the Church you are told to put away from you wicked people. (1 Cor. v. 13.) That it is terrible to allow manifest evil to exist among Christians, the messages to the seven churches clearly show. Again, the Church is to be caught up to meet the Lord in the air; but the kingdom will continue: indeed, even then it will not have been set up in power and glory. So that the hopes pertaining to the two are quite different. The Church, hoping to be caught up to be with the Lord—the kingdom, to be established in power and

\* The subject cannot be gone into here; but it is believed that only such as are converted during the present dispensation are called in Scripture the Church—though, of course, Old Testament saints were equally saved, as also others will be who are converted after the Church is called away. The reader is referred to a tract, "Christ and the Church," where this subject is gone into more fully.

glory. The prayers are different: the one is, "Thy kingdom come"—the other is, "Come, Lord Jesus." These points, not to mention others, clearly show that the Church and the kingdom are not the same thing.

Further, let us look at Christ as a King. We have already seen (Matt. ii. 2, and John xii. 15) that He is spoken of as King of the Jews. And by and by Christ will sit on the throne of David. (Luke i. 32.) But besides this, Christ is to be "King of kings and Lord of lords." (1 Tim. vi. 15.) And this surely refers to the time when all nations shall be subdued to His sway.

And all this agrees with what we have seen touching the kingdom when set up in power and glory. Notice, too, that Christ is never called the King of the Church;\* but we might expect to find it many times if the Church and the kingdom were the same thing, and if the kingdom were merely the reign of grace in the hearts of believers.

But there are other parables which mention the kingdom of heaven:

1. **THE UNMERCIFUL SERVANT.** This would teach us not to deal now towards each other in strict righteousness, but to be imitators of God, and act in grace. "Forgive us our trespasses, as we forgive them that trespass against us," is the prayer of the kingdom.

2. **LABOURERS IN THE VINEYARD.** God is a sovereign, and He gives to each as pleases Him; He is no man's debtor and is unjust to none, but He will be gracious to whom He will.

3. **THE MARRIAGE FEAST.** The Jews were invited first, but they would not attend, and their city is destroyed; now God's grace invites poor outcasts from the highways: all things are ready. He who comes at the call, but rejects the wedding garment, must perish.

\* Rev. xv. 8 is not forgotten; but this is not king of the Church, but of saints; and there may be saints not of the Church. The learned, however, agree in saying we should read "king of nations," and not king of saints; and 'nations' would be in harmony with the other passages we have been looking at.



4. TEN VIRGINS. This shows the attitude of those who profess to go out to meet the Bridegroom: they *all* go to sleep; but those who possess the Holy Spirit wake up in time and go into the marriage—those who are mere professors are not admitted.\*

Notice that these parables suppose unconverted persons in the kingdom, and give solemn instances of some who are servants—some who are even guests at God's feast—and yet perish.

A few passages still remain to be noticed. In John iii. we read, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." How is this, if a mere profession brings a person into the kingdom? It is believed that such passages refer to only God's part of the kingdom. He sowed good seed only, and here He seems to be taking no notice of what the enemy has done. This is confirmed by noticing, that if we take John's Gospel alone, we should know nothing about there being evil in the kingdom: the parables of the tares, the leaven, the net, &c., are all omitted in this Gospel.

In the epistles, too, it is believed that the kingdom is spoken of only from God's view: though evil is therein noticed and predicted, it is never represented as part of the kingdom.

Let us now take a glance at the history, so to speak, of the kingdom. Though Christ knew, of course, that He would be rejected, yet He brought in the kingdom when on earth. He said, (Matt. xii. 28,) "It is come unto you." He gave them also a glimpse of the kingdom in power on the mount: "The kingdom of God come with power." (Mark ix. 1.) "We were," says Peter, "eye-witnesses of *his majesty*. For he received from God the Father honour and glory." (2 Peter i.

\* In the same chapter (Matt. xxv.) we have the parable of the talents; but it is omitted here because it is not said to be a likeness of the kingdom of heaven. The reader will observe the words "the kingdom of heaven is" are added by the translators.

16, 17.) But He was rejected. The Jews said, "We will not have this man to reign over us;" while the Gentiles on their part "crucified the Lord of glory." He became the man who went into a far country, (heaven,) to receive a kingdom and to return. While He is away, it is still the kingdom of heaven—the rule of heaven, without a visible king—the true subjects waiting in patience for the power and the glory. Evil comes in, and mixes with the good. Evil persons take shelter under its patronage. The Lord returns to the earth, purges out of His kingdom all things that offend, (Matt. xiii. 41,) and sets up His kingdom in power and great glory. It becomes, then, the kingdom of the Son of man—Christ reigning as a man. Eventually the kingdom is given up to the Father, (1 Cor. xv. 24, 28,) and

## GOD IS ALL IN ALL.



A reference to the diagram, it is hoped, will help to the grasping of the subject more fully.



## A MESSAGE.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. iii. 21.

## CALVARY AND THE KINGDOM.

“Many waters cannot quench love, neither can the floods drown it.”  
Cant. viii. 7.

To Calv'ry, Lord, in spirit now  
Our weary souls repair,  
To dwell upon thy dying love,  
And taste its sweetness there.

Sweet resting-place of every heart  
That feels the plague of sin,  
Yet knows that deep, mysterious joy,  
The peace of God within.

There, through thine hour of deepest woe,  
Thy suffering spirit pass'd;  
Grace there its wondrous victory gain'd,  
And love endured its last.

Dear suffering Lamb! thy bleeding wounds,  
With cords of love divine,  
Have drawn our willing hearts to thee,  
And link'd our life with thine.

Thy sympathies and hopes are ours;  
Dear Lord! we wait to see  
Creation, all—below, above,  
Redeemed and blest by thee.

Our longing eyes would fain behold  
That bright and blessed brow,  
Once wrung with bitterest anguish, wear  
Its crown of glory now.

Why linger then? Come, Saviour, come,  
Responsive to our call;  
Come, claim thine ancient power, and reign,  
The Heir and Lord of all.

SIR E. D.



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" 4. Romans xi. 2d.

" 5. Matthew xiii. 4d.

" 6, 7. Daniel ii., vii. 4d.