

THE REIGN OF CHRIST BOTH
SPIRITUAL & PERSONAL,
ENFORCED FROM
THE HOLY SCRIPTURES.

Three Lectures

DELIVERED IN THE TOWN HALL, CHELTENHAM, IN THE
MONTH OF FEBRUARY, 1849,

BY

W. G. RHIND.

The Spiritual Reign.—"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."—Col. i. 12.

The Personal Reign—THE DAILY PRAYER OF THE CHURCH.—"Thy kingdom come, thy will be done on earth as it is in heaven."—Luke xi. 2.

THE PRAYER OF THE CHURCH ANSWERED.—"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests, and we shall reign on the earth."—Rev. v. 9, 10.

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INTRODUCTION.

HAVING been requested by several friends to print the Lectures* delivered at the Town Hall, on the Spiritual and Personal Reign of the Lord, I readily do so in a form best adapted for general circulation, and within the reach of all.

On the subject of the first part of the first Lecture,—“The importance of the study of Prophecy”—there can be no difference of judgment with those who lend an obedient ear to the Word, wherein it is said, that “we do well to take heed to the sure word of prophecy, as unto a light that shineth in a dark place.”—2 Pet. i. 19. See also Rev. i. 3.

On the second part also of the first Lecture, the whole Church of God is in unity on the great truth, that the Lord has a kingdom now on the earth, a sacred spot against which the god of this world can never prevail; and that the whole family of God form this kingdom, in every nation, tongue, and clime. And relative to the third part, “The Personal Reign of Christ,” I feel I differ from some whose shoes’ latchet I would unloose; men highly honoured of God: still, let every man be perfectly persuaded in his own mind: I think I see it clearly revealed, that this earth is not destined to annihilation, but restitution; and in its restitution or regeneration (Matt. xix. 28; Acts iii. 21), it will be reigned over by Christ and His saints, and dwelt in by the converted Jews and heathen, and that then the knowledge of the Lord shall cover the earth as the waters

* I do not profess to give the Lectures *verbatim*, but substantially they are the same as those delivered. W. G. R.

cover the deep; and it may be that the day of Christ's return, as the nobleman from the far country (Luke xix. 12), whither he went to get the investiture of his throne, may be very near; for although I do not say that the present "distress of nations, with perplexity, the sea and the waves roaring, and men's hearts failing them for fear," is the fulfilment of Luke xxi. 25, yet I do say, no period in the world's history has been at all so like it; and if it should be so, then is the fig-tree budding, and Messiah's return at hand (Luke xxi. 31); and if so, the day of grace is nearly at an end (Luke xiii. 25). Let me then entreat you, dear friends, to lift up your hearts for your beloved teachers, who, like David's worthies, are men not of a double heart (1 Chron. xii. 33), that the Spirit of the Lord may open their understandings to the signs of the times (1 Chron. xii. 32), and that they may come forth in the power of the angel ministry of Revelation xiv. 7, and with the unchanged, the everlasting Gospel as their message, and with a sense of impending judgment in their hearts, they may say, "Fear God, and give glory to him; for the hour of his judgment is come" Rev. xiv. 7.

W. G. RHIND.

Pitville, Feb. 1849.

LECTURE I.

- 1.—The Importance of Studying the Sure Word of Prophecy.—2 Pet. i. 19—21; iii. 1—10.
- 2.—The Reign of Christ considered, both in its Spiritual and Personal relations. As **SPIRITUAL**, the Lord now ruling in the hearts of His People.—Coloss. i. 13. As **PERSONAL**, *when*, having received the Kingdom, He will return from the far Country to be King over the whole earth.—Luke xix. 12, with Zech. xiv. 1—9.

WE should ever approach the study of the blessed word of God with calm, unruffled minds; and in humble dependence on the Spirit of God for guidance, our prayer should be, "Open thou mine eyes, that I may behold wondrous things out of thy law" Psalm cxix. 18.

Prophecy, to us, may be divided into two parts; i. e., fulfilled and unfulfilled. But all testify of Jesus. For the Spirit of God in the Prophets spoke either of the sufferings of Christ or of the glory that should follow (1 Pet. i. 11); and the testimony of Jesus is the spirit of prophecy (Rev. xix. 10). The Church of God, therefore, with this lamp of prophecy in her hand, looks back and sees all the predictions concerning her Lord fulfilled to the very letter—the Woman's Seed—the Heir of Abraham—the Shiloh of Judah's tribe—all are centered in Him who was born of the Virgin, of the seed of Abraham, of the tribe of Judah: and so all the other predictions, as to the Messiah being the Prophet, Priest, and King, as well as the atoning Lamb. All she sees fulfilled to the very letter; and with the same lamp she looks into the future or unfulfilled region of prophecy, and she expects to see Him return to reign over the house of Judah for ever, to sit on the glorious throne of David. Moreover she looks forward, not for the destruction of this earth, but for its restitution; and in

bodies celestial she looks to see Christ and His Church *to reign over it*; while in bodies terrestrial she expects the Jews and heathen nations *to dwell in it*; for the Church now should follow the example of Simeon and Anna, and those who waited for consolation in Israel, and be looking for their Lord; for though they had in the prophetic word of Daniel, the seventy weeks *to guide them*, yet the Church has now no less the word *to guide it*. "Behold I come as a thief." They watched *at the end of* a definite period, and were not disappointed, we watch *through the whole of* an indefinite period, and cannot be disappointed either, for we know not when the master of the house cometh, at evening, at midnight, or cock-crowing, or in the morning. Mark xiii. 35.

The unbelieving Jews stumbled because they neglected to study *unfulfilled Prophecy* in all its parts. They knew indeed of Messiah's birth-place: and when John appeared, all men mused if he were not the Christ; but they stumbled at the lowly birth of Jesus—they looked for the glory that should follow; but were ignorant of the other pages of their own prophets which testify of the sufferings. They rejected Jesus because He was a root out of a dry ground, and they saw no beauty in Him that they should desire Him; though, if they had taken the lamp of prophecy, they would have said with that Israelite in whom was no guile, "Rabbi, thou art the Son of God, thou art the king of Israel." John i. 49. Let then the Church now be intelligent in this truth, that Israel rejected the Christ because they were ignorant of the Prophets which were read to them every sabbath day, and so fulfilled them in condemning Him. Acts xiii. 27.

With these few remarks on the duty and importance of studying the sure word of prophecy, and taking it as God's lamp to guide us amid the mazes of this dark intricate world, I now pass on to consider the other subjects proposed in this Lecture: first, the Spiritual Reign of the Lord Jesus, and secondly, the Personal Reign.

It is principally from the use of the phrase "The kingdom of God," in the Holy Scriptures, that I gather that the Reign of Christ is both Spiritual and Personal; and I think I see that it is in the power of His Spiritual Reign that He prepares and makes ready a people to be the sharers in His Personal Reign. First, then, I will bring before you a few scriptures that speak of His Spiritual

Kingdom, and then some passages which relate to His Personal Kingdom. Relative to the former, i. e., the Lord's Spiritual Kingdom, I would speak—

1st, Of the commencement of that Kingdom in the heart.

2ndly, The nature of the Kingdom.

3rdly, The blessings of the Kingdom.

And 1st, of *the commencement of the Kingdom of God in the heart*. The apostle in his thanksgiving for the faith of the Church at Colosse, thus speaks: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins." Nothing can be more express than this word. Yes, God has a kingdom within the dominion of the god of this world; a kingdom where His commands and laws are delighted in. For the gracious operation of the Holy Ghost in the new birth, by which we are made partakers of the Divine nature, 2 Pet. i. 4, (for the Church is the seed of God, 1 John iii. 9,) not only delivered from the condemnation of sin, by faith in Christ Jesus, but from the dominion of sin. Yes! Satan is no longer a sovereign, ruling in our hearts (Eph. ii. 2), but an enemy chained, and of whom it is said, Resist the Devil, and he shall flee from you (James iv. 7).

Dear friends, do you know anything of this mighty change? St. Peter thus speaks of the divine family, as being called out of darkness into His marvellous light (1 Pet. ii. 9). Ah! if you are God's children, you are led by His Holy Spirit; God's anointed King is acknowledged by you; God's children are your companions; and what your heavenly Father delights in you delight in. *Regeneration* or the New Birth, is a reality, conveyed not by man, but by God.

Let us consider now, in the second place, *The nature of the Kingdom*.

The Lord's answer to the demand of the Pharisees, "When shall the kingdom of God come?" explains to us both the manner of the entrance of the kingdom into the heart, and its nature: "The kingdom of God cometh not with observation: * neither shall they say, Lo here! or, lo

* Considering the Church as the Temple of God (2 Cor. vi. 16), how striking is this analogy. "And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer

there! for, behold, the kingdom of God is within you." Luke xvii. 20. And again, in the Lord's word to Nicodemus, see the same truth, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John iii. 8), and without this birth our Lord had before said, none could enter the kingdom of God (ver. 5). The Pharisees were ignorant of this great truth, and the Lord in His exceeding compassion directed them to it. Yea: He even took their eyes off His Personal Kingdom to fix them on the great truth of His Spiritual Kingdom. If then, there is one here to night, and such there may be, who has been amusing his mind in ranging over the glory of the latter days, but knows not what heart religion is, let him consider, that if he is not a subject of the Spiritual Kingdom by regeneration now, he will not share the Lord's glory when He appears, he cannot enter the kingdom of God. (John iii. 5.)

We now proceed to consider, thirdly, *The blessings of the Spiritual Kingdom.*

If we turn to Romans xiv. 17, we find the Apostle thus describing these blessings: "*The Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.*" This is the earnest of the heavenly inheritance, which is all righteous and blessed: and what an earnest! For, clothed in the righteousness of Christ, the Church is complete in Him, and in the power of His Spirit she exhibits a righteous walk before the world. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus ii. 11—13). Yes; the believer in union with Jesus delights in holiness, and his highest thoughts of the happiness of the blessed, next to the seeing his Lord, is, that he will no more grieve Him. Thus, his language is that of the 17th Psalm, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." But until that glorious period arrives, it may be truly said, he hates the garment spotted with the flesh, and in all integrity of heart it is his daily prayer "Lead me not into temptation." Can he use this
 nor ax nor any tool of iron heard in the house, while it was building."—1 Kings vi. 7.

prayer, as taught him by his Lord, and then rush into temptation? Impossible! Can the child of God be found at theatricals, whether public or private—at steeple-chases—or any of the round of the amusements of this world? Surely not; for it is the rule of the Church not to go where her Lord would not lead; and surely He that taught the prayer that bears His name would never lead into such scenes. No! rather as the Wisdom of God He leads in the way of righteousness. Prov. viii. 20.*

And then, as to peace. It was the Lord's legacy to His people, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John xiv. 27). And how great was that promise in Philippians, to the soul confiding in the Lord: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (iv. 7).

But joy also is one of the blessings of the Spiritual Kingdom. And this joy is the strength of the Church. Hence the aspiration of the Apostle for the Roman converts; "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" (Rom. xv. 13). And how triumphantly does the Psalmist in the 32nd Psalm (which Psalm is quoted in the 4th of Romans, and its blessings applied to the sinner pardoned by the blood of Christ), call on the children of God to rejoice: "Be glad in the Lord, and rejoice, ye righteous: and *shout for joy*, all ye that are upright in heart" (ver. 11).

Thus far I have no doubt we have all been of one mind; that is, all in the congregation in whose heart Christ is reigning as King; there has not been one jarring thought, not one discordant note; but I think I hear the full toned Amen, and in this unity of the faith I delight. But I would earnestly desire that our unity should yet proceed onwards. If indeed I am about to pass into regions that the page of divine truth is silent on, then do not follow

* Through the winter of 1848-9, there seemed, as many testify, a determination to bring Cheltenham back to its ancient character as a place of pleasure. Hence, theatricals, private and public, steeple chases, dress balls, &c., &c., were announced on every side, and God's faithful servants lifted up their voice against them. And if persecution arose, no marvel; but let them be comforted in this, that they loved the souls of their neighbours more than their praise; and it is enough for the disciple to be as his Master, the servant as his Lord.

me; but if in sober truth I bring before you the power and coming of the Lord Jesus, supported by scripture authority; and moreover, also, seek to prove that when He thus comes, having received in the far country the right of the Kingdom, it will be for the restitution of all things, and to reign after a celestial manner, with His saints risen and translated, over all the earth; then let me entreat you to try and test my words by the book of God; if found there, receive the word; if not found there, receive it not. But be assured of this, I do not desire to speak dogmatically, but affectionately. I grieve that oftentimes young students of the prophetic word have manifested a spirit totally at variance with the meekness of Christ's walk; still, their indiscretion ought not (though too often it does) to prejudice the cause they advocate.

11. *Let us now, secondly, consider those scriptures where the Kingdom of God is used to denote that state of consummation when the Lord shall reign personally over the whole earth; when it may be truly said that the Kingdom of God is come with power. And in each of the quotations where it occurs, I beg you to observe the force of the word come.*

There are seven scriptures of exceeding importance in considering this subject; and, although the vision of the Transfiguration belongs *more immediately* to the Third Lecture, yet I cannot forbear here briefly alluding to it, and placing before you the testimony of the three Evangelists, Matthew, Mark, and Luke, corroborated by one of the eye witnesses, i.e., Peter, proving that this scene was a foreshewing of the Kingdom of God come with power.

LUKE.

MARK.

MATTHEW.

"For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. But I tell you of a truth, there he some standing here, which shall not taste of death, till they see the kingdom of God."—ix. 26, 27.

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power."—viii. 38; ix. 1.

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."—xvi. 27, 28.

The following is the testimony of the eye-witness.

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount" (2 Pet. i. 16—18).

I would also be anxious to place before you the testimony of the three Evangelists concerning the Lord's promise, when He gave the cup, at the institution of the Lord's supper.

LUKE.

MARK.

MATTHEW.

"For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come."—Luke xxii. 18.

"Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God."—xiv. 25.

"But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."—xxvi. 29.

Taking then these seven scriptures in their literal meaning, I think I have intelligently before my mind, the blessing sought for in the first part of the Lord's Prayer, "Thy kingdom come; thy will be done on earth as it is in heaven;" and as I daily utter this prayer, my soul would look forward to the glorious period when the seventh trumpet shall sound, and the kingdoms of this world become the kingdoms of our God and of His Christ, and He shall reign for ever and ever (Rev. xi. 15)—when the groaning creation shall be delivered from the bondage of corruption, into the glorious liberty of the children of God (Rom. viii. 21)—when Satan shall be bound (Rev. xx. 2)—when all Israel shall be saved (Rom. xi. 26), and their restoration shall be life from the dead to the world (Rom. xi. 15); for Israel shall blossom and bud, and fill the face of the world with fruit (Isaiah xxvii. 6)—when from the rising of the sun even unto the going down of the same, the Lord's name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the Gentiles, saith the Lord of hosts (Mal. i. 11.) And

the Lord's anointed King, the true Solomon, in all supremacy, shall have His dominion from sea to sea, and from the river unto the ends of the earth (compare Psalm lxxii. 8, with Zech. ix. 9, 10); and His bride, the church of the first-born, whose names are written in heaven, even all His risen and translated saints, shall share in His glory; for where He is, there shall they be also. Yes! this is the ardent prayer of God's family, "Thy kingdom come; thy will be done on earth as it is in heaven." Even so, come Lord Jesus. For blessed is he that cometh in the name of the Lord. (Psalm cxviii. 26; Luke xix. 38; Matt. xxiii. 39.)

LECTURE II.

The Time of the Lord's Return, and the first three great events that will then take place.

- 1.—The Resurrection of the dead sleeping in Jesus.—1 Thess. iv. 16.
- 2.—The Translation of the living believing in Jesus.—1 Thess. iv. 17.
- 3.—The Judgment of the living who believe not in Jesus.—2 Thess. i. 8, 9.

The great truth of the return of the Son of God to the earth, at the times of the restitution of all things, is full of interest; for then will the Lord present His church unto Himself without spot, or wrinkle, or any such thing; but holy, and without blemish (Eph. v. 27). But that which makes it of such awful and intense moment to the world, is, that then the Day of Grace closes. In proof of which, let us listen to our Lord's words in Luke xiii. 24, 25: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able, when once the master of the house is risen up, and hath shut to the door;"—if you mark this quotation, you will see the apposition is not between striving and seeking, but between the day of grace, and the termination of that day. Ah! dear friends, who can depict the intolerable anguish that shall then come over the lukewarm professor and the careless worldling, the foolish virgins or the heedless servants, who find, but find too late, that "God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of his flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. vi. 7, 8).

In considering the subject before us, we will seek from the scriptures, to ascertain,

1st, When the Lord will come.

2ndly, The procession or manner of the Lord's return, and the three great events that will then take place.

And 1st, *When will the Lord come?*

The times and the seasons the Father hath put in his own power (Acts i. 7); and He has marked the interval of our Lord's absence, not by dates, but by an undefined period of long-suffering, which, however, at last, when the vine of the earth is fully ripe, and the cup of iniquity filled, will close with terrible judgments.

The previous dealings of God with man, have been limited by defined periods of time; hence, before the Deluge, we find for 120 years the long-suffering of God waited in the times of Noah (1 Pet. iii. 20). The sojourning of the children of Jacob 400 years in the land of bondage, had also its duration marked; so also the wandering of the children of Israel in the wilderness for forty years, and the captivity in Babylon for seventy years. The very period also of the first advent of the Lord, and His being cut off, was according to the seventy weeks of Daniel's prophecy: these *all* had allotted periods, but this dispensation is one of unutterable grace, for "the Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night" (2 Pet. iii. 9, 10). No figure could be used of a more indefinite nature than that of a thief* in the night. Absolute uncertainty is its character; and how striking is our Lord's counsel to his disciples, in Mark xiii. 35—37, on this particular. "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockerowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."

Would that the Church in the nineteenth century could claim the same meed of praise as that of Thessalonica in the first century. "But of the times and seasons, brethren, ye have no need that I write unto you. For your-

* At an examination of a school in Somersetshire, some years since, I asked the children, "If your father and mother knew that on a certain night, the thieves would come to plunder your cottage, how long would they watch?" A short pause ensued, when a smart little girl arose, and said, "Father and mother, Sir, would watch all through the night."

selves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober" (1 Thess. v. 1—6). Yes, my dear friends, the Church, in obedience to the commands of her absent Lord, should be on her tower of observation through the four watches; and in which watch soever, she sees the signs marked by Him in His memorable word to His disciples, Luke xxi. 25, 26, she should lift up her head, knowing that her redemption was drawing nigh. But we will refer to the passage. "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh" (Luke xxi. 24—28). I would lay great stress upon the words **THEY** in the 27th, and **YOUR** in the 28th verse, the **FIRST** as referring to the Jews who should see the Lord coming in His glory, according to Zech. xii. 10, and Rev. i. 7; and should say, "Blessed is he who cometh in the name of the Lord" (Ps. cxviii. 26); the **SECOND** referring to the righteous living, who, according to Romans viii. 23, had been groaning for this day of deliverance, the redemption of the body, **THE RESURRECTION UNTO LIFE ETERNAL**. And now, ere I pass on to speak of the glorious procession of the Lord's return, let us enquire, is there any thing in the present aspect of the times, to justify the application of Luke xxi. to them. I would reply to this question with great caution; and whilst one would not for a moment say that it is so, I think we might say that no period in the world's history has been so like it. In the great political revolu-

tions prior to 1789, it was generally some master spirit, who evoked or called up his myriads of followers, and when he fell, they sunk back again into obscurity. But from the Reign of Terror in France, when Infidelity, in its maddest and most outrageous form, became the law of the land, a principle akin to it has spread far and wide;* and after more than half a century's experience, what is the history of Europe in 1849? Look at France, Italy, Germany, and see we not the sea and the waves roaring, and men's hearts failing them for fear; and could you find one other word so suited to describe the present state of things all over the world, as PERPLEXITY? But here it may be replied, that though these last parts of the Lord's words are certainly being fulfilled in a remarkable manner, yet, that to this time, we have seen *no signs in the sun, moon, and stars*. To this I would reply, 1st, that many very excellent and learned Christians take the words figuratively, as in the vision of Joseph, Gen. xxxvii. 9, and the destruction of Babylon, Isa. xiii. 10, and refer it to the kings, and queens, and nobles of the nation; but, should this not be the true interpretation,—and I candidly avow, *it does not satisfy me*;—yet, 2ndly, *the whole* of the signs spoken of need not be apparent at first, to justify the application of the passage. In support of this, we will compare Joel ii. 28—32, with the circumstances of the day of Pentecost, Acts ii. 17, and the remark of Peter, “this is that which was spoken of by the prophet Joel” Acts ii. 16. Now, on comparing what took place with the prophecy, the signs in the heavenly bodies are not manifest; but, doubtless, when Joel shall have its ultimate and plenary fulfilment, and Israel shall stand amid the nations the accredited messengers of heaven, according to Isaiah lxvi. 19, in all the fulness of the pentecostal gifts, then, at that day, all parts of the prophecy shall have their accomplishment. And so it may be, just as the Day of the Lord commences, by the Son of man rising from the right hand of power, the prediction of the signs in the sun, moon, and stars, may be fulfilled. I have thought the Lord's words lead to this, when He says, “FOR *the towers of heaven shall be shaken*; and THEN shall they see the Son of man coming in a cloud with power and great glory” (Luke xxi. 26, 27).

Having thus considered the time of the Lord's return,

* It was at this period, I think, that the clay came into the image of Daniel, which image is evidently the symbol of Gentile domination.


we will now look at the second part, i. e., *The procession or manner of the Lord's Return, and the three great events that will then take place.*

When the long-suffering of our God is at last come to its end, the Lord's anointed King will rise up from the right hand of His Father's throne, and the day of grace will close; and then repassing the gates of the heavenly city, through which He entered in such exceeding majesty and triumph on the day of His ascension (Psalm xxiv. 7—10), He will come forth in His own glory, and in His Father's glory, surrounded with an innumerable company of angels; and as He ascended with a shout and with the sound of a trumpet (Ps. xlvii. 5), "in like manner" (as said the men in white apparel to the disciples on Olivet, Acts i. 11), will He descend, and will come into the regions of the air, those heavens which surround our globe, (see Gen. i. 20), with the voice of the archangel, and the trump of God. And here again the Psalms come to our aid, in unfolding this glorious scene; for as they bring before us the cross, and the grave, the resurrection and ascension of our blessed Lord, with His entrance and welcome to the right hand of the throne of the Father; so, in like manner, they speak to us of His return in glory, and the mighty events that follow that return. And first let me refer you to the 50th Psalm. "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself. Selah" (Ps. l. 1—6). Here is the gathering of the saints of God, both living and dead. And who are the saints? Those who have made a covenant with the Lord by sacrifice. And what sacrifice? There never was but one sacrifice, and that but once offered; even THE LAMB OF GOD, which taketh away the sin of the world. All other offerings were but as shadows of this, the true good thing to come. And as it was the blood of the paschal lamb that spoke peace on the day of Israel's deliverance from the house of bondage, so, when it, the paschal offering, shall be fulfilled

in the kingdom of God, Luke xvii. 16, it will still be the blood that will speak peace. How significant of this great truth, was the reply of the elder to the apostle John, in the heavenly vision concerning the white-robed multitude. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them" (Rev. vii. 14, 15). So also the song of the redeemed, in Rev. v. 9, 10. "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

We will now turn to 1 Thess. iv., which gives us the minute detail of the resurrection of the righteous sleeping in Jesus, and the translation of the living *believing* in Jesus. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. iv. 15—17).^{*} And in addition to this quotation, we will turn also to 2 Thess. i. 6—10. "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and 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

^{*} It is manifest that *resurrection* and *translation* was the hope of the Church through all ages. Concerning the former, nothing can be more explicit than Job xiv. 14, 15. "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." And also how full of faith is that memorable passage Job xix. 25, 26. "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." And *relative to the latter*, how vividly was it brought before the surviving patriarchs of the antediluvian age, when Enoch was taken up to heaven without tasting of death. The solemn judgment on our first father, had, at last, been carried into execution. "Dust thou art, and to dust shalt

Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired  all them that believe (because our testimony among you was believed) in that day."

These two scriptures together, place before us the condition of the righteous dead, the righteous living, and the wicked living. The wicked dead are not introduced; other scriptures speak of them: see especially, Psalm xlix. 14, 15. "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave: for he shall receive me. Selah." Now if this is compared with Rev. xx. 5, 6, I think we shall see that the righteous dead and the wicked dead do not rise at the same time. The psalmist telling us of the fact of the upright having dominion over the wicked *in the morning*, when *they*, the righteous, *awake up* from the dwelling. The angel in Revelation telling us how long it shall be ~~ere~~ the wicked rise. "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. xx. 5, 6).

But before I leave this subject, I am most anxious that we should clearly see the supreme and vital importance that is attached to *faith*, in the quotation from 2 Thess. i., and to make it more plain, I place the verses that contain the word, before you in opposite columns.

then return" (Gen. iii. 19). And we of this day, accustomed to death as we are, can have little conception of what must have been the anguish of Seth and the whole of the patriarchal families, at this solemn event. But there was one among them of preeminent piety, who walked with God, and who, moreover, bore testimony to the coming of the Lord, even Enoch, the seventh from Adam, who, fifty-seven years after the death of Adam, and fifty-five years before the death of Seth, and consequently, before a second* grave had been dug, suddenly was translated that he should not see death; and the Church had in that *one translation*, the assured earnest, that by faith, immortality and not death, was her future destiny.

* Abel is not introduced, as having died by violence.

The judgments on those who believe not.

"And 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: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—i. 7, 8, 9.

The blessings on those who believe.

"When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." —i. 10.

Here, then, it is manifest, that when the Lord comes in flaming fire, the condemning sin will be unbelief. John the Baptist also bore the same testimony, ere he closed his ministry. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John iii. 36). What an awful sentence!—"the wrath of God abideth on him." It will be in vain then to call for mercy; the most bitter cry of Esau, is the awful example given us by the Spirit of God, of the anguish of the impenitent in that day. "And he found no place for repentance,"—to change his father's mind,—"though he sought it carefully with tears" (Heb. xii. 15—17). There may be many attractive things in man, very much kindness, benevolence, even loveliness; much amiability and self-denial; yet if Christ is not rested in, if His precious blood is not the alone dependence of the sinner—in a word, if he believes not the Gospel—the day that will be revealed by fire, will be a day of inconceivable terror to him. Consider also the exceeding suddenness of the Lord's coming. The world will be going on in precisely its ordinary course; marrying and giving in marriage; planting, building, buying, selling; yea, our Lord says, two shall have gone into the field, and the one shall be taken, and the other left; two shall be

* St. Paul's quotation of Isa. liii. 1, in Rom. x., shows us, that *not to obey the gospel is not to believe it*. "But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?"—Rom. x. 16.

grinding at the mill, the one shall be taken and the other left; two shall be asleep,* the one shall be taken and the other left. And the disciples with astonishment uttered the exclamation, Where Lord? and the Lord answered, "where the carcass is, thither will the eagles be gathered together" (Luke xvii. 36, 37); which was surely the monitory voice, "see that you be there." Ah, dear friends, who shall depict the agony of those who are left! When Enoch was translated, those that were left still had the ministry of mercy, and God looking on in compassion; when Elijah was translated, a double portion of his spirit rested on Elisha. But when in a moment, in the twinkling of an eye, the whole of those who are the subjects of the Kingdom of God, even *the righteous quick*, are translated, nothing shall be left for those who have either rejected or neglected the Gospel, but remediless woe. "The harvest is past, the summer ended, and we are not saved;" was the mournful strain of Jeremiah on the destruction of Jerusalem, and it was but a faint foreshewing of the inconceivable anguish of those who are LEFT in the day of the Lord. Compare Jer. viii. 20, with Matt. xxv. 12, 13.

The other great events connected with our Lord's second appearing, as the binding of Satan, the conversion of Israel, and through them, the conversion of the world, I do not enter on now, as they will come before us more especially when we consider in the next Lecture, what shall be the ordering of the Kingdom of God. And, O that the church of God present would unite in earnest prayer, that not one now in the congregation, but may be sharers of THE BLESSING in the great day of the Lord!

* Is not this to mark the universality of the blessing and judgment? One part of the earth at labour, those in the antipodes or opposite part, asleep. But of both said, one taken, the other left.

LECTURE III.

The place and ordering of the Kingdom.

- 1.—The earth the seat of the Kingdom.—Dan. ii. 35—44; Dan. vii. 27.
- 2.—The raised and translated saints—the **CELESTIAL** inhabitants of the Kingdom.—Luke ix. 30, 31; 1 Thess. iv. 16, 17; Rev. v. 9, 10.
- 3.—The Jews converted to the faith of Christ, and the Heathen converted by their instrumentality—the **TERRESTRIAL** inhabitants of the Kingdom.—Isaiah lxvi. 12—21; Jer. xxxi. xxxii.; Ezek. xxxvii.

I know not any passage of scripture that in one sentence so takes up the subject of this night's Lecture, i.e., The place of the future Kingdom, and the character of its obedience, as the first petition in the Lord's Prayer, "Thy kingdom come, thy will be done on earth as it is in heaven." And the soul that intelligently uses that prayer (as I think I have before remarked), must be one that has the witness of the Spirit to his spirit that he is born of God, and thereby calling God Abba Father (Rom. viii. 15; Gal. iv. 5—7): for, for an unconverted man to ask for the Kingdom of God to come, is to ask for the manifestation* of the Son of God in the clouds of glory, when the righteous dead shall be raised, the righteous living changed, and the unbelieving or unconverted living *judged*. As soon might a criminal that knew he should be condemned, long for the judges to arrive, as for such a man to long for God's

* Our Reformers evidently thought that the Kingdom of God would not come until the resurrection; in proof of which, see the prayer in the Burial Service, "Beseeching thee of thy gracious goodness, ~~swordest~~ to accomplish the number of thine elect, and hasten thy kingdom: that we, with all those departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. Amen."

Kingdom to come, and His will to be done on earth as it is done in heaven. But in the lips of a child of God, the prayer is most blessed, and I fully believe it is for THE CHURCH'S DAILY USE.

Our first subject for consideration to night is, *The place and ordering of the Kingdom of God.*

And 1st, *The place of the Kingdom.*

The scriptures give us two orders of proofs, *direct and indirect*, that this earth is not to be annihilated, but purified and restored; and that in this restored and purified state, it will be "the new heavens and the new earth," the seat of the Kingdom of God. If you will carefully examine the following quotation from 2 Pet. iii. 5, 6, 7,—
 "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men,"—you will, of course, come to this conclusion, that the first heavens and the first earth perished by water, and the present heavens and the present earth will be dissolved, and perish by fire. And as the word *perish* in the first sentence did not mean annihilation, no more does *dissolve* in the second mean annihilation. I have mentioned this, as I feel aware that many most highly valued Christians feel difficulties on this particular. I now proceed to examine the scriptures in *direct proof* of this earth being the seat of the Kingdom of God.

The first passage is from Dan ii. 34, 35. "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors: and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." See also the interpretation in verse 45. "Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

The Lord had shewn to the Chaldean monarch in the visions of the night, what should come to pass hereafter; but when he awoke, the vision had fled from him. Daniel, however, in answer to the prayers made by him and his three brethren, (the Church of God in the palace of the king), was enabled to tell to the king both the dream and the interpretation thereof. This occupies the 2nd chapter from verse 31 to the close; in which is contained the whole history of Gentile domination or rule through the four great monarchies, (i.e. the Chaldean, the Persian, the Grecian, and the Roman), until the times of the Gentiles are fulfilled. The symbol which gives the first indication of the *close* of these times, is the clay entering into the composition of the feet and toes; for *the stern iron* in vain seeks to unite with *the yielding or brittle clay*, and thus, the whole colossal image totters in its own weakness.—Once more I refer you to the Psalms, which exactly provides the link in these successive chain of events, between the fourth and fifth monarchy. "God standeth in the congregation of the mighty; he judgeth among the gods. How long will ye judge unjustly, and accept the persons of the wicked? Selah. Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid them out of the hand of the wicked. They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course. I have said, Ye are gods; and all of you are children of the most high. But ye shall die like men, and fall like one of the princes. Arise, O God, judge the earth: for thou shalt inherit all nations." (Psalm lxxxii.) Here you behold also the utter failure of all Gentile rule, for the whole foundations of the earth are said to be out of course; and this is followed by the earnest cry of the Church for the Lord to return. "Arise, O Lord, and judge, (or rule,) the earth; for thou shalt inherit all nations." Now this glorious One must be the head of the fifth monarchy; to whom the Lord had given the earth for His inheritance, and the uttermost parts of the earth for His possession (Psalm ii. 8): for the Kingdom that God sets up, has His anointed or His Christ for its King. Earthly mutations or movements brought about the various changes from the first to the fourth monarchy, but the fifth monarchy is brought in *without hands*, that is, human intervention; but God speaks, and it is done; He commands,

and it stands fast for ever. And as the earth was the scene of the first four monarchies, so will it be of the fifth; for the stone, the symbol of the fifth, was to become a great mountain, and fill the whole earth. And in reply to the questions, when will this be? and how will it be? the sounding of the seventh trumpet gives the answer. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail" (Rev. xi. 15—19.)

The second scripture I would adduce *in direct proof*, is Dan. vii. In this chapter, Daniel himself at once has the vision; wherein, amid the strivings of the winds from the four quarters of the heavens—the most amazing figure of tumult and confusion—four great beasts of the ferocious character arose up; these also came in succession, and passed away at the judgment of the most High: and then the prophet adds, "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. I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings,

which shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever" (Dan. vii. 13—18). And the chapter concludes with that most striking description of the Kingdom of the Son of man. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (ver. 27).

The next passage is from Psalm lxxii. It is the inauguration hymn of Solomon; but a greater than Solomon is here. In proof of which, if you compare the 8th verse with Zecl. ix. 10, you will observe they are precisely the same. "His dominion shall be from sea to sea, and from the river to the ends of the earth." But whose dominion? The prophet Zechariah answers. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (ix. 9). Now St. Luke quoted this passage, and applied it to the Lord's entering into Jerusalem; hence we have the *New Testament proof* that Psalm lxxii. records the Lord Jesus entering on His dominion, as *King over all the earth*: which is in exact accordance with Zecl. xiv. "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem: half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. **AND THE LORD SHALL**

BE KING OVER ALL THE EARTH: IN THAT DAY SHALL THERE BE ONE LORD, AND HIS NAME ONE" (VCT. 4—9). I now proceed to a few New Testament quotations, in proof that this earth will be the scene of Messiah's reign in glory. The first petition in the Lord's Prayer I have before adverted to, in the opening of this Lecture; and I would only allude to it here for the purpose of remarking, that the disciples, in the scene of the transfiguration, (which is recorded in the 9th chapter of Luke, and the prayer occurs in the 11th), had seen the Kingdom of God come with power, and its King standing upon this earth in glory. With this before their minds, they could more easily understand the import of the prayer, "Thy kingdom come, thy will be done *on earth* as it is in heaven."

The parable of the nobleman, is the next passage that calls for our attention. "And Jesus added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading" (Luke xix. 11—15). If you observe, the Lord spake concerning the Kingdom of God. The nobleman went to the far country for his anointing as king, and having received it, after a long absence, he returned. The citizens hating him, and rising in rebellion against him, and determining he should not be their king, shews at once *where* the scene of the kingdom was to be; i. e., the place *from* whence the nobleman went, and not the place *to* which he went; and the same is also corroborated by the *rewards* given to the faithful servants.

Our Lord's address to his disciples, in Matt. xix., I also think is very strong in support of this subject. "And Jesus said unto them, Verily I say unto you, That ye which have followed me; in the regeneration, when the Son of man shall sit in the throne of his glory, ye also

shall sit upon twelve thrones, judging the twelve tribes of Israel" (ver. 28). The Italian version gives, I believe, the full meaning of this verse. "Verily I say unto you, That in the new creation, when the Son of man shall sit on the throne of his glory, ye which have followed me, shall sit on twelve thrones, judging the twelve tribes of Israel." Yes; the earth will rise up from its baptism of fire, a new creation, and be delivered from the thralldom of its former king, Satan the usurper, who is at this time (as he is in a more limited degree at the birth of every new creature), cast out and bound. As yet, the Son of man is not sitting on His own throne, but at the right hand of His Father's throne; true, He is a King, for He was born a King, He also entered into Jerusalem as King, claiming it: He has been appointed King, and in the divine purpose and counsel has been set on the holy hill of Zion; but He is not yet manifested—He is not yet, as before seen, returned from the far country. To the same import as this quotation, is the memorable passage in Acts iii., spoken by St. Peter, in his address to the Jews who were gathered together at the healing of the cripple, at the beautiful gate of the temple. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution* of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (ver. 19—21). I entreat you, dear friends, to weigh well this passage, than which nothing can be stronger. Yes, the prophets loved to dilate on *the creation† restored*; one while, as in Isaiah xi., we see the whole animal creation at peace with each other, the leopard laying down with the lamb, the lion eating straw like the ox; at another time, the scene is the curse removed from the earth, and then we behold

* The Greek word ἀποκαταστάσις, is most emphatic.

† The three Feasts of the Lord in Leviticus xxiii. were all typical, and the two first, i.e., the "Passover," and "Pentecost," received their most literal fulfilment; the former in the death of the Lord Jesus, the antitypical Lamb; the latter in the pouring out of the Spirit, by which Jew and Gentile (symbolised by the two wave loaves offered by the High Priest), had that ministry of reconciliation sent forth to them; compare Lev. xxiii. 17; Matt. xxviii. 18—20; Acts i. 8, and ii. 5—11. "The Feast of Tabernacles" is yet future, but doubtless also will have its fulfilment (and it may be too, at the very time of

the wilderness blossoming as the rose (Isaiah xxxv). Indeed, the holy prophets delight to dwell on the glories of the latter days; and it is remarkable, that among the ancient Romans, also the Mahometans, Hindoos, and even the Chinese, there are traditions of a golden age—*THE TIMES OF RESTITUTION OF ALL THINGS*. And again, in Rom. viii. 19—23, creation does not groan to be annihilated, but delivered; and this deliverance will be at the resurrection, even the redemption of the body, and the manifestation of the sons of God risen and translated. One passage more ere we pass on to the next point of consideration, and that is from Rev. v., the hymn of triumph there recorded as sung by *the redeemed*. “And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth” (ver. 9, 10). The right of redemption was in the Lord Jesus’s hand, and when He, because of the full demand of the righteous possessor of heaven and earth having been paid, took the book from the right hand of Him that sitteth on the throne, instantly was that most glorious hymn of *redemption* sung—the hymn of Jubilee, on *the restoration of all things*.

I now proceed to the *indirect passages*, that may be said incidentally to prove that this earth will be the scene of Messiah’s reign. The prophets testified, as St. Peter records, “of the sufferings of Christ, and the glory that should follow;” and when on the latter subject, they made the earth the scene of its manifestation. And here the difficulty is not to find passages, but really, which to select, amid such a multitude of proofs. The first passage, however, I would refer to, is Gen. xlix. 10, the blessing on the tribe of Judah; and with it, two other passages in strict connection with the subject.

the year), when the Lord shall come to restore all things, and His tabernacle be with men. The seventh month opens with the Feast of Trumpets; on the tenth day is the great day of Atonement, on which, every fiftieth year, the silver trumpets of the Jubilee sounded “*the times of restitution*;” and on the fifteenth day of the same month, the Feast of Tabernacles commenced; and this also is the time of Ingathering.—See “*The Feasts of the Lord*,” by Sir E. Denny: also by W. G. R., Nisbet and Co.

The promise of final dominion in the Tribe of Judah.

Entire failure in the hands of Jehoiakim, who burnt the word of the Lord.*

The annunciation of the angel, which is the fulfilment of Jacob's prophecy.

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Gen. xlix. 10.

"And thou, profane wicked prince of Israel, whose day is come, whose iniquity shall have an end, Thus saith the Lord God; Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. xxi. 25—27.

"And, behold, thou shalt conceive" in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and 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. 31—33.

Now Judah, though the fourth son of Jacob, yet led the van of the armed hosts in the march; and in the encampments pitched his princely tent before the door of the tabernacle, towards the rising of the sun. And when God, after the failure of Saul, the son of Kish, of the tribe of Benjamin, gave Israel a king after his own heart, it was David, of the tribe of Judah; who was thus the head of his dynasty. After the division of the tribes in Rehoboam's time, the line of David went on, seated on Judah's throne, to the fourteenth generation; when Jehoiakim, the son of Josiah, in mad rebellion against God, took His very word and burnt it; on which the Lord not only pronounced his own deposition, but also involved his posterity in the judgment (see Jeremiah xxxvi. 22—32); and although Jeconiah his son was put on the throne, it was only to be pulled down in three months, and with the queen-mother to be led captive to Babylon. And as to Zedekiah's throne, it was not the throne of the house of Judah, but a mere tributary to Nebuchadnezzar; who, when Zedekiah had violated his fealty, invaded his country, took

* The Romish Church has followed closely in the steps of Jehoiakim, and even in the last year, in England and Ireland, has burnt the word of the Lord. But her day is at hand. The temporal diadem is gone, and the crozier may soon follow.

Jerusalem, burnt the temple, killed his sons, and put out his eyes; and though Zerubbabel, who returned at the decree of Cyrus, was of the seed royal, yet he never assumed the sceptre; he simply was Cyrus's viceroy; and thus Judah continued tributary to the four successive Gentile monarchies, the Babylonian, Persian, Grecian, and Roman. But when Jesus was born, He was born as the true Shiloh—the King of the Jews; and this, not after a spiritual manner, but literal; which is manifest from the angel's annunciation to the virgin (Luke i. 32, 33), and from Peter's sermon on the day of Pentecost (Acts ii. 30).

Yes; the Lord, as before remarked, was born a King (Matt. ii. 2); and just before His crucifixion, received homage as a King (compare Zech. ix. 9, with Luke xix. 38); though it was but a short hour wherein He claimed His right; for when before Pilate, in answer to the question, Art thou a king then? His reply was "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight; that I should not be delivered to the Jews: but now is my kingdom not from hence" (John xviii. 36)—implying it would not always be so.

Again, when I hear the prophets speaking of the future restoration of Israel *to their own land*, there to be ruled over by David, I cannot but consider it literal, and look forward to the time when the prophets' declarations, and the angel's message, shall have their perfect fulfilment; when over a renewed earth, of which Jerusalem shall be the metropolis, the Lord and his saints will reign *in celestial glory*. How striking is this word of Ezekiel: "Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their

idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David* my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And 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 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" (chap. xxxvii. 19—28). Many other passages might be quoted; but, for the present, I simply refer to the chapters: Isaiah lxvi.; Jeremiah xxx.—xxxiii.; Ezekiel xxxiv.—xlvi.; Hosea ii.; Zephaniah iii.; Zechariah ix.—xiv.

I now pass on to the second part of my subject, i. e.,

The ordering of the Kingdom. And here at once I call you to the scene I have before alluded to, i. e., the Transfiguration. Bishop Hall beautifully comments on it in his Contemplations. "There be some of them that stand here which shall not taste of death, till they have seen the Son of man come in His kingdom; wherein methinks the act comments on the words. Peter, James, and John were those same who tasted not of death till they saw this heavenly image of the royalty of Christ glorified."†

But it will be well to quote to you at large the testimony of St. Matthew on this subject:—"For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom" (Matt. xvi. 27, 28). "And after

* See especially Acts ii. 29—36.

† Bp. Hall's *Contemplations on the Transfiguration*. See also Dr. McNeill's Sermon in the "Pulpit."

six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and, behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only." (Matt. xvii. 1—8.) Luke gives us also two particulars of the scene not noted here, i. e., that Moses and Elias *were in the glory*; and that their conversation was on the death of Jesus. Now one of the three who went up to the mount was Peter, and in his 2nd Epist., i. 15—17, he there speaks of this wondrous scene. "Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased." Here we have two important facts: first, that Peter had been in the habit of preaching to the Church of the power and coming of the Lord Jesus (although then by some it was considered a cunningly devised fable); and, secondly, that he considered the transfiguration a manifestation of Christ's majesty in power and glory. With this infallible interpretation in the Epistles of what took place in this fact of Gospel history, we return to the scene, fully assured that *in the vision of the Transfiguration* we have a pattern exhibition of the Kingdom of God:

1st, As to its place and manner.

2ndly, As to its celestial inhabitants.

3rdly, As to its terrestrial inhabitants.

And 1st, *As to its place and manner.*

The glorious King stood with Moses and Elias, and the

three chosen ones *on the earth* encircled with glory; the corroborative proof of this, I dwelt on at large in the early part of this Lecture, and hence I say no more.

2ndly. *The celestial inhabitants of the Kingdom.*

In this foreshewing of the Kingdom, "that was to come with power," I behold the Son of man coming in His Kingdom. Again the Epistles throw light on the Gospel history, for St. Paul thus describes the coming of the King and the character of His companions that will meet Him in the air, and with whom, i.e., His saints, Zechariah tells us He will come and stand on the Mount of Olives (Zech. xiv. 5). Paul's language is, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. iv. 14—17). To the same import is 1 Cor. xv. 47—57. Now one of the Lord's companions was Moses, *who had died* on Pisgah, and God had buried him (Deut. xxxiv. 5, 6), and by the hand of Michael the archangel had sent for him (Jude 9). The other was Elias, who had not died, but had been translated, that he should not see death, in a chariot of fire (2 Kings ii. 11). With St. Peter's application of the scene, and St. Paul's description of the Lord's companions in the day of His appearing, can we err in saying, that Moses represented all the righteous dead, who had slept in Jesus, and whom in this sense God had buried *and put His mark of right on their graves*, and who at the appearance of the King, would rise at the voice of the archangel Michael (1 Thess. iv.) to meet Him? Moreover, can we either err in saying, that Elias represented those of whom St. Paul speaks, when he says, "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be CHANGED (1 Cor. xv. 51, 52)? And it is remarkable, that while the conversation of the glorified ones

was concerning the death of Jesus (wondrous subject at such an hour), the very first time we see the glorified Church in the Revelation, symbolized by the four-and-twenty elders, it is still the Cross that is the theme of their song.* Of the manner of the occupation of the heavenly or celestial inhabitants of Messiah's Kingdom, there is not much revealed, but they are said to be "as the angels of God." And as in this dispensation the elect angels have the Church militant to minister to, so will then the angelical inhabitants of the heavenly Jerusalem, in contact with the earth, though in glory, rule over the ten cities, and the five, and minister numberless acts of power and love to the terrestrial inhabitants of the earth. More than this we know not, and it is our wisdom NOT TO SEARCH FOR THAT WHICH IS NOT REVEALED.

We will now consider, 3rdly, *The terrestrial inhabitants of the Kingdom.*

The three companions of the Lord, at this time, were Peter, James, and John; the first remarkable for zeal, the second for wisdom, the third for love; and they stand here, I believe, the foreshewing of the elect remnant, who, on beholding the Son coming in His glory, will hear this voice, which the three heard, "This is my beloved Son, hear ye him." And so by this divine manifestation converted to the faith, they shall look unto Him whom they have pierced, and be in bitterness for Him, and mourn as one mourneth for an only son that serveth him (Zech. xii.); for it is then the people trodden under foot for well nigh eighteen centuries, shall see Messiah their King coming in the clouds of heaven. (Luke xxi.) Another thing to be remembered here, is this fact, that the three, although in mortal bodies, yet were capable of sustaining intercourse with the glorious ones, though the countenance of the Lord was as the sun; and though afraid, yet wanting to build three tabernacles, one for the Lord, one for Moses, and one for Elias; but they wist not what they said. Now, I need not tell you, this was utterly dissimilar to Daniel's experience at the water of Ulai—to John's in

* Thus the Ark in the Temple of Solomon, though the staves were taken out (*seeing all was rest*), yet were they visible at the end; typifying, I think, this, that the Church in her temple glory (she is now in her tabernacle wandering), will ever remember through eternity, that her Lord wandered with her and bled for her, and sprinkled that ark with his *peace speaking blood*, to redeem her. See 2 Chron. v. 6—9.

Patmos (Dan. viii. 16; Rev. i. 17); they could not look on such glory. I think we are to learn from this, that though the Lord and His Church will be in manifestation to the earth after a *celestial manner*, yet that such shall be the blessedness of the times of restitution, those days of heaven upon earth, that the terrestrial inhabitants of the globe will be able to hold intercourse with the celestial inhabitants. True it is, **THE EXCELLENT GLORY**, the three could not sustain *without mediation*; and so it will be then, the Jewish Church will live in the power of our present faith; "through Him" the Lord Jesus, "we have access by one Spirit to the Father" (Eph. ii. 18).

There are four passages of the New Testament which assure us of the future* conversion of the Jews. The first is in the Lord's gracious words in Matt. xxiii. 39. "For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." The second is in Rom. xi. 26. "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." The third is 2 Cor. iii. 14—16. "But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless, when it shall turn to the Lord, the vail shall be taken away." And the fourth, which I will simply refer you to, is Revelation vii. But it is in the Prophets that we get the terrestrial glory of the Jewish Church *in all its splendour*; and being thus brought to Jesus like Paul, they shall preach the faith they once destroyed; and standing amid the nations in all the power of the Pentecostal effusion, as before remarked, which their fathers (*"devout Jews out of every nation under heaven"*) had the earnest of, they will

* On the opening of 1849, we saw no movement among the Jews which had struck many as remarkable; when lo! the tidings are now, that the young Sultan has given permission to the Jews to build a temple at Jerusalem. This I believe is authentic; and report says, that Sir Moses Montefiore with some devout Jews, accompanied by a pious Christian officer who is looking for the Lord's coming, are about to proceed to the Holy Land, to survey it previous to the restoration of the Jews. And it is also reported, that those Jews of New York who think of crossing to Palestine, speak of Ezekiel's temple as their pattern. (Ezek. xl.—xliii). May we not in these devout Jews see the nucleus of the elect Remnant that shall be saved,—and in the unbelieving rationalistic Jews of Germany, who are rejecting circumcision and the Sabbath, the nucleus of those that shall be cut off?

carry out the message of God; and so Israel shall blossom and bud, and fill the face of the world with fruit. (Is. xxvii.) "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men" (Micah v. 7). "And God will send those that escape of them, (the elect remnant) unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles" (Is. lxvi. 19).

And thus, too, on the earth, in terrestrial blessedness, there shall be one fold and one shepherd. Thus we see the glory of the day of the Lord; and Satan being bound, and the groaning creation delivered, God's Kingdom will come, and His will be done on earth as it is in heaven; and the knowledge of the Lord shall cover the earth, as the waters cover the deep (Hab. ii. 13, 14).

Thus, my dear friends, I have sought, however imperfectly, to go through this all-important subject; and may the Lord bless his own word, which forms so great a part of the Lectures, and give it the true application to all our hearts. The one great thing by which we shall glorify Him, as subjects of His Spiritual Kingdom, and as anticipants of the glory of His Personal Kingdom, is by having Christ Himself dwelling in our hearts by faith; so that, being rooted and grounded in love, we may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that we might be filled with all the fulness of God (Eph. iii. 16—19). It is this great truth that will make the soul long for the Lord's appearing. Yes, he that has his mind *at Calvary*,* beholding the love of Christ in

* When Cyrus took the King of Armenia prisoner, and his son Tigranes and their wives, the love of the son was so great to his bride, that he offered the Persian king his *life for her ransom*. But Cyrus with true nobility of soul pardoned all and sent them to their homes full of gratitude and devotedness to him; for mercy rejoices over judgment. On their journey to Armenia, as they were all commending Cyrus, Tigranes asked his wife what she thought of the King—"Is he not a comely and proper man of a majestic presence? Truly, said she, I know not what manner of man he is; I never looked upon him. Why, said he, where were thine eyes all the while?—upon whom dost thou look? *I fixed mine eyes*, said she, *all the while upon Him who in mine hearing offered to Cyrus to lay down his life for my ransom.*" And this tells what should be our love to Jesus. O! if we did but once realise the blessings of the Cross in their fulness, we could never take the eye of faith off Him that hung

the great manifestation of the cross, will sigh for Tabor, that he may behold Him in His glory. And the impassioned desire of the soul, will then only find its utterance in the closing words of the book of Revelation, in answer to the promise of the bridegroom, "Surely I come quickly; AMEN. EVEN SO, COME, LORD JESUS" (Rev. xxii. 20).

there, until we saw Him coming in the glory; and then our words would be, "Lo, this is our God, and we have waited for him, he will save us: this is the Lord, we have waited for him, we will be glad AND REJOICE IN HIS SALVATION."—Isaiah xxv. 9.