

THE
SUBJECTION OF THE WORLD
TO COME.

"He must reign till he hath put all enemies under his feet." 1 Cor. xv. 25.

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SUBJECTION OF THE WORLD TO COME.

§ 1. CHRIST THE HEAD OF CREATION.

To know the counsels of God aright we must see them all centering in Christ, we must see all things so tending onward to His glory, that whatever may be a present interruption to its manifestation will only lead in ultimate result to its more complete display. To see this with regard to "the world to come" is to have a resting point for the mind in the midst of present confusion; it sets before us one bright and blissful scene in the history of even this sin-stained earth—one point in contrast to all that has been, ever since the day when it fell under the power of the destroyer.

It is of this one part of the counsels of God which thus tend onward to the glory of His Son, that I wish to speak;—a part that is often overlooked, but which is of deep interest and importance as unfolding to us very many of the things revealed by the Holy Ghost concerning the full manifestation of the glory, power, and grace of Christ.

"What is the state of things around us?" "What has been the course of things from the time of the fall?" To reply to this we have simply to look at what the word of God reveals; we have not to take the thoughts or opinions of men, nor yet the results of our own observation: the revelation of God is the one certain ground on which we have to rest, and from which we have to learn. I would first look at the state of creation,—its original condition as formed by God, the change wrought by the fall, the consequences of that change, with their present effects, which bespeak how awfully that has been marred which was once wholly worthy of Him who had formed it. The original state of all that was made

was "very good;" all was blessed by God, and He rested in the works of His hands; the sabbath—the day of God's rest—beautifully bespeaks what His satisfaction was in all that He had wrought. Truly it is a bright retrospect (even though shaded by saddened feelings wrought by contrast) to look upon this creation as formed at first; every creature happy, no decay, no death, no sorrow; all God's works rejoicing in His blessing, and He satisfied in them;—while *man*, at the head of all God's works, continuing upright retained the place of authority committed to him of God. So bright is that brief and transient scene of the early history of creation that I could gladly pause in the contemplation; nature would rest upon what *has been*; but it is the changed state of creation of which I have to speak—a state of which we are in part cognisant through experience, but of which the full statement is only to be known through Revelation. What did the fall occasion? Creation has been made subject to vanity, it "groaneth and travaileth in pain together until now" (Rom. viii. 22); its whole history, as detailed in Scripture, tells us that it is not in that state before God in which it once was. Had we merely the statement of what now exists, and the record of that which once was, we should see a difference for which we should be unable to account; but this sad truth to which I have referred, explains the strange alteration; man had been set over the works of God; dominion over creation had been committed to him, and he held in his own grasp, not merely his own blessing, but that of creation likewise: thus it was, that when he sinned, and thus forfeited all his own blessing, the consequences became far more widely extended, according to that which was said to him, "Cursed is the *ground* for thy sake" (Gen. iii. 17).

It is easy for us to look on the present state of every thing, as though this state were that which is natural and proper to it; as though things as they are, expressed the mind and object of God in forming them; we may look upon the *groaning* creation as though dissolution, sorrow, and bondage were but *physical* facts; but if we trace things around us according to the clue of God's revelation, we shall see that there is something far deeper to be seen in all this than anything merely *physical*. With regard to man himself—is *death* a mere physical circumstance—is sorrow—is disappointment? With regard to the beasts of the earth—is their defective condition merely physical?

With regard to the inanimate creation—is the state, in which it is, of decay and ruin, to be looked at as being but its physical condition? Surely not; and he who judges the world to be now just what God made it, fails to see the glory of Him by whom all things were framed, as that glory is really displayed in His works. They do bear abundant traces of His power, wisdom, and goodness, but these traces are on every side marred; they shew the hand of God, but they likewise shew that the sin of man has grievously spoiled the works which God made.

Is creation that in which God can now rest? God once rested from the works of his hands: “On the seventh day God ended his work which he had made; and he *rested* on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had *rested* from all his work, which God created and made” (Gen. ii. 2, 3). Thus was God satisfied with creation as it came from his hand; there was no sin, no sorrow, nothing that could hinder Him from resting in full complacency upon it. But soon the scene was changed, God ceased to have a sabbath, He ceased, in the state into which His works had sunk, to have that which could delight Him. Creation was enthralled in the bondage of corruption, and the devastated works of God were no longer worthy of Him. Thus God had no sabbath left; for a sabbath would have been an acknowledgment of the fallen creation as though it had been unfallen, or as if God did not hate sin.

We may learn, I believe, something as to this from the occurrences which we read in the fifth of John. There, at the Pool of Bethesda, we find great multitudes of impotent folk, of blind, halt, withered, waiting for the moving of the water. Christ comes to the place and heals one who had been lying there for thirty and eight years. The day on which this was done was the *sabbath*, the day which pointed backward to the rest which God had once had in creation. The Jews were displeased with this work of healing which God's blessed Son had vouchsafed to perform, because it was done upon the sabbath; they charged him on this ground with being a transgressor. How did the Lord meet the charge? “My Father *worketh hitherto*, and I work;” that is, His Father had once rested from His works, but because *sin* had come in and marred those works His rest in them was utterly gone, and if He would rest in them again it was necessary for Him to work again. The

fact of misery in the world proved that every thing which stood merely in nature had failed, and thus even the sabbath could not be owned by Christ as presenting an impediment to the exercise of His power in deliverance. It was necessary that work should be done again, because all blessing which had stood in nature had utterly failed. The sabbath had fittingly formed a portion of the ordinances given to a nation who were standing simply in nature, and were relying on its resources ; they were dealt with on those grounds in order to manifest *what* was in man ; but in nothing was the blindness of mere nature more signally displayed than in the boast made in the sabbath, when not only facts proved that God could not now be resting in His works, but likewise the Son of God had come in *grace*, and was exhibiting the blessed truth, that, in spite of all the grievous failure on the part of creation, and of man as the head of it, God was interfering in the midst of the ruin, and acting in a way in which he alone could, in undoing the work of corruption which sin had wrought.

And yet in spite of all that may be learned from *revelation*, from consciousness, and from experience, the world *as it is*, is deemed to be fair and goodly. But is there a human heart that has not felt *disappointment* ? Is there one who feels full *satisfaction* ? Is there one who can in any energy of nature triumph over *death* ?—And yet all these reiterated testimonies are disregarded, and the course in which man walks upon the earth is such as seems to say, either that facts are *not* such as they are—that death, disappointment, and dissatisfaction are *not* written upon every thing here ;—or else that these are but a part of the physical condition of things, and therefore, though displeasing, they are not to be dwelt on by the mind, or made too prominent. To say the former is to deny the testimony, not of experience only, but likewise of that which is far higher—the Word of God ;—to say the latter is to reject the clue which God has given us to guide our thoughts aright, it is keeping *sin* carefully out of view, and softening down those truths which are offensive to nature.

I unhesitatingly believe that it is highly important for us to see the state of all creation as being declaratory, not merely of physical facts, but of *moral truth* ; and this importance arises not merely from the impossibility of otherwise rightly judging concerning ourselves and the things with which we have to do, but likewise from the glory of the Lord Jesus Christ being

intimately concerned in the recognition of this truth, seeing that it is impossible without this for us to apprehend the glory either of His work of creation or of His work of redemption. A right estimate of things *now* around us is needful if we would look backward at what creation was, or forward at what the new creation shall be: things as they are stand in contrast to *both*.

This then is the present state of things; there is a world which, having departed from God, is ruled over by Satan, who devastates the scene which was once so fair: men live as though this world were every thing, and as if the testimony of God were but an idle tale; and just as confusion and ruin are stamped upon the whole course of nature, so likewise they are upon man in his present condition.

I would not overlook the fact, that this earth presents on every side many traces of beauty and loveliness; but this I would earnestly press, that all these traces are but *partial*, they last but a little while, and thus they contain the very principle of decay. Not so were things created. Every thing almost throughout nature tells thus of two things; first, the glory of Christ as the Creator ("all things were made by Him," Col. i.), and second, the sin of man in marring that which He had thus formed; if we see aught of glory in nature as it is, it thus points to the power and wisdom of Him who formed it; while all that is contrary, all that speaks of decay, points to the failure of man who was set over it, and who, in his own fall, has brought down with him all that over which he had been set by God. But while we see creation pointing out these two things, we may look onwards to something brighter, even the glory of Christ as the Redeemer, the one who not only framed all things, and carries on the course of all things, but likewise has, in the shedding of His blood, provided that which shall at length free His works from the bondage of corruption. Thus the contrast of things, as they now are, instructs us as to the power of that redemption which has been wrought by Christ, but of which the results are as yet unseen.

Christ not only will take the world out of the power of Satan, who is now the prince and the god of it, but He likewise will *retain* the dominion over it: thus will the counsel of God in connection with creation be fully exhibited, and thus will it be seen that none of His purposes can fail. I have already referred to Adam, as having been set by God over the things which were made: then there was the earth, the living crea-

tures on it, all subject to him while he continued to be obedient to God; and Eve formed out of his side, as the sharer of his blessings. Let us keep this picture in our thoughts, because, as the old creation in its first foundation was the shadowing forth of the new, so shall we learn from the things which once were. But although the old creation was that which first existed in fact, the *new creation* was the prototype in the mind of God: in the old creation, Adam had been the head, but in the new, Christ is the head; and thus, although the old is the shadowing forth of the new, the things found in the old have their real value in pointing on to the new. In Col. i. the apostle speaks of Christ, "in whom we have redemption through His blood, even the forgiveness of sins; who is the image of the invisible God, the first-born of every creature [first-begotten before all creation], for by Him were all things created," &c., thus, creation itself is brought before us, as springing from that pre-eminence which belonged to Christ; as we read a little after—"All things were created by Him and *for Him*, and He is before all things, and by Him all things consist." Let then the glory and blessing of the world, as it once was, be stated as highly as they may, these things have their distinctive value from the fact of their thus pointing on to that, which was from the beginning in the mind of God—even the taking up of all things by His Son, and *His* being set in dominion over them. The result of redemption was thus the prototype of creation. The fall and its direful consequences were to intervene; the utter failure of all that had been placed in the hand of man was to be manifested; the incarnation, death, resurrection, ascension, and second-coming of Christ were previously to take place, before that purpose of God, which was so early pre-figured, was to be brought to pass. There were many things involved in this counsel of God, many things pre-determined of Him, which must to any of those angels who might seek to understand His purposes and workings, have seemed inexplicable or contradictory. How could that which was the pre-determined dominion of the Son of God, be yet a headship marked out for *man*? How could the Son of God stand in any such position as Adam was then set in? Who could be the sharer of *His* glory and dominion?

There is scarcely any thing in the whole revelation of God which manifests more widely the vastness of His mind, than does this purpose concerning creation, and the Headship of

Christ over it. God, who seeth the end from the beginning, had pre-ordained the whole in his infinite mind: we, to whom these things are revealed in the word, are slow to recognise them, even when many of the intervening pre-requisites have taken place; when the redemption has been wrought out, and it is but the second coming of Christ that is needed for this (His Headship over creation) to be manifested; all else will result from this manifestation.

In Genesis we are told that man was made "in God's image," "after His likeness." This double statement is, I believe, of importance, in connection with the fact of the new creation having stood in the mind of God, when He carried on the work of the old creation. In the new creation, Christ, who is "God over all blessed for ever," is to be the Head; but how? not simply as being God, but as having become man, and having died and risen; the Head of the new creation will be thus *Man* glorified in resurrection;—of this, Adam when formed in innocence, was the shadowing forth, his human form being framed according to that, which in the counsel of God, was pre-ordained to the Son. I scarcely need speak of that which was in the mind of God, according to which, Eve was taken out of the side of Adam; the second Adam and the church, "Bone of His bone, flesh of His flesh" (Eph. v.), stood together in the mind of God (as it is said, "Chosen in Christ before the foundation of the world"); and thus, in Paradise, the Church too was shadowed forth, as well as the manner of her formation, and the portion which would be hers.

Thus, if we trace things backward into the mind of God, we find perfectness stamped upon the whole—an entire contrast to facts and experience; and just so, if we trace onward the revealed statement concerning the development of God's counsels, shall we find perfectness. If we find a resting-place for the mind in looking backward, so shall we in looking forward; yea, and far more so, because, in this we shall see the immutable stability of those counsels of God, which to sense seem to have been frustrated. In looking backward, we see a perfect model which has failed: in looking onward, we see blessing secured in the blood of Christ, and upheld by Him Himself, so that it can never fail.

I would then look onward, taking the word as the guide, and mark the description which is presented, of the subjection to Christ of those things which are now in confusion and

misrule. I have already noticed the testimony of the scripture, respecting Christ's being the final cause of all things, as well as respecting the present interruptions to the manifestation of His glory in all His works; this, then, it is, for which creation has to wait; God's purpose never may be frustrated, and thus the subjection of creation to Christ is certain.

In the first and second chapters of the epistle to the Hebrews, the contrast is presented between the glory of that Son, by whom God in these last days has spoken to us, and the glory of angels: after this contrast has been stated at some length, the passage continues:—"For unto angels hath He not put in subjection *the world to come* whereof we speak. But one in a certain place testified, 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 all things under his feet.' For in that He put all in subjection under Him, He left nothing that is not put under Him. But now we see not yet all things put under Him; but we see Jesus, who was made a little lower than the angels, for [i.e. in consequence of] the suffering of death crowned with glory and honour, that He, by the grace of God, might taste death for every man." This passage will require a patient examination and investigation, in order to grasp some of the truths which are presented to us in it.

The *world to come*, signifies not merely a future state of being, but strictly the *inhabited earth to come*, in contrast to that state of the inhabited earth which now is; in the words "whereof we speak," reference is made to the preceding chapter, where, in verse 6, the *inhabited earth* had been mentioned, "And when He bringeth in again [this is the order in which the words should stand] the first begotten into the *world* [inhabited earth], He saith, And let all the angels of God worship him." The world to come, is, then, this world, when Christ shall have come into it again, not as when He came to be made a little lower than the angels, in order that He might suffer death; but when all the angels of God shall worship Him. The angels are ministering spirits, sent forth to minister to those who are about to inherit salvation, but to them this world to come shall not be subjected: He who shall hold this dominion, is one to whom a far higher dignity belongeth. He is that MAN who hath been made a little

lower than the angels, in order that He, by the grace of God, should taste death for every man, who is now crowned with glory and honour, in consequence of His having thus suffered death.

The quotation which is here made from the 8th Psalm, unfolds to us, authoritatively, the meaning of the Psalm itself. It might have been thought, if the psalm had been casually read, that it referred to the authority committed by God into the hands of Adam, when set in the garden; it might have been thought, that he who was thus made a little lower than the angels (for the word imports degree, not period of time), was simply man, when in innocence; but observe that the person here described, is *man* and the *son of man*, (or literally from the Hebrew, son of *Adam*); now this second designation, could in no sense belong to Adam the first; he was man, but not the *son of man*, and the man whom the Holy Ghost thus marks out must be another. Observe farther, that this cannot apply loosely to the human race, because the point rested on in the psalm, is the actual subjection of the works of God to Him who is marked out, not some mere vague title; this belongs either to Adam, or else to some one who stands in a position like unto that of Adam; and as Adam the first cannot be he, it remains that it must be the second Adam, the Son of Man, of whom David wrote these things.

By the introduction of these statements into the Epistle to the Hebrews, we see that the Headship over the works of God belongs to Christ now, even though His power has not yet been put forth in subjecting them. All things are put under Him in title now, but He has not yet reduced them into obedience to Himself. Of course, as God, He is over all—I am not questioning that—but the point here pressed, is a certain dominion given to Jesus as man, the authority of which He does not yet put forth. This “world to come, whereof we speak,” will not be until not only the title is in the hand of Christ, but the actual exercise of the power; “But now we see not yet all things put under Him:” observe the distinction which is here marked out: it is not said that all things are not put under Him—for surely, in His exaltation, they are put beneath His authority—but we do not yet see them thus subjected [*ὁρωμεν* is the word used, strictly *see*, in literal sense, as opposed to seeing by faith or the like]. But although we do not yet see all things put in subjection under Christ, or in

other words, although the world to come is not yet that in which we are, there are some things which we do know, concerning the glory of Him who is here spoken of:—"But we see [βλέπομεν, i. e. see in any sense, whether in fact or in faith] Jesus, who was made a little lower than the angels, for [in consequence of] the suffering of death crowned with glory and honour." These things faith now knows, and they are presented before us as the earnest of the promised subjection of the world to come.

I need not say how every thing proves that insubjection to Christ is the state of things now existing; it has been so ever since the fall: it was so before the flood, "the earth was filled with violence;" after the flood the authority of God was still unowned, as was proved in the sin of Babel:—from that day and onward "gods many and lords many" have been owned; and, when He came into the world to whom the whole belonged, He was rejected and crucified. The world has not changed its course since that day; and thus, although Christ in resurrection has become the second Adam, the exercise of His authority in this relation is yet to be waited for;—this will not be till the day when God bringeth again the First Begotten into the world.

The passage which I have quoted from the second of Hebrews refers to the 8th Psalm; it will be well to take up the whole statement of that Psalm before going further into the chapter in the Hebrews. The Psalm commences, "O Lord, our Lord, how excellent is thy name in all the earth, who hast set thy glory above the heavens!" This gives us, as I judge, the scope and subject of the Psalm, marking it as being an ascription of praise at the time when He whose glory is now known by the Church as being set above the heavens, shall also have His name made excellent in all the earth. In other words, the introductory sentence of the Psalm marks it out to belong (as we know from the 2nd of Hebrews that it must) to the world to come. The Psalm continues, "Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger." This passage was used by our Lord in a very interesting connection: in Matt. xxi. we read of our Lord having come to Jerusalem as the son of David, and having cast out the buyers and sellers from the temple; while on the one hand the children cried "Hossanna to the Son of David!"

on the other the Pharisees were offended, and would have put them to silence, but our Lord answered them with this verse out of the Psalm, shewing us that it applies to the owning of Christ during the time that He continues to be rejected of men : now then is the time in which although the name of Jehovah is not made excellent in all the earth, yet the Church, those who are as babes, are quickened by the Spirit of God, to ascribe praise unto Him whose glory shall yet be shewn in all His works.

“ When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained ; what is man that thou art mindful of him ? and the son of man that thou visitest him ? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands ; thou hast put all things under his feet : all sheep and oxen, yea, and the beasts of the field : the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord, our Lord, how excellent is thy name in all the earth ! ” I have cited the whole of this to shew how *minutely* the Spirit of God, in this Psalm, speaks of the works of God which are to be manifestly set under Christ. The committal of power to Adam, which is mentioned in Genesis, runs thus : “ Replenish the earth, and subdue it ; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth ” (Gen. i. 28). This dominion failed in the hand of man : it only issued in his bringing, through his disobedience, the whole under the curse with himself ; but this in the hand of the Son of Man can never fail, and He will, through His own perfect obedience, confer blessing and deliverance from the curse upon the whole.

To return to the 2nd of Hebrews :—in the statement that we see Jesus crowned with glory and honour, we have presented to us that which we, as being saints, know ; and in truth it is this which constitutes us saints ; this it is that separates us from the world ; it is our high privilege to acknowledge Him during the time that the world rejects Him, and thus, through the exceeding grace of God, to have praise perfected from our lips. But we have not to stop here : the very fact of our thus being able to praise ought to lead our thoughts onward to that day when all His works shall own Him, and shall be subject to His rule ; and farther, this ought to teach us the entire sub-

mission which it behoves us to manifest to Christ, seeing that now the Church is the only thing which can be subject to Him.

I do not now rest upon the fellowship which the saints will have in the dominion of Christ, although this is by no means to be overlooked; it is intimated in the continuing part of the 2nd of Hebrews, where the relation of the saints to Christ, as being "brethren," is spoken of:—that which I would earnestly press, as an important truth, is the actual taking of this earth into the hands of Christ, and He Himself exercising on it all that authority which was prefigured by the dominion of Adam the first.

To me it is a cheering thought, as I tread upon the earth, "This belongs to my Lord, and He will take it as part of His inheritance." A saint may see many proofs of the groaning of creation; but he may know that it cannot last, for He who is now at the right hand of God will put forth His power and subdue the whole to Himself. What can be more gloomy, as well as more unscriptural, than the idea that creation is doomed simply to be destroyed by Christ, instead of being delivered from the bondage of corruption through Him? The fact of this deliverance being overlooked, causes much practical evil, because in this way the present alienated condition of all creation is not *rightly* apprehended: we never rightly estimate our own sinfulness, unless we see the blood of the Son of God as the measure of it—it needed that blood to cleanse it away;—just so the stain which is upon the works of God—nothing less than that blood could avail for them; and it is as seeing them taken out of the grasp of Satan, through the redemption of Christ, that their present thralldom and alienation can be at all estimated.

Creation is in a state of corruption; the things therein rational and irrational, are so likewise; there is no conscious recognition of subjection to the Lord to be found any where unless it be in the Church; in fact, no where else is this subjection at present possible; and how fully must it be owned that *there* this subjection is far from being what it should be. But that which puts the Church in a place of subjection to Christ is this, that she is taught His present headship. We read in Eph. i. 22, that God "hath put all things in subjection under [Christ's] feet" (referring to Psa. viii.), "and gave him to be the head over all things to the church." The Church belongs to the new creation already in spirit, for she is risen in

Christ ; but there is a day for which she has to wait,—even the day when the saints shall be manifested as the sons of God ; this too is the day for which creation waits (see Romans viii.), and this day will not be till Christ shall be manifested (1 John iii. 2). And then it is that He will put forth His power with regard to creation even as he Has already done with regard to His saints.

Thus we may look around us, and rejoice in knowing that Satan the usurper has but a temporary dominion, and all will, in God's own time, pass into the hands of that rightful heir who has been so long excluded. He takes it up just as it is, in all its confusion and disorder ; for His especial work with regard to the world to come is bringing it into subjection, thus manifesting His power in being able to subdue all things unto Himself.

How opposed are the things presented to *faith* to those which are known by *sight* ! “ We see not yet all things put under him.” To the eye all before us is independence of God—simple absolute lawlessness ; but faith is cognisant of Him who is at the right hand of God as the head of the new creation, and knows that He, holding this headship, will at length display its power and authority. Thus a saint has no need to look on this earth as being *indeed* the dominion of Satan : he has no need to try how far he may make it subservient to his own ends without defiling his conscience ;—but he may regard it as the true and proper dominion of Christ, and bear in mind that the time when he may enjoy it will be when Christ actually takes it as the inheritance pre-ordained for Him in fellowship with the Church His bride.

Thus did Moses (see Deut. xxxiv.) look on the land which God had sworn unto the fathers, as being the possession not of the Hittite and the Canaanite but of Israel. The seven nations were then actually holding it ; but, from the top of Pisgah, his eye ranged over the whole land, regarding the whole as being the actual inheritance of Israel ; “ And the Lord said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed : I have caused thee to see it with thine eyes, but thou shalt not go over thither.” True it was that the land had yet to be conquered ; Israel could not take it as by sufferance of the Amorites, but faith looked beyond these intervening things and saw it as though Israel were in it already, possessing their

respective portions. Thus may the saints of God regard the subjection of the world to come: the more they look on it as the rightful inheritance of Christ, the less will they be disposed to think that, as it now is, it can be a home for a child of God. The then possession of the promised land by the Canaanites made the word of God's promise the more precious, by which promise it was secured to Israel; just so the present confusion and misery in the world among men, and the present corruption of the groaning creation, makes the word the more highly to be prized: "Thou *hast put* all things in subjection under his feet."—"He *hath put* all things under his feet, and gave him to be the head over all things to the Church." The one may be known in practical exercise before the other; but each truth is equally presented to us of God,—Christ's headship over the Church, and the subjection of all things to Him.

The following are the points which I desire to press in connection with the headship of Christ over the new creation:—

I. That the old creation, with Adam set as its head, was the shadowing forth of the new creation with Christ as its head, which latter was also in the mind of God the prototype of the former.

II. That the present condition of creation speaks of the bondage of corruption under which it has fallen through the sin of man. (Rom. viii.)

III. That creation waits for deliverance from this bondage when the sons of God are manifested as such, i. e., when Christ comes again. (Rom. viii. 1 John iii.)

IV. That as the purpose of God was that *man* should be set over His works, so that purpose will be accomplished in the person of Christ who is man as well as God.

V. That Christ is now glorified by God, for "*He hath put all things under his feet*" (Eph. i. 22). "*We see Jesus. . . . crowned with glory and honour.*" (Heb. ii.)

VI. That this authority is not yet seen in actual exercise, "*we see not yet all things put under him,*" (Heb. ii.) but has to be waited for; while at the same time faith recognises it, regarding this earth not as the dominion of Satan, but the inheritance of the Son of Man.

VII. That our present recognition of Christ as the head of His body the Church brings us into the position which calls for entire subjection to Him on our part, while we see that He

is not honoured as yet in all His works (Psa. viii. 2) ; and thus we wait till He shall manifest His power, knowing that He will take the inheritance not alone, but having the Church with Him.

§ 2. CHRIST "THE HEAD OF THE HEATHEN."

HITHERTO I have rested upon the testimony of Scripture, concerning the subjection of the world to come to the Son of Man. The wideness of this dominion is shewn from the minuteness of some of the particulars, such as the cattle, the fowls, the fish, &c. This dominion strikingly resembles not only the power committed to Adam (to which I have already referred), but also that which had been given to Nebuchadnezzar : his dominion is thus stated : "Thou, O king, art a king of kings : for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, *the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all*" (Dan. ii. 37, 38). In this wide committal of authority, there was that declared which leads onward to Christ ; this was all given to Nebuchadnezzar, but he knew not how to use it aright ; and thus this deposit of authority is to be looked at as one of the many stewardships which fail in the hands of man, and which must ever fail until they shall be taken up by Christ.

Now in what is insubjection to God and His Christ most remarkably presented to the eye ? Surely it is in the course in which the nations of the earth are going on. Then if they especially exhibit this want of subjection, the bringing of them into subordination will especially manifest the power and the glory of Christ.

In the 7th of Daniel, we find the Son of Man taking the actual authority and dominion over the nations : the account of the vision given by the prophet runs thus,—“I saw in the night visions, 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” (Dan. vii. 13, 14). This is evidently an earthly kingdom, and it is taken at a certain given

time ; the references which are made to this passage in the New Testament will point out definitely when that time is. 1st. When the Lord was taken up (Acts i), and a cloud received him out of the sight of the Apostles, the promise was given to them, by the two men who stood by them in white apparel—“ This same Jesus, which is taken up from you into heaven, shall so come *in like manner* as ye have seen him go into heaven.” Thus the church has this prospect set before it—to see the Lord coming *in the clouds*, as he was taken up. 2nd, In Matt. xxiv. 30, our Lord says, that immediately after the unequalled tribulation, certain signs shall take place, “ and then shall appear the sign of the Son of man, in heaven ; and then shall all the tribes of the earth mourn, and they shall see the Son of man *coming in the clouds of heaven* with power and great glory. And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.” Thus the time when Christ so comes “ with clouds,” will be one of dismay to the world, but of joyful gathering to the church. 3rd, Just similar to this is what we read in Rev. i. 7 : “ Behold he *cometh with clouds* ; and every eye shall see him, and they also which pierced him : and all kindreds of the earth shall wail because of him. Even so, Amen.” Thus there is the marked contrast between the saints and others ; the latter wail, the former respond joyfully to the promise that He will so come. 4th, Our Lord, when before the high priest, made an allusion to this very passage in Dan. vii., as direct as any of those which I have just cited :—“ Hereafter ye shall see the Son of man sitting on the right hand of power, and *coming in the clouds of heaven*” (Matt. xxvi. 64). These testimonies suffice to shew that when the day of the coming of the Lord (for which the church is taught to wait) shall arrive, He will take in actual exercise the whole of this authority over the nations.

What then will be the state of the nations, when he thus takes this kingdom ? Dan. vii. gives us the account ; I have already referred to the dominion to be taken by our Lord, being like to that which was committed to Nebuchadnezzar ; now in this chapter we have the account of power in the hands of the heathen [or Gentiles, for the terms are interchangeable and synonymous] up to the time of the Lord’s coming and taking his kingdom. The Gentile powers which should arise,

were seen by the prophet in his vision under the symbol of four beasts; concerning the last of these there is a much larger detail given than of the other three, it had ten horns on its head, among which another little horn sprang up, before whom three of the former were destroyed: this horn had "a mouth speaking great things," and it was "because of the voice of the great words which the horn spoke," that "the beast was slain, and his body destroyed and given to the burning flame." This is followed by what I have already quoted respecting the coming of the Son of man to the Ancient of days, and His receiving His earthly kingdom. It is to be remembered that this beast is the last form of Gentile power, and the ten horns are those amongst whom this dominion (the Roman earth) is to be divided, the last horn being one who exerts the power over the whole, and stands at their head in opposition to the Lord: his actings are against the saints, "I beheld and the same horn made war with the saints, and prevailed against them *until* the Ancient of days came," &c. I do not now rest upon the history of him who springs up as "the little horn," I merely advert to the facts of his sway and blasphemy continuing up to the time of Christ taking the kingdom.

Dominion, from its committal to Nebuchadnezzar, has gone on in the hands of men; and the truth that it is impossible for man, simply as man, to hold the power so committed and to exercise it aright will become more and more marked. In Daniel ii., where this stewardship of power to Nebuchadnezzar is spoken of, what do we find as the issue of the earthly rule so given? The metals in the image, which symbolised the rule of the Gentiles, become increasingly deteriorated, until at length we find iron mingled with potter's ware, which denote its character; and the toes so framed are in a ten-fold state of division; and at that time, a stone cut out of the mountain without hands, falls upon these toes of the image, and the whole is broken to pieces; and then the stone becomes a great mountain and fills the whole earth. This crisis of the image is thus interpreted:—"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" (ii. 41).

On this fact, then, I rest; that the Son of man takes His dominion over the nations at a time when power in their hands has most manifestly proved a failure, and when he who springs up as "the little horn," bears dominion over the earth. In fact, the Lord lets the rule of the Gentiles become corrupted to the uttermost, and then He takes it into His own hands as a trust given to Him of the Father, He being the only one who can exercise it aright.

Our Lord, in His reply to the High Priest, which I have already cited, refers not only to the 7th of Daniel, but likewise to other scriptures. For instance, in the expression, "sitting on the right hand of power," there is an evident allusion to Psalm cx. 1, which speaks of the place to which the rejected Messiah would be received: "The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool." This instructs us as to the first act of the Lord consequent upon the delivery of this kingdom into His hands: He has to subjugate those foes who are in rebellion against Him. Observe, it is Jehovah who makes the foes the footstool of the Son; this is an act distinct from His setting His foot on them: the one is simply preparatory to the other. I hardly need say, that this making of the enemies the footstool of Christ is not to be confounded with that putting of all things under Him which is mentioned in Eph. i. 22. The latter is that which has been done in the exaltation of Christ to the Father's right hand, while He waits there until the former—the making of His foes His footstool—shall be done.

Christ's foes are to be made the footstool prepared for His feet, and then He leaves the Father's throne; then, when all things are ready, when the sin and rebellion of the nations is at its height, when they and their rulers are wearing out the saints of the Most High (Dan. vii.), when the nations are making Jerusalem their prey (Zech. xiv.), the Lord comes forth. The Father's right hand has been His place from the time of His rejection until this; but now He leaves it. His saints, who just before had been seen in suffering under the little horn, meet him in the air (1 Thess. iii). Jerusalem is delivered by His appearance with them: "The Lord my God shall come and all his saints with thee;" and the banded nations, who are now giving their glory and honour to the

little horn, are crushed by His presence. God has gathered them judicially for this object, and thus they receive their righteous doom.

The 110th Psalm speaks of the Lord thus actually placing His feet on His prepared footstool: "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies." The Psalmist, in addressing Jehovah *concerning Christ*, tells us in verse 5 how He rules: "The Lord at thy right hand shall strike through kings in the day of His wrath. He shall judge among the *heathen* [i. e., Gentiles or nations, not merely idolaters or the like]. He shall fill the places with the dead bodies. He shall wound the heads over many countries."

It is impossible to form an estimate at all approaching to the truth concerning the sin which calls forth such acts of destroying judgment on the part of the Lord, without taking into account the person and actings of THE MAN OF SIN, whom I judge to be unquestionably identical with "the little horn." This is not, however, the place to take up again the detail of his awful history; I merely advert to him as being, at the time of which I speak, the holder of Gentile power, the head of apostate Christendom, at first owned and acknowledged by the Jews, and afterwards their cruel oppressor. The Lord, as coming forth, vindicates His own right to all these three headships:—As Son of man, the kingdom over the nations is His, and this He takes, interfering in power: He is the Head of His body the Church; and He comes to gather His blood-redeemed saints to Himself, to be manifested in glory with Him, at the same time taking fearful vengeance upon apostate Christendom, or the professing Church: and He is the King of Israel, the heir of the throne of David; and this place He takes, avenging His own people of their enemies, by appearing as their deliverer, even though many of them are swept away in destroying judgment.

It is with the first of these three relations that I have now especially to do, although it is absolutely needful just to allude to the two others; because the circumstances and the synchronism so intimately connect them together.

The 2nd Psalm is one of great interest and importance in connexion with the nations, and the dominion of Christ. It commences with speaking of the raging of the *heathen*. I must speak explicitly about this English word *heathen*, because it is

most marvellously thought (even by many intelligent Christians) to mean *idolators*: how often do we hear about "Missions to the *Heathen*," and the like? Now the inhabitants of this land are, in the proper sense of this term, as much *heathen* as they were in the days when they did actually bow down to idols which their own hands had made. Nay, farther; an inhabitant of this land is as much a *heathen* (in the sense in which Paul declares himself to be a Jew) after he is converted to Christ, as is any idolator on the face of this earth. The simple fact which is absolutely necessary to be known, in order to apprehend such a portion of the Scriptures as the 2nd Psalm, is that the word *heathen* is merely used, both in the Old and the New Testament, as a synonym for rendering that which is otherwise translated, *nations* or *Gentiles*; the three are but identical and equivalent terms.

"Why do the heathen rage and the people [pl.] imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord and against His Anointed." We know from Acts iv., that, in *principle*, this began to be accomplished in the rejection of our Lord; but the entire fulfilment of these things did not take place then; the Psalm cannot be taken as though to us it were simply retrospective. I do not question that this *principle*, which then commenced in its working, has run on from that day to this, and that the Spirit of God especially contemplates in this Psalm the crisis to which it tends. Opposition to Jehovah and His Christ have gone on among the nations and their rulers, in spite of the preaching of the gospel. The exhortation in the end of the Psalm appears to be given in the contemplation of that destroying judgment to which this banded opposition will at length lead.

After the impotence of the designs of the nations are spoken of in verses 3—5, *Zion* is mentioned as the place where God's king is to be set. In verse 7, the Lord in resurrection speaks of that decree which the Father gives forth concerning the person, glory, and dominion of the Son: "Thou art my Son, this day have I begotten thee. Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. [How often is the passage cut short here, to the utter marring of the sense?] Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel." We see, from Rev. ii. 26, that this is

a dominion to be exercised by Christ with the Church; just as in Zech. xiv. He comes forth and crushes the assembled nations, having all His saints with Him, they having met Him in the air.

Let us have what thoughts we will concerning the advancement of the nations in intelligence, moral order, and the like, *this* is what it is all to come to;—the breaking to pieces of the whole by the stone cut out without hands. If we dream of a progressive advance in righteousness, we shall be delighting in our own imaginings, instead of consenting to the revelation of God. The nations will be thus banded together, and thus destroyed, whatever be present appearances. I do not rest on the fact, although I deem it to be a very obvious one, that confusion is written upon the social relations of every kind among the nations of the earth: I have simply to do with God's revelation; and to this crisis I see *there* that all is tending.

How joyful, then, is it for a saint to be able to look above the expected shock, to know that he will be with the Lord in that day, that then will commence *his* life of glory, both in body (raised or changed) as well as in spirit; and how especially joyful it is to see the glory of Christ as the King shine forth through, and beyond, the awful destruction. It is not merely Christ, as a destroyer of the nations, that we have to contemplate: but as the King who has to commence His reign with thus clearing His kingdom of offences. Wide as the judgments may be, there is blessing for the nations beyond: and on this happy prospect I would now dwell; it stands in cheering contrast to the preceding scene of judgment, and it has an especial joy; for it tells of one of the results of the work of Him whose blood has saved us,—it manifests one of His glories.

A remnant of the nations—especially it appears of those who are beyond the limits of the Roman earth—is spared to people “the world to come,” a remnant who will manifest God's mercy, just as Noah and his household did in contrast to the wide-spread destruction of the flood. Psalm lxxii. speaks of Christ's dominion over the nations, and their kings: “The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him; all nations shall serve Him.” Such, likewise, is the testimony of many other parts of Scripture, pointing to ulterior blessing for the nations, and to the

dominion over them to be exercised by Christ,—a rule which must be *after* the destroying judgments, because there is no room for it in the detail of previous events.

The order of circumstances appears to be this:—When Israel had rejected the Lord, they were rejected by Him as a nation. When they farther rejected the testimony given by the Spirit to the risen glory of Jesus, the gospel was carried from Jerusalem to both Jews and Gentiles. That gospel continues to gather souls to Christ, while the events before us are the coming of the Lord—our gathering to Him—His judgments upon the Gentiles—His setting up Israel as His peculiar people—and his taking the kingdom over them, and over all the Gentiles, and ruling the earth itself. This outline and order of events is alluded to by James in Acts xv.:—“Simeon hath declared, how God at the first did visit the Gentiles, to take out of them a people for His name, And to this agree the words of the prophets, as it is written after this” [i. e. *after this* gathering out of certain from among the Gentiles—those who belong to the Church. The words, “after this,” form no part of the following quotation from the prophet Amos], “I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and will set it up: that the residue of men might seek after the Lord, and *all the Gentiles*, upon whom my name is called, saith the Lord.” Thus it is in connexion with the restored blessing of Israel, that (after the destroying judgments) *all the Gentiles* will be blessed, in having the Lord’s name called upon them. Whatever be the present blessing in the calling out of the Church, the ulterior blessing, in connexion with Israel under the Lord’s reign, will be far more widely extended:—“If the fall of them [Israel] be the riches of the world, and the diminishing of them the riches of the Gentiles, *how much more* their fulness?” (Rom. xi. 12.) Christ reigning on the throne of David will thus widely dispense His blessings.

In the name, “Son of Man,” which was used by our Lord as a distinctive appellation of Himself, there is an allusion to many of the glories which belong to Him. He seems to have been so understood by the Jews to whom He spoke; in John xii., when He spoke of His being lifted up, they said, “We have heard out of the law, that Christ abideth ever, and how sayest thou, *the Son of Man* must be lifted up? Who is *this* Son of Man?” (verse 34). Thus they could comprehend

something which the Old Testament Scriptures had taught concerning a Son of Man (whom they rightly identified with their Messiah), who should receive power and dominion, while a *rejected* Son of Man was altogether beyond their thoughts : “Who is *this* Son of Man ?”

The name, “Son of Man,” connects our Lord respectively with the nations, with Israel, and with creation :—

I. With the nations. This is shewn by Daniel vii., which I have already quoted, where the Son of Man receives an everlasting kingdom over them.

II. With Israel. This we learn from Psalm lxxx., where the blessing and deliverance of Israel are spoken of as depending upon “the Son of Man;” the Man at Jehovah’s right hand :—“Let thy hand be upon the man of thy right hand, upon the Son of Man whom thou madest strong for thyself. So will not we go back from thee : quicken us, and we will call upon thy name” (verses 17, 18). Observe, that this appears to be *one* of the passages to which our Lord alluded in His answer to the high priest :—“Hereafter ye shall see the heavens opened, and the *Son of Man* sitting on the *right hand* of power;” thus pointing onward to the blessing of Israel entirely resting upon Him who has been rejected by men, but received at Jehovah’s right hand.

III. With creation. Christ, “the Son of Man,” in this relation, is pointed out (as I have already shewn) by the connexion of Psalm viii. with Heb. ii.

Thus does this name indicate these several spheres of Christ’s glory—glories which belong to Him as the heir of the human race—the Son of Adam—and in which He will be manifested. This name expresses Christ’s earthly relations more widely than any other.

In Romans xv., there is a connected series of citations from the Old Testament pointing on to this time of which I speak. The apostle says, “Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers [all that belonged to the seed of Abraham], and *that the Gentiles might glorify God for His mercy*, as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And, again, He saith, Rejoice, ye Gentiles, with His people. And, again, Praise the Lord, all ye Gentiles, and laud Him, all ye

people [pl]. And, again, Esaias saith, There shall be a root of Jesse, and He that shall rise to reign over the Gentiles ; in Him shall the Gentiles trust [or, rather, *hope*]. Now the God of *Hope* fill you with all joy and peace in believing, that ye may abound in *hope*, through the power of the Holy Ghost." I will remark on these four citations in the order in which they stand :—1st, " For this cause I will confess to thee among the Gentiles, and sing unto thy name," This is from Psal. xviii. 49, a psalm of thanksgiving, in which the Messiah speaks of His deliverance from all those things which had been opposing Him. He says, in a preceding verse, " Thou hast delivered me from the strivings of the people [Israel], and thou hast made me the Head of the heathen : a people whom I have not known shall serve me." This speaks of dominion, but the verse cited in Romans xv. speaks of more, for in presenting Christ as singing praises to God's name among the heathen, and giving thanks to the Lord, there surely is the expression of grace towards them ; and, farther, that they themselves will actually receive this grace. The psalm concludes thus : " Great deliverance giveth He to His King, and sheweth mercy to His *Anointed*, to David, and to his seed for evermore." Now what has been the expression of the shewing of this mercy to Christ ? The fact of His being thus set, as son of David, at the head of the heathen, and bringing them into blessing with Him. It is not merely that the Messiah, the king, is personally delivered ; it is not merely that He has a dominion, but the *mercy* is expressed in His bringing the Gentiles into blessing and favour, through what He has wrought. In Psalm xxii. we read of certain things which exhibit how fully Christ, giving thanks among the heathen, declares God's grace unto them. The early part of this psalm (up to verse 21) is the utterance of Christ as bearing the wrath of God. Then (in verse 22), we have Christ speaking in Resurrection, addressing the Father concerning the Church : " I will declare thy name among my brethren, in the midst of the congregation will I praise thee." We learn the definite application of these words from Heb. ii. So soon as Jesus rose from the dead, He declared the Father's name unto those whom he could now address as brethren (John xx. 17). The song of praise is now in His mouth, but He cannot thus sing *in the midst* of the congregation, until that congregation be actually gathered ; in other words, until the saints are with Him (raised or

changed) in glory, The present gathering of the Church is thus definitely taken up in verse 22; the restored blessing of Israel comes next: "Ye that fear the Lord praise Him; all ye, the seed of Jacob, glorify Him; and fear Him, all ye the seed of Israel." After the ground on which they are thus called to praise is stated, we have this farther truth:—"My praise shall be of thee in the *great congregation*: I will pay my vows before them that fear Him.... All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's, and He is the governor among the nations." Thus, then, we may see the character of the heathen, in the midst of whom Christ shall give thanks. The gathering in of the Church comes first; then, when this is accomplished, follows the restored glory and privilege of Israel, with its concomitant circumstances; and then follows this *great congregation*, in the midst of which Christ will rejoice. The *order* of these things, thus set before us, corresponds precisely with what has been already shewn from the connection of Acts xv. with Amos ix.

2nd. The next citation in the passage in Rom. xv. is "Rejoice, ye Gentiles, with His people." This is taken from the song of Moses, in Deut. xxxii. 43. This song takes up the rebellion and ingratitude of Israel, their subsequent punishment, their desolations, and their ulterior blessings, when vengeance shall have been taken upon their enemies. The song then concludes: "*Rejoice, O ye nations, with His people*; for He will avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful unto His land, and to His people." It is evident from the whole structure of this song, as well as from the continual usage of words in the Old Testament, that "His people" in this place signifies *Israel*. I need hardly refer to the many promises of blessing to this people, which are spread richly through the Scripture—but take the rejoicing of Israel in these things, and mark what follows—the nations are to rejoice *with them*. These citations are brought forward in Rom. xv. to shew that the Gentiles should glorify God for His *mercy*; how clearly does this one passage prove the point! There are many portions of Scripture which speak of the nations being blessed through Israel, and through the son of David reigning over Israel; and surely

there is much of joyful anticipation in this. Thus, in Mic. iv. 2, we find the nations going up to Jerusalem, and there learning the ways of God: "Many nations shall come and say, Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem; and He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more: but they shall sit every man under his vine, and under his fig-tree: and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." Thus they shall, in their fellowship with Israel, be blessed with righteous rule, tranquillity, and plenty.

But there are yet fuller expressions of grace to Gentiles:—"The sons of the stranger who join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain; and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him" (Isa. lvi. 6—8).

But this is not all, a yet more wondrous statement remains, one which declares not only blessing with Israel to the Gentiles, but to some of them *inheritance* likewise. The two concluding chapters of the prophecies of Ezekiel describe the boundaries of the land, and how it is to be apportioned to the tribes of Israel when they again possess it; and here it is that a provision is made for the *strangers* who may sojourn amongst them:—"So shall ye divide the land unto you according to the tribes of Israel. And it shall come to pass that ye shall divide it by lot, for an inheritance unto you, *and to the strangers that sojourn among you*, which shall beget children among you; and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you, among the tribes of Israel. And it shall

come to pass that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God" (xlvii. 21—23).

Thus in this threefold manner—in peaceful rule, in worship in God's house, and even in inheritance,—will the call be, "Rejoice, ye Gentiles, *with His people.*"

3rd. The following citation in Rom. xv. is taken from Psa. cxvii., where we read, "*O praise the Lord, all ye nations, praise Him, all ye people* [pl.]; for His merciful kindness is great toward us; and the truth of the Lord endureth for ever. Praise ye the Lord." This is the whole of Psa. cxvii.; it is a small portion of Scripture, and as such *we* might easily overlook it; not so the *Holy Ghost*;—*He* gleans up this precious little testimony, which speaks of grace to the Gentiles, and presses it upon our attention; now this passage tells us what is found in neither of the two texts which had been quoted before, namely, that the blessing of the Gentiles is to be thus universal—"all ye nations;" (some of the passages to which I have referred shew this, but not the others in Rom. xv. when taken by themselves). The fact of this universality proves the fulfilment to be subsequent to this dispensation. The ground on which the Gentiles are thus to praise, is the merciful kindness of the Lord, and his *everlasting* truth.

4th. The last of these cited passages in Rom. xv. is out of Isaiah xi. The apostle gives it, "There shall be a root of Jesse, and He that shall rise to reign over the Gentiles, in Him shall the Gentiles trust" [rightly, "hope"]. This citation marks out the PERSON through whom the blessing will be brought about; other truths may be learned from the introduction of this part of Isa. xi., but the great truth, as I judge, for which it is introduced, is to declare from prophecy, as well as in direct teaching, that it is upon the Person of Christ that all the promised blessing rests; the citation from Psa. xviii. had taken up His words, but here He is definitely marked out.

The three preceding quotations have all of them plainly belonged to time yet to come; so does this in its accomplishment; and this is proved by its connection as it stands in Isa. xi. It is after "the wicked" having been destroyed by the breath of the lips of Him, upon whom the spirit of council and might resteth, that the blessing of creation is described, together with the declaration that "the earth shall be full of the knowledge of the Lord as the waters cover the sea. And *in that day*

there shall be a root of Jesse, which shall stand for an ensign of the people, to it shall the Gentiles seek, and his rest shall be glorious. And it shall come to pass *in that day*, that the Lord shall set his hand again the second time to recover the remnant of his people," &c. Thus the cited verse which respects the Gentiles, belongs to the day when God restores Israel again; it is not any present gathering of Gentiles into the Church, but the great subsequent in-gathering of the nations: the glory, in fact, is the glory of that day when Christ shall come as "the Root and offspring of David."

This fourfold testimony gives us then,

1st, Christ rejoicing over the nations when He stands as the head of the heathen, and He sees in their blessing one part of the result of the shedding of His blood (Psa. xviii. 49).

2nd, The blessing of the Gentiles, in actual fellowship with God's own peculiar people Israel (Deut. xxxii. 43).

3rd, The universality and perpetual truth of the blessing of the nations (Psa. cxvii. 1).

4th, The person—"the Root of Jesse"—upon whom the blessing will depend (Isa. xi. 10).

Such then are the promises of future grace to the Gentiles, which belong, as it respects accomplishment, to the day when "the promises made unto the fathers" (Rom. xv. 8), those promises which speak of the established earthly blessing of the children of Abraham, shall be fulfilled.

After the statement in the fourth citation, "in Him shall the Gentiles *hope*," the Apostle continues, "Now the God of HOPE, fill you with all joy and peace in believing, that ye may abound in *hope* through the power of the Holy Ghost." What then is the *hope* here spoken of? Surely that which had just been mentioned, the wide-spread mercy yet in store for the Gentiles. I do not overlook what is promised to the Jews—far from it,—I know that the glory of Christ is concerned in these promises, and I rejoice in seeing them thus to be accomplished, as being in connection with Him. Paul was a Jew, and although he knew that wide-spread desolation preceded, yet he rejoiced in knowing that at length "all Israel should be saved;" just so I am a Gentile, and I can and do rejoice in those things which Paul has, through the Holy Ghost, set before me, as to blessing yet in store (though preceded by fearful judgment) for the Gentiles. I know that my portion, as a saint, is "with the Lord," but I have not to forget

that I am a Gentile, and to take the definite object of *hope* connected with that portion of the human race to which I naturally belong. I rejoice in the future blessing of Israel, not only for their sakes, but because the Gentiles shall rejoice with them; and farther, because their blessings alike depend upon the work of Christ, and they will in their respective places alike shew His glory and dominion.

Concerning this portion of the rule of Christ in "the world to come"—His headship over the heathen—there are a few particulars which are of especial importance to be borne in mind:—

I. The course of the Gentiles, as the holders of earthly power, goes on opposed to God, until it reaches a climax of evil. (Dan. vii.)

II. Christ sits on the Father's throne, waiting until the Father shall make His enemies His footstool (Psa. cx. 1).

III. God shall judicially gather the nations together, thus setting them as Christ's footstool ready for his foot to crush them (Psa. cx. 2).

IV. Christ shall thus commence his dominion by wide-spread destroying judgment upon the nations (Psa. ii., cx.)

V. But afterward the nations shall be blessed through Him, they knowing His grace, and sharing in the joy of Israel (Rom. xv., &c.)

§ 3. THE KINGDOM AND THE LORDSHIP OF CHRIST.

WE have thus to expect "a world to come" in which the glory of the Son of Man shall be widely displayed, when He will take the place of actual dominion over all the works of God, when He will rule over Israel, as king upon the throne of David, and reign over the nations, taking them as a part of his inheritance. Each of these three particulars stands in direct contrast to what now exists. How then will the *commencement* of this change be brought about? It was through the transgression of man that Satan obtained a footing among the works of God; Adam sinned, and thus death entered, proving what a dominion "he who has the power of death, that is the devil," must have gained. True it is, that even in the day of man's sin, the sentence of God went forth against the tempter, "I will put enmity between thee and the woman, and between thy seed and her seed, *it shall bruise thy head,*

and thou shalt bruise his heel." This sentence has been long deferred;—thousands of years rolled on, and neither of the two parts of the prediction were accomplished. At length, "when the fulness of time was come, God sent forth His Son made of a woman," and in the bruising of this seed of the woman the latter half of the prediction was accomplished; the former half—the bruising of the serpent's head—remains yet to be fulfilled. Although Satan is the prince and the god of this world, and he goeth about as a roaring lion seeking whom he may devour, yet is he not only sentenced, but the Lord has done that which was needful on His part, to entitle Him fully to carry the sentence into execution. By one man's disobedience Satan gained his power, so by the obedience of ONE MAN he loses it. In using the power of death against men, Satan did but that which belonged to his dominion, but when he put forth his power against Him, over whom he could have no right ("the prince of this world cometh and hath nothing in me"), this dominion was virtually gone;—and now, wide as his sway is, it is an usurped rule; a rule which is about to be wrenched from his grasp by Him to whom all dominion belongeth. The kingdom of Christ is thus to be introduced by the binding of Satan, according to the word which the Lord spoke; "When a strong man armed keepeth his palace his goods are in peace: but when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils" (Luke xi. 21, 22). Thus shall He whose heels were once bruised, use His power in bruising the serpent's head.

I need scarcely say one word to prove that Satan is not now bound; the testimony in Peter, "that he goeth about as a roaring lion, seeking whom he may devour," proves this beyond all question; at least, it does so to every one who is subject to Scripture. Thus, then, the prediction in Rev. xx. must be yet unaccomplished, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled." This, then, is the first acting of Christ, in commencing to bless earth and the nations as his kingdom and subjects. This comes imme-

diately after the account in chap. xix. of the coming forth of Christ as the conqueror, and His utterly destroying the nations who are found with their kings gathered against Him (see Ps. ii., cx., Zep. iii. 8). Thus, then, is the destroyer taken out of the way, so that his power shall no longer hinder the declaration of Christ's glory.

The kingdom of Christ commences then thus:—

1st. By the Father gathering the nations to become Christ's footstool.

2nd. By Christ *then* leaving the Father's throne, taking the Church unto Him to reign with Him (2 Thess. i. 7), and crushing the foes beneath His feet.

3rd. By His exerting, with His Church (Rom. xvi. 20), that power which He rightfully has over Satan, the deceiver of the nations, bruising his head, and binding him.

Such is the *commencement* of that reign of Christ which so changes the condition of Israel, the Gentiles, and the earth, and in which the saints will be "with the Lord," instead of enduring suffering.

What then is the *character* of Christ's dominion? "A king shall reign and prosper, and shall execute *judgment and justice* in the earth" (Jer. xxiii. 5). "He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor" (Ps. lxxii. 4). "He that ruleth over men must be just, ruling in the fear of God: and he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. . . . But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands. But the man that shall touch them must be fenced with iron, and the staff of a spear: and they shall be utterly burned with fire in the same place" (2 Sa. xxiii. 3—7). The Lord will thus reign in righteousness over that kingdom which He takes; He finds it in absolute confusion and rebellion; His work, in His dominion over it, is that of reducing it into harmony, subjection, and order. The first act is the destroying of the assembled foes, and the next, the binding of Satan; these (as I have said) are the introductory steps, and the character of the kingdom is *distinctively the putting down of evil*. The strong man having been bound, his goods will, one after another, be spoiled.

In the *extent* of dominion, Christ's rule is typified by Adam's,

but in its *character* it is strikingly prefigured by Noah's. It was after the judgment of the flood had been brought upon the world of the ungodly, and Noah became the heir of the emerged earth, that God thus spoke to him and his sons: "Be fruitful and multiply, and replenish the earth. And the *fear* of you, and the *dread* of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.... And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Gen. ix. 1—6). Noah and his sons utterly failed in the exercise of this authority thus entrusted; this very chapter in Genesis tells us of Noah's losing his self-government, and of one of his sons acting in contravention of all subjection. But Christ holds His dominion in righteous exercise, giving true blessing both to man and to beast—all being under his sway.

How far, or how long, the rule of Christ will have the character of destructive retribution, I do not see revealed in Scripture; but the *principle* of the government is clearly the righteous putting down of evil so soon as it shews itself. Some portions of Scripture speak, however, of the *degree* to which Christ's power in subjecting all things to Himself will be carried. The following is a description of creation blessed under the rule of Christ: "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat [observe the connexion of this with Gen. iii. 14]. They shall not hurt nor destroy in all my holy mountain, saith the Lord" (Isa. lxv. 25). Of Israel it is said, "They are the seed of the blessed of the Lord, and their offspring with them" (Isa. lxv. 23). And as to the Gentiles—those who will have been found as the enemies of the Church, of Israel, and of one another—they will be so utterly subjected to Christ, that "nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. ii. 4). Such shall be the blessed harmony of that reign of Christ which is introduced by such judgments.

Every thing of blessing will depend upon *subordination*: "At that time they shall call Jerusalem *the throne of the Lord*; and all the nations shall be gathered unto it, to the name of the

Lord, to Jerusalem" (Jer. iii. 17) ; and it is upon submission to the rule of the Lord's peculiar earthly treasure—Israel—that the blessing of the nations is made to depend, " For the nation and the kingdom that will not serve thee [Zion] shall perish ; yea, those kingdoms shall be utterly wasted" (Isa. lx. 12). The token of the submission of the Gentiles is told us in Zec. xiv. : " And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of Hosts, even upon them shall be no rain" (ver. 16, 17). Thus is insubjection to bring with it present and manifest retribution. The blessing will be vast ; but it will rest upon certain conditions.

Such being the *character* of the government, what will be its *duration* ? This is an important question, because it involves certain truths, which, if not clearly apprehended, will lead to great confusion. It is not the length of *time* that I would first look at, but the *period* up to which this kingdom of subjection, which Christ takes, will last. Now, to ascertain this, the *character* of the kingdom must be closely attended to ; it is a government exercised in *subjecting*, and thus it must last until there be nothing more to subject. In 1 Cor. xv., the apostle speaks thus of the order of the resurrection : " But every man in his own order : Christ the first fruits, *afterward* [ἔπειτα] they that are Christ's at His coming ; *then* [εἶτα, *afterward*] 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*. For He hath put all things under His feet (Psa. viii.). But when He saith that all things are put under Him, it is manifest that He is excepted, which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also, Himself, be subject unto Him that put all things under Him, that God may be all in all" (ver. 23—28).

This important passage demands a very particular attention. We have the order of the resurrection—" Christ the first-fruits," then, at some unnamed subsequent period, " they that are Christ's at his coming," and then a subsequent period,

equally undefined in this passage, called "the end," at which the giving-up of the kingdom takes place. The giving of the kingdom to Christ is shewn, by Dan. vii., to be when He comes in the clouds of heaven, that is (according to the dates of this chapter), at the time of "those that are Christ's at his coming." Between these two marked times, then, He exerts Himself in *putting down* all rule; for, until *Death*, the last enemy, be destroyed, He must reign.

Christ is occupied in putting all things under His own feet during His reign, even as the Father puts them beneath Him previously; the Father gives Him the authority, and He fully exercises it. This makes the giving-up of the kingdom a very simple thing: Christ, as the Son, receives a commission from the Father: it is as though a monarch sent forth a son to reduce to subjection a revolted province—he gives him authority over it, then his *commission*; the son then executes the commission until the revolted province is fully subdued, and there is nothing there which at all tends to rebellion; the son then returns, and restores the commission as being that which is fully executed, the province now no longer needing a separate dispensational government.

Thus God gives to Christ the authority, in virtue of which all things are *even now* put under Christ's feet (Eph. i. 22); and in due time He will give Him His regular commission, to exercise this authority over this unsubject earth. This plenary commission runs thus: "*Rule thou in the midst of thine enemies!*" (Psa. cx. 2); He comes forth to execute this high commission, He accomplishes it fully, subduing all enemies, and teaching them His Father's power and His own sovereignty;—this being done, He will restore the no longer needed commission to Him who gave it to Him, "that God may be all in all:"—observe, it is not, as some have strangely or perversely said, that the *Father* may be all in all, but *God*—Father, Son, and Holy Ghost:—Christ, as the Son, gives up unto the Father what He had dispensationally held, but without forfeiting one of His own proper and glorious headships, or one atom of His authority; in fact, the giving back of this definite commission, will prove that all things are reduced into actual subjection or subordination to His paramount authority. "God will be all in all," and thus will the glory of Christ be fully declared: "Thy throne, O God, is for ever and ever" (Psa. xlv. 6).

This, then, denotes the period of the giving-up of the kingdom, as far as the *moral condition* designates it. I will now advert to the reigning of *the saints with Christ*, because we thus find, not only the duration morally pointed out, but the *limitation in time* stated: "I saw thrones, and they sat on them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God; and which [or rather, and *such as*] had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and *reigned with Christ a thousand years*. But the rest of the dead lived not again until the thousand years were finished. *This is the first resurrection*" (Rev. xx. 4, 5). These last-cited words denote with sufficient clearness *when* this reign commences; it plainly synchronises with "they that are Christ's at His coming," in I Cor. xv. Thus we have the Church suffering up to a certain time, and then, in resurrection, reigning with Christ. It is important thus to identify the time of the first resurrection, because this point really defines the duration of Christ's earthly kingdom, as the Son. In 2 Thess. i. 7, 8, we read, "to you who are troubled *rest* with us, *when* the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ;" this is another simple and marked note of time—the saints suffer (according to what is said of them in Dan. vii.), *until* Christ is thus manifested, and then commences their reign with Him. One more proof I will add of this: I Cor. xv. speaks of that resurrection of the saints which takes place at the coming of Christ, "afterward they that are Christ's at His coming,"—and this resurrection is in another part of the chapter stated to be synchronous with certain other events; "so *when* (ὅταν) this corruptible shall have put on incorruption, and this mortal shall have put on immortality, *then* (τότε) shall be brought to pass the saying that is written, Death is swallowed up in victory." Observe how strongly the synchronism is stated:—the words "when, ὅταν," and "then, τότε," bind the whole passage firmly together, so firmly as authoritatively to forbid a lax interpretation of the words: they are, as I judge, a particular note of time, with which the Holy Ghost has seen fit to furnish us: the place in which this

written saying is to be found, is Isa. xxv. : " He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations [the manifestation of the Lord, " every eye shall see Him,"] *He will swallow up death in victory* ; and the Lord God will wipe away tears from off all faces, and the rebuke of *His people* [Israel] from off all the *earth* : for the Lord hath spoken it " (ver. 7, 8). These three portions of scripture (Rev. xx., 2 Thess. i., and 1 Cor. xv.), mark out sufficiently plainly when the resurrection of the saints—the first resurrection—takes place ; it is not *subsequent* to the restored blessing of Israel (Isa. xxv.), neither is there cessation of tribulation for the saints *previous* to the Lord being manifested to take vengeance (2 Thess. i. 7) : thus it only remains, that the first resurrection—the commencement of the reign of the saints with Christ—is synchronous with His leaving the Father's throne, and commencing to rule in the midst of His enemies. Satan is then bound for a thousand years, and for the same time do Christ and the saints reign together : " They shall be priests of God and of Christ, and shall reign with Him a thousand years " (Rev. xx. 6).

I have already spoken of the giving-up of the kingdom, as well as of its commencement and character. What does the Scripture state respecting the circumstances of its termination ? —" And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle : the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city : and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, for ever and ever." Sad would it be, indeed, if we were only to look at the devastation to be again wrought by Satan when loosed, if through the whole we did not trace ulterior blessing resulting. The nations (or at least *very many* of them) are deceived. Israel, on the contrary, is opposed by the rebel host. The Church, of course, is free from this ; for she is in glory with the Lord. Jerusalem is compassed about, and God vindicates His holy city, by a fiery destruction of the enemies.

Such a gathering together as this, subsequent to the established blessing of Jerusalem, had been foretold long before:—"Behold they shall surely gather together, but not by me: whosoever shall gather together against thee, shall fall for thy sake" (Isa. liv. 15). Christ has thus, up to the end of His received kingdom, to maintain its character of putting down all rule. After this, we only read of preparation being rapidly made for the giving-up of the kingdom;—"And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell [hades] delivered up the dead which were in them; and they were judged, every man according to their works. And *death* and hell [hades] were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire." *Death* being destroyed, we know what must have taken place. All other enemies must have been previously destroyed, seeing that death is the last enemy; and we know what must then follow—the giving-up of the kingdom.

The defection occasioned by the loosing of Satan is apparently wide-spread, but not universal. Israel will be free, and so surely will any of the nations be who so obey the word, "Rejoice, ye nations, *with His people*," as to accept it in all its largeness of fellowship in *rule, worship, and inheritance*. It is not said that these living servants of God are judged, nor yet that they die. What then? Surely they hold *as nations*, but in a condition analogous to that of resurrection, their own proper place in the glories of the new heaven and the NEW EARTH, which are mentioned immediately after. Nor let this be thought a mere fancy. In Isa. lxxv. 17, 18, the blessing of the restored Jerusalem is made the pledge of the blessing of the new heavens, and the new earth. Peter bids us (2 Peter iii. 13), "*according to His promise, to look for new heavens, and a new earth, wherein dwelleth righteousness.*" Where is this promise simply to be found? In Isa. lxxv. 17; and thus we see that the blessing of Jerusalem and her people

issues in that of the new earth. They are to be rejoiced in *for ever*, not for a mere temporary space, such as Christ's rule of subjecting; and just so, again and again, the perpetuity of Israel, as God's holy nation upon earth, is stated in the strongest terms:—"They shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children, *for ever*: and my servant David [the beloved] shall be their prince *for ever*. Moreover, I will make a covenant of peace with them, it shall be an *everlasting* covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them *for evermore*. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I, the Lord, do sanctify Israel, when my sanctuary shall be in the midst of them *for evermore*" (Eze. xxxvii. 25—28). There would be scarcely any end to the citing of similar passages, but this one will I give, as speaking of Christ personally:—"The Lord 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*" (Luke i. 32, 33). Now I would ask, Do these words of the Holy Ghost mean anything? Is the reiterated statement of perpetuity to be believed, or is it to be confined to the time of Christ's reign of subjecting? Surely this is the direct statement of continuous blessing to Israel as an earthly nation; a blessing not limited, not to be transferred: the throne of David is to be Christ's place of everlasting rule. Greater glories might be superadded, but the things promised cannot themselves fail.

Again, the rule of Christ over the nations is to be "*for ever*" (Dan. ii. 44). "His dominion is an *everlasting* dominion, which shall not pass away, and His kingdom that *which shall not be destroyed*" (Dan. vii. 14). In Psalm cxvii., the nations are called on to glorify God for His *everlasting* truth. Surely these things are to be believed, but sure I am, that the saints have thought very little about them.

It may be asked, How can this perpetuity consist with the giving-up of the kingdom? Observe what it is that is given up. It is a kingdom of *subjecting*. It is given up when there is nothing left to be rendered subject; and thus it leaves Christ

in actual possession of all that He had before of authority, and this, too, brought out into actual manifestation :—“Thou hast put all things under His feet.” It is nowhere said that Christ gives up the kingdom over Israel, or over the nations, or over the whole creation. These dominions appear to belong to Him, not only while He holds His rule of subjecting, but likewise after every thing has been rendered subject.

I have been speaking simply of the *subjection* of “the world to come ;” but I judge, that the full *blessing* of “the world to come,” is when the subjection is complete—when the new earth (Jerusalem its centre) will in all things be fully conformed to God, Israel fully blessed in every sense, and the remnant of the nations ruled over in Christ’s everlasting kingdom. Then, and not till then, will the purpose of the Father be fully met. He hath made **PEACE** through the blood of Christ’s cross, “by Him to reconcile **ALL THINGS** unto Himself; by Him, whether they be things *in earth*, or things in heaven” (Col. i. 20). This cannot be fully done, so long as aught remains unsubjected. As to the mode of the subsistence, or the nature of those who people this renewed earth, I do not pretend to define anything, although, at the same time, I would be far from affirming that no light is thrown thereon in the Scripture; of course, as evil and death will have been for ever put away, the sharers in the blessing will be wholly conformed to God, and free from all taint of corruption. Strangely enough has the blessing of Israel, when restored, been limited in the minds of many to the defined “thousand years.” I would press on those saints who recognise that God is faithful to His promises, that the *perpetuity* of the established blessing of Israel (to say nothing of any others) far overflows any such boundary line. I would suggest this subject, which is so constantly overlooked, to the consideration of Christians.

If the saints reign with Christ a thousand years, where will they be afterwards? Let us bear in mind the portion of the saints :—“So shall we ever be *with the Lord*.” If He reigns in any given dispensational character, they are with Him in it, for the definite limit which belongs to that character of rule. If He reigns in the perpetuity of His kingdom, they reign with Him in it :—“And He shall reign *for ever and ever*” (Rev. xi. 15). “And they shall reign *for ever and ever*” (Rev. xxii. 5. See also Dan. vii. 18). Thus shall the Eve of the second

Adam share all the glory of her Lord, of whatever kind it be, or in whatsoever sphere it be exercised. If He hold a temporary kingdom, she reigns there; if He manifest His glory in an eternal kingdom, she reigns there.

It is to be observed that Christ is no where said to be king over the Church when she is in glory with him: *now* we have been delivered by the Father from the power of darkness, and have been translated into the *kingdom of His dear Son* (Col. i. 13); but when the Lord shall have come, "then shall the righteous shine forth as the sun in the *kingdom of their Father*" (Matt. xiii. 43). This is at the very time when "the Son of Man shall send forth His angels, and gather out of *His kingdom* all things that offend, and them that do iniquity;"—that is, when He takes His earthly kingdom, and commences His rule of subjecting. I judge that, *scripturally*, the kingdom of the Son of God would be an expression exclusively applicable to that in which the Church *now* is—while there is evil yet in the saints, although, by the blood of Christ, they are reconciled to God. The kingdom of the Father appears to embrace whatever is *not only* reconciled, but likewise fully conformed, to God: the kingdom of the Son of Man indicates all that Christ will take in order to bring it into subjection and conformity to God. These three definitions are, I believe, strictly borne out by Scripture; and they help to a clear apprehension of some of the future blessings of the Church, and likewise of "the world to come."

I have especially rested upon *Christ* as holding the authority of the world to come,—this, of course, is not to the exclusion of the Church; some of the Scriptures already referred to bring this plainly out, and therefore, in confirmation, I will refer to but two passages more: "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; *even as I received of my Father*" (Rev. ii. 26, 27). "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). Thus, let the glory of Christ and His subjecting rule be fully stated, the saints share the whole, as being "members of His body, of His flesh, and of His bones" (Eph. v. 30). Let the dispensational kingdom be given up,

let the relation of Christ to the house of Jacob—over whom He will reign for ever—change in any part of its character, let the *new* heaven and the *new* earth exhibit fully the glory of the Lord, the Church is still borne along with Him; for no change can alter His relation to her.

I look on the giving-up of the dispensational kingdom as a very bright point in expectation; not, indeed, strictly in the *joy* of the saints, but in the full manifestation of the glory of Jesus as *the* LORD. Then He will not only have had His grace displayed to the Church, but His power in dominion, in subduing this rebel earth, in putting down Satan for ever, and in setting up everlasting blessedness in heaven and on earth. Then the will of God will be fully done on earth as it is in heaven; and all, without one jarring note, will praise His name. The wicked will have been wholly purged out, and all things will declare the power and preciousness of the blood of the Lamb. The coming of the Lord, and His assuming His kingdom, is the full *declaration* of His glory; but it is the ultimate putting under of all that opposes, that is its full *manifestation*. The one proclaims His *titles*, "And on His head were *many crowns*,"—the other displays His *power* in subduing all things unto Himself.

Thus are all things to issue in the full declaration of the LORDSHIP of Christ. This is a wide word, comprehending more than any other term of authority;—His kingdom over Israel, over the nations, or over the earth, are but parts of His *Lordship*; this the Church now knows and owns. The especial title by which the Spirit reveals Jesus Christ is that of LORD (1 Cor. xii. 3); the Son of God, rejected by man, raised by God, and made both *Lord* and Christ. It is not merely that all shall own Christ as being God—this is true—but more than this, He—the rejected man of sorrows—shall be owned as being the *constituted Lord* of all.

The name of *Lord*, as applied to Jesus, has ever been precious to the Church; and in the Church owning Him as such, one of God's great purposes is so far forth fulfilled. It is as *Lord* that He now sitteth at God's right hand: "Jehovah said unto my *Lord*, Sit thou at my right hand, until I make thine enemies thy footstool:"—and when owned as Jehovah, still His name of *Lord* is joined therewith: "O Jehovah, our *Lord*, how excellent is Thy name in all the earth!" Thus widely will He

be known in "the world to come" by that name which is so precious, even now, to the Church.

This word of wide dominion is assuredly a perpetual name pertaining to Jesus; now, no one can call Jesus *Lord* but by the Holy Ghost (1 Cor. xii. 3); *now* the *knowledge* of this name is the reception of grace; but when the glory of Christ is manifested, this will have to be owned in *power* by all. We read thus concerning the ultimate submission (Phil. ii. 9—11): "God also hath highly exalted Him, and given Him a name which is above every name: that at 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." Amen.
