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EVANGELISM

CONCERNING THE

REIGN OF CHRIST

—OVER—

Israel and the Nations;

—OR—

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A BRIEF STATEMENT OF "THE THINGS CONCERNING  
THE KINGDOM OF GOD AND THE NAME  
OF JESUS CHRIST."

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No 4

# EVANGELISM CONCERNING THE REIGN OF CHRIST OVER ISRAEL AND THE NATIONS;

*Or a brief statement of "the things concerning the Kingdom of God and the name of Jesus Christ."*

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BY WILEY JONES, NORFOLK, VA.

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"Now when Jesus was born in Bethlehem of Judea, in the days of Herod the King, there came wise men from the east to Jerusalem, saying, where is He that is born King of the Jews, for we have seen His star in the east and are come to worship Him." Matt. ii. 2.

To modern ears, the royal title here given to our Lord may probably seem droll and far-fetched. For though one of "the great things" of Scripture, you may nevertheless find people who will count it "as a strange thing." Hosea viii. 12; Acts xviii. 20. And why? Because all habits of thought have become so perverted from the right way, that the great mass, even of those professing Christianity, rarely ever use the name—"The King of the Jews." They discern in it no part of the Gospel faith, and consequently nothing whatever that has to do with the justification and final salvation which that faith secures to us. But a very brief study of what the Bible teaches on the subject, will prove that such persons, like the ancient Sadducees, "do greatly err, not knowing the Scriptures." This title is as one of His "many crowns." Rev. xix. 12, 16. It is as one of the gems treasured up in "the unsearchable riches of Christ," and is destined yet to be worn upon His divine brow, and thence to scintillate its holy light over a subdued and peaceful world. Eph. iii. 8; i. 10. Having devoted much time to a prayerful and careful investigation of this name, and the relationship which it sustains to other glorious truths "touching the King," (Psa. xlv), I herein lay before you my humble convictions as the result of that investigation. In arriving at these conclusions, I have given due weight and honor to all suggestions, from uninspired sources; recognizing, however, no decisive standard but a "Thus it is written," or a "Thus saith the Lord." (And by this rule I would have you try these pages; for here let me remark that

if we would become "wise unto salvation, through faith which is in Christ Jesus," (2 Tim. iii. 15), we must, with a sort of noble recklessness, resolve to believe *any* doctrine which the Bible teaches; however strange or unpopular that doctrine may be, and whatever consequences of temporal disadvantage may follow such belief. We must not inquire "What is fashionable?" or "What is popular?" but prayerfully and humbly "What does *the Bible* teach?" And to obtain a right answer, we must empty our minds and hearts of every human prejudice and notion, and "receive with meekness the engrained Word."

This title cannot be far-fetched, for we have only to go as far as the second verse of the second chapter of the New Testament to find it. Nor can it be droll or uninteresting, for it is one of the titles of the blessed Jesus; all of whose titles deeply concern us, not one of them being without its important doctrinal meaning. Thus He is called the *Savior*, because He will save His people from sin and death. "The Apostle and High Priest of our profession," (Heb. iii. 1.) because He is the one sent to make atonement and reconciliation. "Emmanuel," because He will be "God with us."

Notice that those who applied the title "King of the Jews" to our Lord, are not called in Scripture foolish or deluded men, but *wise* men. And a *wise* man, even in these "latter days," might properly ask the same question—"where is He that is born King of the Jews?" The Scriptural answer to which would be that He has gone by invitation to a seat at the right hand of the Father, who said unto Him "Sit thou at my right hand until I make thy foes thy footstool." Acts ii. 34, 35; Psa. cx. 1. He is, therefore, in heaven, waiting until the time comes for Him to take unto Himself His great power and reign. Acts iii. 21; Rev. xi. 17. The wise men did not use this title as a name of reproach or disrespect; for they said "we are come to *worship* Him." Nor is it to be supposed that they would have used any title but one of profound reverence and homage, for the new-born King, when they supposed themselves to be in His very capital, and at His palace gates; as they probably knew full well that at any other court such conduct would have endangered their lives. Could they, in their own hearts, do otherwise than honor the title of a King whom the very heavens had so honored as to send a star to guide the way to His cradle? To the well-instructed mind, this title indicates none of the mean, groveling and carnal ideas which are associated with mortal kings. But as applied to the blessed Jesus, it carries with it all the halo and splendor of Divine royalty, and all the dazzling effulgence of heaven's ineffable glory.

Observe, that the wise men, in searching for Him, came directly to Jerusalem. And what more appropriate place could they go to in search of a new-born King, than to His capital? Unless for some special reason, kings are usually born in their capitals. But here, however, there was a special reason why *He* should not be; for as Da-

vid's Son and Lord, the Prophet had declared that He would be born in Bethlehem, where David was born. It is remarkable that Bethlehem means *the house of bread*; suitably named, since from here was to be *freely* offered that *bread of life which came down from heaven*; and which will be, to all who partake of it, a more than sovereign remedy for that bread of death—the *forbidden* fruit of Eden's garden. John vi. 33, 35.

But the birth of our Lord in Bethlehem, was a matter of which the wise men had not yet been informed, and therefore they came directly to Jerusalem. Here, no doubt, on such an interesting occasion, they expected to find all the royal family, and may be, to see the populace keeping a festal season in honor of the joyful event. But lo! what sudden disappointment is this! Instead of being welcomed into the palace, with the cordiality usually extended to distinguished strangers on such occasions, they are met with blanched faces and startled looks. The king and people, as afterwards, are *troubled* at the mere mention of "another King." Acts xvii. 7, 8. The tyrant then usurping the position of King of the Jews, is troubled, not knowing but what he might be dethroned and have his career of crime brought to a close, by the new King or some of His adherents. And the people are troubled, not knowing but what the news will incite some of the groaning populace to revolt from Herod, and thus bring about a war, and probably cause Herod to inflict on the whole nation some new act of cruelty. But would Herod, or the people have been troubled for a single moment, if their idea had been that this King, if He ever reigned at all, would only reign beyond the skies? (and not "under the whole heaven." Dan. vii. 27,) and that His Kingdom, so far as this earth is concerned, would only be a question of doctrines and morals, having nothing to do with the actual overthrow of any government here, and the establishment of another in its place? If such had been the nature of Christ's Kingdom, having nothing to do with the visible and literal overturning of human governments, how easily the wise men might have explained this, and thus quieted all those fears which their enquiry had excited in the Jewish capital. But no, the *wise* men were not such *foolish* men as to say that the King of the Jews would never actually reign over the Jews.

Herod, therefore, rightly believing that the King for whom the wise men were searching, would at some day occupy the throne of Israel, but being as ignorant as a babe of the "*times and seasons*" which the Father hath appointed for the accomplishment of this event, very naturally supposed that the new reign would interfere with his own little brief authority, or with that of some of his sons and successors. "Troubled" by this thought, the ambitious and cruel monster now forms a most bloody resolve. He calls together the Chief Priests and Scribes and *demands* of them, as the interpreters of the Sacred Writings, where *Christ* should be born, in order that he might murder Him while yet an infant, and thus prevent His coming to the throne of Is-

rael. What a foolish and inconsistent idea! as if the same prophecy upon which he was willing to rely as having truly foretold His birth, could, by any human power, be falsified or prevented in that part of it which just as plainly and literally foretold His reign over Israel! And would we not be exactly imitating the inconsistency and blind folly of Herod, to say that Christ was literally born in Bethlehem, according to Micah v. 2, and yet deny that He will literally reign over Israel, according to the same prophecy?

Observe the peculiar titles which are here indiscriminately and interchangeably applied to our Lord. Thus the wise men call Him *King of the Jews*; but Herod in searching for the place of His birth calls Him *Christ*; and the Chief Priests in answering Herod quote Micah, who calls Him neither King of the Jews nor Christ, but "*a Governor that shall rule my people Israel.*" Thus proving that His title Christ necessarily involves His being King of the Jews, and ruling the people of Israel. There is no avoiding this conclusion; for if all three of these titles do not equally and as properly belong to the Lord Jesus, then there are three different personages spoken of here, and Matthew is relating the birth and history of these three, instead of one! Or, besides this impossibility, we must suppose another, namely, that the wise men, the Chief Priests, and Herod, were most lightly and foolishly tampering with one another in their questions and answers; just as much as I would be if you were to ask me "where was the first President of the United States born?" and I were to answer, "in England, for thus it is written in modern history that Queen Victoria was born in that country." But if I were to answer "in Virginia, for thus it is written in American history, that George Washington was a native of that state;" the meaning would be plain enough to any one acquainted with our history, that both of these names belong to the same man; and that the answer would be equal to affirming that George Washington was the first President of the United States.

When Herod demanded of them where Christ should be born, they did not say in the absurd style of certain modern teachers, "Your Highness will please excuse us from giving any answer to this question; for we have no means of doing so, but by the aid of a little scrap of prophecy which occurs *only once*, and that was written hundreds of years ago, and must, therefore, have been long since fulfilled. And indeed if it has not been fulfilled, we believe that no prophecy is intended to be understood until it is fulfilled. Moreover, it does not harmonize with our ideas of the 'fitness of things,' to say that He who is to be called 'the mighty God' (Isa. ix. 6, 7,) can ever be literally born in any literal city on this earth, inhabited at the same time by mortal men, women and children. According to *our* ideas of dignity, it would be dishonoring Him to suppose such a thing; and although Micah does say that He will be born in Bethlehem, we cannot

for a moment suppose that he means the literal Bethlehem, about six miles from here, on this very earth; but rather some city 'far beyond the bounds of time and space'—some *figurative* Bethlehem."

No; the Chief Priests and Scribes with all their cavilings and hypocrisies, yet did not hesitate to answer Herod, with a plainness and positiveness almost amounting to grandeur—"In Bethlehem of Judea, for thus it is written by the Prophet."

Micah, about seven centuries before, had predicted in the same verse, and in the same plain and literal style, both the city in which He would be born, and the nation over which He would reign. (And as that part of the prediction concerning His birth was most exactly and literally fulfilled, so may we expect that part concerning His reign to be as literally fulfilled in due time.)

If two friends, as Simeon and Zechariah, for example, had been warmly discussing this prophecy in Micah v. 2, a few years before the birth of our Lord; one maintaining that it was all figurative, both in regard to His birth and reign; and the other maintaining that it was to be literally accomplished in both respects; when these two friends had lived to see the Christ literally born in Bethlehem, would not the advocate of the *literal* interpretation have gained a great triumph, his former opponent himself being judge? Indeed, His literal and visible birth in the one city is a sort of pledge of His literal and visible reign in the other; for if the prophecy which speaks of His birth in Bethlehem means a visible Bethlehem on earth, why should not that which speaks of His reign in Jerusalem mean a visible Jerusalem on earth?

If a modern ruler, as the Queen of England, should assemble all the various Chief Priests and Scribes of her dominion, and demand of them where Christ should *reign*, would they not be right in answering, "In a glorious and heaven-like city called Jerusalem, to be located on this earth, for thus it is written in many places, and not *only* once as in regard to His birth in Bethlehem. 'The moon shall be confounded, and the sun ashamed when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously.' Isa. xxiv. 23. 'In the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it. And 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.' Micah iv. 2, (the same Prophet who speaks of a literal Bethlehem, in the succeeding chapter, here speaks of a literal Zion and Jerusalem). 'And the Lord shall be King over all the earth; in that day there shall be one Lord, and His name one. (The Lord has not been always King over all the earth in the literal and personal sense intended here, for if so, then certainly this language

could not have been written as a *prophecy* or prediction of a *future* condition of things.) 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.' Zech. xiv. 9, 16, 17. 'And the name of the city from that day shall be *The Lord is there.*'—Last words of Ezekiel's prophecy. 'Swear not by Jerusalem, for it is *the city of the Great King.*'" Matt. v. 35.

This Jerusalem must be on earth, because, First, nations in the mortal or flesh and blood condition, subject to being punished by plague and scarcity of rain, will be required to come up to Jerusalem once a year to worship the King enthroned there; which of course they could not do if Jerusalem were beyond the skies. Second, this state of things is represented as obtaining after His *coming* to earth in power and great glory, and not after His departure from it. Third, in the next to the last chapter of the Bible, we read of the New Jerusalem "*coming down from God out of heaven,*" but never afterwards do we read of its going back to heaven again.

It is customary, in these apostate times, to attach very little importance to what the Scriptures teach concerning the *reign* of Christ, and the *territory, subjects, etc.,* of His Kingdom. It is deemed absolutely essential to understand what is said about His birth, and that man would be justly regarded as a lunatic and a fanatic who would deny that Christ was literally born in Bethlehem, according to this prophecy of Micah. And yet when the same Prophet, in the same verse, says just as plainly and literally that the One thus born, "*shall rule my people Israel,*" a man is foolishly called, by some people, a heretic for believing that it will be literally accomplished.

To deny that He will reign over the people of Israel, is to deny that He has a right to the title, "*King of the Jews,*" a right which none but His enemies denied, and some of them even admitted it; for about thirty-three years after the question had been asked in Jerusalem, His enemies found Him there; and though they nailed Him to the cross, yet they wrote over His head, as if in answer to the wise men's question "*This is the King of the Jews.*" Nor did the very bitterest of His enemies deny *unconditionally* His right to be the King of Israel, for they said, "*if He be the King of Israel, let Him now come down from the cross, and we will believe Him.*" Matt. xxvii. 37, 42; Luke xxiii. 38.

Reader, He has done more than to come down from the cross while yet alive; He has come up from the grave after having been officially pronounced dead by His murderers. And now after this greater evidence than even His murderers called for, will not *you* believe Him; that He is indeed the King of Israel, and that He will at some day



make good this title by reigning over Israel on the throne of David? Remember that His resurrection is given as a pledge or "assurance unto all men" that God hath appointed a dispensational "day," in which, by that resurrected ONE, He will righteously rule and judge, not the Jews only, but "the world.") Acts xvii. 31. In defining the Greek word here translated "judge" (*krinoo*) Greenfield's Lexicon says, "since in the East the king is judge, hence, to regulate, rule, reign, judge with regal power and splendor." The same word is used in Matt. xix. 28; Luke xxii. 30. That the judges were also rulers see Ruth i. 1. And that the king also exercised the office of judge, was exemplified in Solomon, whose reign was in some respects typical of the reign of Christ. 1 Sam. viii. 5, 20; 1 Kings iii. 9. 28. The "day" here spoken of is not merely a period of twelve or twenty-four hours, but a dispensation of time, as we say in Scriptural language "the day of salvation" or in common parlance, "the people of the present day, or of that day or time." By comparing this with other Scripture we learn that the day of thus judging and ruling the world in righteousness will be the millennium or one thousand years, as it is said, "a day is with the Lord as a thousand years, and a thousand years as one day." 2 Pet. iii. 8; Rev. xx. 4.

That Christ will be King of the Jews is still further evident from the style and language of Gabriel's message to Mary. Here, too, as in Micah, His humble birth and glorious reign are brought into remarkable and suggestive proximity, as if the Lord would thereby teach us that the one event must be inseparably connected with the other in our faith. We have the example of *Angels and Prophets* for speaking of His reign when we speak of His birth. God has herein joined together what the Scriptures teach concerning these two events; and "what God hath joined together let not man put asunder." That cannot be the whole Gospel therefore, which leaves out either the doctrine concerning His birth, or that concerning His reign. The truths which the Bible reveals on both of these subjects are essential items in the Christian's faith. Gabriel told Mary that she should bring forth a son and call his name Jesus; "and the Lord God shall give unto Him the throne of his father David, and he shall reign over the house of Jacob forever." Luke i. 32, 33. The throne of David is therefore a *sure* gift to the blessed Jesus, for the Lord God, and not man, shall give it unto him. No, he was to receive his cross, but not his crown, from the hands of man. That throne will also be a "good and perfect gift," altogether worthy of the Giver "with whom is no variableness, neither shadow of turning." Jas. i. 17.

In the same style with Gabriel the Prophet Isaiah says, "Unto us a child is born, unto us a Son is given . . . of the increase of his government and peace there shall be no end, upon the throne of David, and upon his Kingdom." Isa. ix. 6. 7.

• What were Mary's ideas of his future reign, after hearing the words of Gabriel, and seeing the literal birth of Jesus? Did she not think

he would at some day, reign at Jerusalem over the freed and restored tribes of Israel, on the re-established throne of David, but far more gloriously than David had ever done? Could she doubt the literal fulfilment of Gabriel's words; and that too after her kinsman Zechariah had been stricken dumb for doubting the literal fulfillment of what that angel had said? Luke i. 20. And reader, be sure that you do not doubt any of his words; all of which as he said "shall be fulfilled in their season." Her cousin Elizabeth did not doubt Gabriel's prophecy, for she said, "blessed is she that believed, for there shall be a performance of those things which were told her from the Lord." Luke i. 41, 45. This she said too by inspiration, being "filled with the Holy Ghost."

If I err then, let it be on the safe side. Let me err with Mary, Elizabeth, and such like. But were there any such like; did any one else have such ideas? Yes, about thirty years afterwards Nathaniel said, "Rabbi, thou art the Son of God," and immediately with this, showing that the two characters and offices are not at variance and incompatible, he said, "thou art the *King of Israel*." John i. 45. And did the Savior's answer indicate that any part of Nathaniel's confession was a heresy or false doctrine? No, but rather that it was a belief in him, for he replied, "because I said unto thee, I saw thee under the fig tree *believed* thou? Thou shalt see greater things than these." Remember that our Lord, who knew the innermost thoughts of men, had just declared that Nathaniel was "an Israelite indeed in whom was *no guile*." But if this faith that was in Nathaniel, had been a false doctrine, or a "carnal idea," this would have been very serious guile; and our Lord would not have said what he did. We learn from this, then, that his being the Son of God does not prevent his being King of Israel. The one office does not overshadow and extinguish the other, but both combine and centre in Christ. Indeed you cannot be truly said to believe in Christ, unless you believe in him as combining in himself *both* of these characters.

But Mary, Elizabeth, and Nathaniel, were not all who believed that they would reign over the Jews. The Disciples who had accompanied our Lord through all his ministry, having heard his teachings in private and public, and who were deemed by the Great Teacher himself, worthy to go forth and *preach the Gospel, and work miracles*, said that they "trusted that it had been he which should have redeemed Israel." Luke ix. 2, 6 c; xxiv. 21. And at the last solemn interview, when their knowledge had been further increased by witnessing his resurrection, and by hearing him for "forty days speaking of the things pertaining to the *Kingdom of God*," they enquired if he would at that time "restore again the Kingdom to Israel." Acts i. 6.

Could the restoration of the Kingdom to Israel be other than a weighty and important subject, when it was introduced upon so momentous and serious an occasion as this? And what was our Lord's

reply to the disciples on both these occasions? When they said that they "trusted that it had been he which should have redeemed Israel," did he reprove them for entertaining a foolish and carnal idea of his work? No, for the Prophets had plainly taught this doctrine, being themselves taught by "the Spirit of Christ which was in them." 1 Pet. i. 11. Our Lord therefore reproves them, not for believing this much of what the Prophets have spoken, but for not believing "all that the Prophets have spoken." Luke xxiv. 25. They were very sad as they walked along and conversed together, that day, because they regarded his death as the death of all their hopes about the redemption of Israel, for they failed to see that his death was a necessary prelude to that redemption, whether in a national sense from dispersion and oppression, or in an individual sense from sin and death. John xi. 50-52. Therefore, our Lord proceeds to impart to them something additional to what they already believed, and to give them a comprehensive and complete view of his work, for "beginning at Moses and all the Prophets, he expounded unto them in all the Scriptures the things concerning himself." He reconciled and harmonized these two events—his death and the redemption of Israel. He showed that there was no conflict between them. The Prophets had "testified beforehand the sufferings of Christ, and the glory that should follow," (or "the glories that should follow"—Am. Bible Union trans.) 1 Pet. i. 11. But the disciples, while they delighted in believing such descriptions of those glories as predicted his glorious reign on the throne of David in Jerusalem, over their restored nation, and over all nations, "from sea to sea, and from the river to the ends of the earth," (Isa. ix. 6, 7; xxiv. 3; Micah iv. 1, 2; Psa. lxxii.) were yet slow to believe what they had said about his sufferings; as for instance, to begin at Moses, that the serpent should "bruise his heel;" that his murderers should part his garments among them; and that he should be brought as a lamb to the slaughter, and pierced with a spear on the cross. Gen. iii. 15; Psa. xxii. 18; Isa. liii. 7; Zech. xii. 10. This was probably because they had been listening to the Pharisees, &c., who took pains to teach them the "smooth things" instead of the "all things" written in the Prophets. Their teachers from being "partial in the law" had become partial in the Prophets also. This is the trouble now with people who read their Bibles by halves.

All of the disciples doubtless had somewhat the same thoughts as Peter, who said "be it far from thee Lord, this shall not be unto thee." Matt. xvi. 23. They would not fully grasp the two ideas—the sufferings and the glories; or as Paul briefly expresses it, "*Christ crucified.*" These two last words comprehended in their length, breadth and fullness, the whole glorious Gospel; and yet it was "unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." 1 Cor. i. 23, 24. And just as some

of the Jews then stumbled at what the Prophets had spoken concerning "the sufferings of Christ" so do some of the Gentiles now stumble at what they have spoken concerning "the glories which should follow;" such as his coming to earth again, and reigning on his father David's throne over all the nations of the earth; and finally obtaining a complete triumph in all the world, over sin and sinners in every form. But whether ancient Jews or modern Gentiles, all who stumble at what the Holy Scriptures teach concerning either of these parts of the Gospel, merit the same rebuke—"O, fools, and slow of heart to believe *all* that the Prophets have spoken." And why should we interpret all those prophecies which speak of the *sufferings* literally, and all those which speak of the *glories* figuratively? Surely the manner in which the prophecies have been fulfilled in regard to his sufferings, ought to afford a clue to the manner in which the others will be fulfilled in regard to his glories.

Our Lord was nailed to a material cross, and will reign on a material throne.) His body lost nothing of substantial reality by his crucifixion and resurrection; for he said *handle me and see*; for a spirit (in the sense of a phantom) hath not *flesh and bones* as ye see me have. Luke xxiv. 39. The disciples "did eat and drink with him after he rose from the dead." Acts x. 41. It is true, that he is called "Spirit," (1 Cor. xv. 45; 2 Cor. iii. 8, 12,) but the result of these two truths harmonized brings us to the conclusion that his is a *Spirit-body*. In other words, that it is of real and enduring *substance* in a most exalted and imperishable form. (The Episcopal creed affirms substance of both the Father and the Son, when it says that the Son is "of one substance with the Father.") The angels have tangible though holy and imperishable Spirit-bodies, for they ate food with Abraham; and the manna in the wilderness is called "Angel's food."—Gen. xviii. 8; Psa. lxxviii. 25. Of course, we are not affirming however, that such food is *essential* to the support of *life* in any immortal being. The saints, in their resurrected and glorified condition, will also have bodies as truly substantial as that of their Lord, and capable of eating and drinking with him in his kingdom, for "when we see him, we shall be like him," and he will "change our vile bodies that they may be fashioned like unto his glorious body." Luke xxii. 30. Of the two conditions therefore, our *present* "vile" bodies are the more unreal and evanescent, being but the shadows; as it were, of the future resurrected and imperishable bodies of the saints. (And so the glorified saints being then "equal to the angels" and like unto their Lord, will thus be "partakers of the divine nature.") 2 Pet. i. 4.

We say then, that our Lord with divine wisdom swept over the pages of Holy Writ, and gathered into one cluster the all-harmonious and golden truths concerning himself. And this he did in such a masterly and glowing manner, that though they did not know him at the time, and regarded him as a mere traveling acquaintance, yet their hearts burned within them as he thus talked with them by the

way, and opened to them the Scriptures.) And these were none but the Old Testament Scriptures, which, though so much neglected, are as capable now as they were then, if rightly interpreted, of making the heart glow with raptures of hope and admiration.

The two disciples, walking to Emmaus, were right therefore in trusting that it was the purpose of Christ to redeem Israel in a national sense; but they were wrong in allowing themselves, through weakness of faith, to suppose that his crucifixion had frustrated that purpose; as if the rebellion of man could defeat the decree of the Almighty. Many infants and adults have been put to death for having a better right to the throne than the monarch then occupying it; and this of course forever frustrated the claims of the murdered ones. But can it defeat the claims of Christ, whose death was but temporary, "because it was not possible that he should be holden of it?" Acts ii. 24. His claim and right too, angels and Prophets have repeatedly declared, saying, "the Lord God shall give unto him the throne of his father David;" and "he shall rule my people Israel;" and again, "I will give it him." Luke i. 32; Matt. ii. 6; Ezek. xxi. 27.

Alh no, there is nothing in all the power of man to defeat these Divine decrees; for if man can break the covenant of day and night, "that there should not be day and night in their season," then they may break the covenant with David which guarantees that Christ shall reign upon his throne. Jer. xxiii. 20, 21, 26; Acts ii. 30; 2 Sam. vii. 12, 13.

It is a frequent assertion of some preachers, that the Apostles, until the day of Pentecost, were ignorant of the nature of Christ's Kingdom. But all who make this charge against the Apostles prove their own ignorance of the nature of that Kingdom. Had not the Apostles, before Pentecost, been sent by our Lord Himself, "to preach the Kingdom of God?" And had he not told them that it was given to them "to know the *mysteries* of the Kingdom of God?" Luke viii. 10; ix. 2. If he had been as fallible as the modern "Theological Colleges" which profess to "prepare young men for the ministry," he might indeed have sent out preachers not sufficiently instructed and qualified for the work; but this is not to be supposed of our Lord.

It is greatly depreciating the mental powers of the Apostles, to say that after all they had heard him say about his Kingdom, and after being themselves sent to teach others concerning it, and being taught the doctrine concerning it for forty days subsequent to his resurrection, they were yet ignorant of the nature of that Kingdom. When they said, "Lord, wilt thou at this time restore again the Kingdom to Israel," our Lord did not tell them that after all they had seen and heard they yet had false and carnal ideas about his Kingdom. He rather sanctioned their belief in that restoration by making it, as it were, merely a question of time, saying, "It is not for you to know the *times and seasons* which the Father hath put in his own power." Acts i. 7.

As we have noticed, the disciples before the crucifixion, entertained the hope that our Lord was the one who would redeem Israel, but with his death that hope itself seemed to die; we must understand therefore that when Peter says, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead," he is alluding to the *same* hope which they had before he was crucified; and that this hope, so far from being dispelled as a delusion by his resurrection and subsequent events, was rather *renewed and revived* within them. And when he proceeds thus, "To an inheritance incorruptible, undefiled, and that fadeth not away;" we perceive that this hope is not confined to the narrow limits of temporal prosperity, but involves eternal and heavenly blessings; even the things guaranteed in "the promise made of God" unto the fathers. Taking this intelligent view of what hoping for the redemption of Israel embraces and involves, we can understand Paul, who, when taken prisoner in the full ardor of Christian warfare, said, "For the hope of Israel I am bound with this chain." 1 Pet. i. 3; Acts xxvi. 6; xxviii. 20.

The title "King of the Jews," is not an empty title, such as "King of England" would be if applied by the French emperor to his son without the power of making it a good one by actually placing him over the English as their king.\* No, our Lord Jesus has a father able to make good all of his claims and titles. He is able to make His Son *really* King of the Jews, by seating him on the throne of David over that restored and submissive nation, and over *all* nations; for "of the *increase* of his government there shall be no end." The zeal of the Lord of hosts will perform this. Isa. ix. 6, 7. We are not to suppose, however, that the reigning of Christ on the throne of David, will be in such a manner as to in any way lessen his dignity. His enthronement and reign, though on earth, will nevertheless be ineffably glorious and exalted; suitable to the divine nature and attributes of the Son of God, of the immortalized saints, and of the ever-glorious angels that will surround his throne. In comparison with "the glories" and splendors of his court, all the highest pomp and wealth of mortal monarchs will be inexpressibly mean, abject and contemptible.

His reign is to be manifested in "the times of restitution" or "re-generation," and will be as superior to anything ever yet seen on earth as the resurrected and glorified bodies of the saints will be to their former mortal bodies. That such restitution, restoration, or re-generation is to be experienced on the *earth* and not in the heaven above, is plain from the fact that no *de-generation* or decay has ever taken place in heaven, and so no *re-generation* or restitution can be necessary *there*. And that our Lord will be *personally* present on earth

\* Written while Napoleon was emperor of the French.

in "the times of restitution, seems plainly taught by the declaration that the Father will *send* him whom "the heavens," his present *personal* abode, must "receive" "until" those times. The Greek word translated "receive" signifies "to receive into and retain, contain." Acts xv. 16; ii. 24, 35; Matt. xix. 28; xxv. 31.

That our Lord is to be the King of the Jews is not only implied by this title itself, which, like all of his names and titles, has a "for" or "because" in its origin; (Matt. i. 21;) but it is also taught by the incident recorded in Matt. xxi. 5, where these words of the Prophet are applied to him. "Tell ye the daughter of Zion, behold *thy King* cometh unto thee." The daughter of Zion in this place can mean nothing but the Jewish nation. It is a form of speech of frequent occurrence in the prophets. Thus the Babylonish nation is called "the daughter of Babylon," (Zech. ii. 7,) Babylon being the capital city of that nation.

And will he indeed, as his title implies, reign over the whole Jewish nation? Undoubtedly, for he said to his disciples, "I appoint unto you a Kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table, in my Kingdom, and sit on thrones judging the twelve tribes of Israel." Luke xxii. 30. And again, "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." Matt. xix. 28.

We learn from this that the Apostles are to sit on *thrones* in a *kingdom*, and they will therefore unite in themselves the two offices of subordinate *kings* and *judges*. But in order to reign over and judge the twelve tribes of Israel, those tribes must be restored to their own land, and become *one nation* there, according to Ezek. xxxvii. 15-25. "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 to 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 forever; and my servant DAVID shall be their prince forever."

Our Lord said, "All things must be fulfilled which were written in the law of Moses, in the Prophets, and in the Psalms concerning me." Luke xxiv. 44. And this explicit prophecy is a part of the "all things," but it has never yet been fulfilled, for long after David's death it says, "My servant David shall be king over them." The title "David" here would seem to refer to Christ, or at least it proves that this prophecy is not to be fulfilled until the second advent and the resurrection season, for if it be the mortal David how could he reign over them without a resurrection?

Matthew Henry's Commentary says, "This can be no other than Christ, of whom it was said when he was born into the world. 'He shall reign over the house of Jacob forever.'" Luke i. 33. Thomas Scott says, "they were never governed as one nation by any king to whom the name of David could properly be given, from the time of the captivity to the coming of Christ, who is several times called David."

It is said to be a fact without a parallel, either in ancient or modern history, that the kings of Judah, descended from David, succeeded one another in an unbroken line of eighteen generations. And it is another remarkable fact, which must have been supernaturally brought about, that not one of these descendants ever bore the name of David, the first king of their dynasty. No such name as David appears a second time in all the royal genealogy given by Matthew and Luke. And how different it has been with all other kingdoms, ancient and modern, even when the succession was not by family descent! Thus the name Pharaoh was borne by many kings of Egypt; and it seems to have been the same with the name of Nebuchadnezzar among the Babylonians. Among the Romans there were twelve Cæsars; and modern Europe has had Louis XIV., Charles XII., and Henry VIII.

But in that long and unbroken line of genealogically related Jewish kings, not one of them was ever called David. This name seems to have been miraculously reserved and preserved sacred for Christ. He is called "the last Adam;" and it may be that, by a similar usage, he is called "David." 1 Cor. xv. 45. The name David is appropriate to him peculiarly, as it means the BELOVED. Also; because he is the "Root" as well as the "Offspring" of David, (Rev. xxii. 16,) and the only one in whom the covenant made with David will find its complete and glorious fulfilment. And the royalty of Christ, to be manifested at his second coming, will be just as superior to that of the mortal David in the past, as his headship over the new creation or re-generation will be to that of the mortal Adam: "That in all things he might have the pre-eminence." Col. i. 18.

Nearly four hundred years before Ezekiel wrote this prophecy, a great schism had taken place in the Jewish nation; ten tribes had revolted from the lawful government and worship, and formed a separate and idolatrous government of their own. Two hundred and fifty



years after this division into "two nations" or "two kingdoms" the ten tribes were carried captive, and their kingdom overthrown by the Assyrians; the cities of Samaria from which they were removed, being peopled by the Assyrians in their stead. This left two tribes in Palestine; and in Ezekiel's days the kingdom of Judah was also overthrown and the remaining two tribes carried captive to Babylon. From that day until now, the two sections of the Jewish nation have never been reconstructed or reunited, according to the prophecy of Ezekiel. Indeed this prophecy requires that they shall not be reunited except under Christ, here called "David," as their king forever.

After a captivity of seventy years, however, two tribes, Judah and Benjamin, were restored, while the ten tribes remained captives. And therefore Josephus, writing a few years after the destruction of Jerusalem by Titus in A. D. 70, says, "There are but *two* tribes in Asia and Europe subject to the Romans, while the ten tribes are *beyond Euphrates* till now, and are in immense multitude, and not to be estimated by numbers." B. xi. C. v. 2.

The present dispersion among all nations, of these remaining two tribes, has continued about eighteen hundred years; and took place according to prophecies most graphically delivered by our Lord before his crucifixion, and which have been most literally fulfilled even to this day.

"The days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. . . . And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. There shall be great distress in the land, and wrath upon this people. 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." Luke xix. 43, 44; xxi. 23, 24.

Notice that the down-treading of Jerusalem by the Gentiles is plainly indicated to be a *limited* period—it is only "UNTIL" a specified time in the future, namely, when the times of the Gentiles are fulfilled. But when these times of the Gentiles are fulfilled, what then? The great national restoration of Israel.

Though the testimony of Ezekiel is conclusive as to their restoration, yet he is not the only Prophet who has predicted this event. Thus Jeremiah xxiii. 5-8, says, "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely; and this is the name whereby he shall be called 'THE LORD OUR RIGHTEOUSNESS,'"—JEHOVAH-*tsidkenu*.

"Therefore behold the days come, saith the Lord, that they shall no more say the Lord liveth which brought up the children of Israel out of the land of Egypt; but the Lord liveth which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." See also Isaiah xi. 11, 12; xliii. 1, 7; xlix. 22, 26; Jer. xxx. 8, 9; xxxi; Hosea iii. 4, 5. This great national restoration under Christ as their King will, as a necessary consequence, be attended with their national *conversion* to Christ. Thus Paul in speaking beyond a doubt of this event, says, "Blindness in part has happened to Israel, until the fulness of the Gentiles be come in." "And so all Israel shall be saved; as it is written. There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Rom. xi. 25, 26.

Adam Clarke on this promise—"and so all Israel shall be saved"—says they "shall be brought into the way of salvation by acknowledging the Messiah." Thomas Scott says, "The blindness will be removed from Israel, and the nation saved from its rejected, dispersed state, and be brought in a body to embrace the Gospel; probably it will be restored to the Holy Land, and most of the Jews at least will become true believers."

Dr. William Jenks, Editor of the celebrated "Comprehensive Commentary," says on Rom. xi. 26: "The Editor is at a loss to conceive, how any attentive reader of the prophecies can come to any other conclusion, than that there is yet to be a glorious restoration of the Jews; probably to their own land, certainly to the Church and Gospel privileges; and this has been, as Whitby shows, the constant doctrine of the Church."

It must be remarked with reference to the two writers last quoted, that it is painful to notice how a positive and emphatic "*shall be*" in the mouths of Prophets and Apostles becomes diluted and emasculated into a "probably" in the mouths of these moderns "of little faith."

Concerning the restoration, Micah is very plain and unmistakable. In describing a state of things which all who are even slightly acquainted with history must admit has never yet obtained, and which belongs only to the glorious days of Messiah's reign. Micah iv. 3, 4, 6, 7, says: "And he shall judge 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 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. . . . In that day saith the Lord, will I assemble her that is driven out, and her that I have afflicted." "And I will make her that halted a remnant, and her that was cast far off a strong nation,

and the Lord shall reign over them in Mount Zion from henceforth even forever."

Remember that this is the same Micah who a few verses after predicted that our Lord would be born in Bethlehem; and as his Bethlehem is a literal Bethlehem in the land of Judea, so we must conclude that his Zion will be a literal Zion in the same land.

By "her that halted" and "her that is driven out" is meant the Jewish nation, driven out of the land, and "*led away captive into all nations*" for their many sins. But that since their last dispersion they have never been thus assembled and gathered and made a strong nation is evident from their present dispersed and weak condition; and also from the intensely warlike condition of the other nations. For *contemporaneously* or "In that day" of Israel's gathering, the rest of mankind, even including "strong nations afar off" shall be rebuked into peace, so that they shall beat their swords into plough shares and their spears into pruning hooks, neither will they learn war any more. All the military schools, arsenals, conscriptions, militia, and volunteer companies found among the "strong nations" of the earth, declare as with loud-mouthed artillery tones that such a state of things has not yet obtained. Moreover we are bound to conclude that ~~when the nations are thus at peace, and Israel thus restored~~ the Lord will reign over them in Mount Zion just as literally as he was born in Bethlehem.

Whatever partial restoration of Jews to Palestine may have taken place it cannot be the one here spoken of by Micah who is foretelling a *final* restoration and settlement, inasmuch as it is to be "*forever*." That word "forever" puts a stop to their wanderings, and shuts out the idea of any subsequent dispersion, such as that by the Romans in A. D. 70. And since Micah's testimony that "the Lord shall reign over them in Mount Zion from henceforth even *forever*" is in almost the exact words of Gabriel's, "He shall reign over the house of Jacob *forever*," the great truth is made to flash upon our minds that both are alluding to the same grand epoch, and describing a state of things *future even at the birth of Christ*.

Concerning Israel's restoration and the reign of Christ over them on David's throne, Milton, "one of your own poets," represents our Lord as saying while the *two* tribes were yet in Palestine,

" Those ten tribes  
I must deliver if I mean to reign  
David's true heir, and his full sceptre sway  
To just extent over all Israel's sons.  
Let them serve  
Their enemies who serve idols with God.  
Yet ho at length, time to himself best known.  
Rememb'ring Abraham, by some wondrous call  
May bring them back repentant and sincere;

And at their passing cleave the Assyrian flood \*  
 While to their native land with joy they haste,  
 As the Red Sea and Jordan once he cleft,  
 When to the Promised Land their fathers passed,  
 To his due time and providence I leave them." †

Adam Clarke says on 2 Cor. iii. 16, ("when it shall turn to the Lord, the veil shall be taken away.") "When the Israelitish nation shall turn to the Lord Jesus, the veil shall be taken away, the true light shall shine, and they shall see all things clearly. The words seem to imply, 1st, that there will be a *conversion* of the Jews to Christianity; 2d, that this conversion will be *en masse*, that a time will come when the *whole nation* of the Jews in every place will turn to Christ."

This conversion, however, will not take place until the second coming of Christ, for when he was about to leave them after his first appearance to, and rejection by them, he said; "Behold, your house is left unto you desolate. 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." Matt. xxiii. 38, 39.

This indicates prophetically that there will be such a juncture and timing of the two great events, as that when they acknowledge him as their true Messiah, they will see him *coming*, and this agrees with what Paul says, "Out of Zion shall come the Deliverer, and turn away ungodliness from Jacob." Rom. xi. 26. This is in general terms; but to more particularly describe the process, I understand that having "come to" Mount Zion on earth, and established his camp of Saints there, he will then "come out" of Zion, from his courtly retinue of Holy Myriads, and become Israel's Deliverer by manifesting himself to them, turning away ungodliness from them, and freeing them from their enemies." Rev. xiv. 1; Isa. lix. 20; Zech. xiv.

"Without faith it is impossible to please God," (Heb. xi. 6,) but their faith, to this extent, will be the result of sight; somewhat after the manner of Thomas who would not believe otherwise, and whose case seems to foreshadow or illustrate the conversion of Israel; seeing that he was so singularly absent from the *first* appearing of our Lord to the assembled disciples, and just as singularly present at the *second* appearing to them. This agrees also with Stephen's allusion when speaking of Joseph, who in many respects was typical of Christ. Stephen says, "and at the *second* time Joseph was made known to his brethren." And of Moses also, whom Christ was "a Prophet *like unto*," and whose divine mission was not recognized by his oppressed brethren until his *second* personal appearing to them clothed with power to break politically and with physical force, the power of their oppressors. Acts vii. 13, 25, 35-37.

But we have a still more positive testimony in the prophecy which says, "I will pour upon the house of David, and upon the inhabitants

\* Euphrates—Rev. xvi. 12; Isa. xl. 15, 16.

† "Paradise Regained," B. III.

of Jerusalem, the spirit of grace and supplications; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one in bitterness for his first born."

"In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddo." Zech. xii. 10, 11. It does not seem proper to apply this to the time of our Lord's crucifixion, for it evidently refers to a great national mourning which will include the heads and rulers of the nation, as when they mourned for their beloved king Josiah in the valley of Megiddo. 2 Chron. xxxv. 24, 25. The rulers did not thus mourn at the crucifixion of the Messiah, for they delivered him up for that purpose. The following prophecy is what was fulfilled at that time: "All they that see me laugh me to scorn; they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him; let him deliver him seeing he delighted in him." Psa. xxii. 7, 8; with Mark xv. 29; Luke xxiii. 35.

The question as to the time of Israel's conversion may be cast into the form of a syllogism, thus:

The prophecies which speak of their national conversion just as plainly indicate that they will then live under a monarchical form of government with Jerusalem as the capital.

"But Jerusalem must remain trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke xxi. 24,) and those times will not be fulfilled until the second coming of Christ.

Therefore, the national conversion and restoration of Israel will not take place until the second coming of Christ.

It will thus be seen that their conversion is not merely a speculative question exhumed from the musty and dusty "curiosities of literature," but a grand synchronising event, cotemporary with some of the most wonderful changes pertaining to the past or future history of humanity.

Since we have mentioned the throne of David on which Christ is to reign, it is proper to know how it came to be temporarily discontinued and overthrown.

Zedekiah, a "profane and wicked prince," was the last descendant of David who reigned on David's throne. The Lord said to him by Ezekiel, "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. 26, 27.

The Lord Jesus is he "whose right it is"—Isa. ix. 6, 7; Luke i. 32, 33; and marginal references. Besides the decree in Ezek. xxi. concerning the temporary discontinuance of that throne, the Psalm

ist also describes the same event, saying, "But thou hast cast off and abhorred, thou hast been wroth with thine anointed. Thou hast made void the covenant of thy servant; thou has profaned his crown by casting it down to the ground. \* \* \* *How long* Lord! wilt thou hide thyself forever? shall thy wrath burn like fire?" Psa. lxxix. 34-36.

In the foregoing pages we have elaborated and made very plain this great truth, namely, that *Christ Jesus will most assuredly at some future time, reign on this earth over the restored and submissive twelve tribes of Israel.*

The territory which these twelve tribes will be permitted to occupy is

### THE LAND PROMISED TO CHRIST AND THE SAINTS.

This land is accurately described in the covenant made with Abraham. See Gen. xii. 1, 5, 7; xiii. 14, 15; xv. 7, 18-21; xxii. 17, 18; xxvi. 3, 4. It extends from the great river Euphrates on the east, to the Mediterranean Sea, and the "river of Egypt" on the west—a territory of about three hundred thousand square miles.

We need not fear that the nation of Israel will become extinct before the second coming of our Lord, and so not live as a nation long enough to realize a fulfilment of the prophecies concerning them; for it was probably with direct reference to such a fear that Jer. xlv. 27, 28, was written. "But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make *him* afraid. Fear thou not, O Jacob my servant, saith the Lord; for I am with thee; for I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished."

When the Lord said to Abraham, "To thee and to thy Seed will I give this land for an everlasting possession," Paul settles forever the meaning of the promise by saying, "He saith not and to seeds, as of many, but as of one, and to thy Seed, *which is Christ.*" Gal. iii. 16. And he shows that the interest which the saints will possess in this promise after they have been endowed with immortal and glorified natures, will be by virtue of their union and oneness with Christ, saying, "As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither male nor female; for ye are all ONE in Christ Jesus. And if ye be Christ's then are ye Abraham's seed and *heirs according to the promise.*" Gal. iii. 16, 27-29. "Heirs of God and joint-heirs with Christ." Rom. viii. 17; Eph. v. 30-32.

It must be borne in mind that the word "forever" does not always imply endless duration. The "Encyclopædia of Religious Knowledge" says of the word *aion*, translated "forever," "The primary and

proper signification of *aion* is that which always exists." But in this word, as in others, usage always modifies the original meaning. In this sense of *unlimited duration* must it always be taken, unless something appears in the subject or connection in which it occurs, to limit its signification."

Two of the plainest instances in which it means a *limited* period, may be found in Exod. xxi. 6; Lev. xxv. 46. Here are the meanings given in a standard Greek Lexicon, "duration, finite or infinite; unlimited duration, eternity; a period of duration, past or future, time, age, lifetime; the world, universe." "Forever," it will thus be seen is different from "Everlasting" (*aionios*) which it defines thus, "unlimited as to duration, eternal, everlasting."

And therefore when the Scripture says that the Jews in their "flesh and blood" or mortal nature will be restored to the Promised Land, and that the Lord will there reign over them "forever" we can understand by comparing this with other Scripture, that it means the *limited* period of one thousand years; at the end of which time the eternal state will obtain, in which there will be no longer a human being in the flesh and blood, or mortal nature; seeing that the necessary consequences of such nature, namely *death, sorrow, crying, and pain*, will all have "passed away." But the glorified saints, being endowed with deathless natures, will "for an everlasting possession" eternally occupy the Land of Promise and its adjoining territory—the "the uttermost parts of the earth." Psa. ii. 8; xxxvii. 22, 29; Prov. ii. 21, 22; Matt. v. 5.

The thousand years reign of Christ and the saints over the Jews and over other nations remaining in the mortal state, will thus be the *transition period*, or vestibule conducting us, as through a preparatory ante-room, from the present sin-stained condition of things into that ineffably glorious and blissful "Holy of Holies"—the boundless eternity.

But this does not lessen the importance of the doctrine concerning that period of one thousand years called the Millennium, during which Christ will reign on earth. There is another period, much shorter than this, the history and doctrine pertaining to which is nevertheless a most indispensable item and link in the Gospel plan of salvation; and that period is the time of thirty-three years, during which our Savior sojourned on earth at his first coming. What would the Gospel be, and of what would the Christian's faith consist, if all that transpired in those thirty-three years was ignored and passed lightly by? And can we, without sin, expunge from our faith and studiously ignore the doctrine pertaining to a period many times longer, and just as wonderful in its events; being no less than the consummation and full fruition of that "great salvation" which our Lord bled and died on the cross to secure?

Here then we perceive that during the first thousand years of the Kingdom of God on earth, "a strong nation" is to be settled

as liege-tenants in the Land of Promise, and to be reigned over by an immortal King and his immortal viceroys or subordinate rulers. Matt. xix. 28; Rev. ii. 26, 27; iii. 21; v. 10; Psalms cxlix. 8, 9.

When this nation formerly dwelt in this land, and was reigned over by mortal monarchs, it was called the Lord's throne and Kingdom. 1 Chron. xvii. 14; xxviii. 5; xxix. 23; 2 Chron. ix. 8. Much more therefore will it be his throne and Kingdom when the Lord, Jehovah, shall occupy the throne in the person of His immortal Son, who himself is called "THE MIGHTY GOD." Psa. cxxxii. 11; Isa. ix. 6, 7.

This then will be that "Kingdom of God" or "Kingdom of Heaven" which the Christian desires when he *understandingly* prays "thy Kingdom come;" and the Gospel, or glad tidings of which our Lord commanded to "be preached in all the world." Matt. xxiv. 14.

The Kingdom of God, while for a little moment confined to the "Garden"—the Promised Land and the Jewish nation—will be in a comparatively small or mustard-seed condition; but its increase will be most rapid and miraculous until our Lord has obtained the heathen for his inheritance, and the uttermost parts of the earth for his possession. Luke xiii. 19.

The word "Garden" here suggests the triple classification of affairs in the millennial state. Thus on all well regulated plantations we see (1st) the family mansion; (2d) the contiguous garden of high and fine culture; (3d) the outside farm at large. And so there will be (1st) Jerusalem with its many mansions for "the saints secure abode;" (2d) the Promised Land around it, peopled by Israel after the flesh; (3d) the outside world at large, peopled by the Gentiles of every clime and race. The Parable of the *three* measures of meal (Matt. xiii. 33) also indicates the same truth. In that age there will be the *Church*, the *Jews*, and the *Gentiles*; the divine government permeating and extending over them all.

In "the generations of the heavens and earth," we may perceive shadowy intimations that this will be the arrangement in the period of the *re-generation* thereof (1st) There was the "garden eastward in Eden"—a garden within a garden; (2d) Eden; (3d) the world at large. Also in the plan of the temple these "good things to come" seem to be pictured by (1st) the court of the priests; (2d) the court of Israel; and (3d) the court of the Gentiles. John was forbidden to measure the court of the *Gentiles*, but as for the Land of Promise, Israel's court, Abraham was commanded to, as it were, measure this. "*Arise, walk through the land, in the length of it and the breadth of it.*" Rev. xi. 2; Gen. xiii. 17.

David in prophesying of his divine Son and Lord says, "His Kingdom shall extend from sea to sea, and from the river to the ends



of the earth. All Kings shall fall down before him, all nations shall serve him." Psa. lxxii. 8, 9. If any monarch *now* were to write thus concerning one of his future descendants, we should readily understand his *meaning*. We should know that he was predicting that his kingdom, however small it might be at his writing, would yet in the hands of that illustrious descendant, break in pieces and subdue all other kingdoms, and become itself the only and universal monarchy in the world. I say that if we had any doubt about his words it would not be as to their *meaning* but as to their *truthfulness*—whether they would really be fulfilled.

Well, there can be no doubt as to the truth and ultimate fulfilment of David's words, for he was a Prophet and spoke as he was moved by the Holy Ghost. And our Lord has said that "*all things*" written in "the Psalms concerning himself," *must* be fulfilled." Luke xxiv. 44. But did this prophecy refer to him? Undoubtedly, for it never has been and never can be fulfilled in any less personage. And besides, the same language is most unmistakably applied to him in Zech. ix. 10.

All large Empires founded in the world have had their irradiating or starting points—their small beginnings. See for instance, the histories of Greece, Rome, England, etc. And this increasing and growing feature is positively affirmed of the Kingdom of God. Isa. ix. 7; Dan. ii. 35; Luke xiii. 19.

As we have demonstrated, the Land promised to Christ and the saints will be the germ-land, (relatively to other lands,) and the nucleus from which this kingdom will spread. Compared to all other parts of the earth, this land will be the more immediate territory of the Kingdom; as the Jews, compared to all other nations in the flesh, will be the more immediate subjects thereof.

This nation will also, to some extent, be a medium for the manifestation of divine power not only in blessing but also in conquering the Gentile nations; "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." "And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a *lion* among the beasts of the forest, as a young lion among the flocks of sheep; (*marg—*or *goats*) who if he go through both treadeth down and teareth in pieces, and none can deliver." Micah v. 7, 8. "The Lord of Hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle." Zech. x. 3; xiv. 14.

Since the last dispersion of the Jews, the Promised land has been permitted to "enjoy her Sabbaths," (Lev. xxvi. 34) laying fallow and almost unbroken by the plowshare. And this fact, that it has not been filled up by other nations, as the countries around it, and taxed by excessive cultivation for their support, is an indication that it is kept for its future occupants; somewhat as an untenanted house. And

although the surrounding nations look with covetous eyes upon it, and though Russia, England, France, Turkey, Greece, Egypt, and Arabia, or such like, might oppose the establishment of a powerful, overshadowing and hostile empire in that land, yet the Lord will "beat off" all opposers, from the utmost and most exact borders of the land, even from the *channel* (a surveyor's limit) of the river Euphrates, to the stream of Egypt. Isa. xxvii. 12. This remarkable phrase, "beat off," is exactly descriptive of the modern requirements of the case; just as "cast out" was of their first settlement in that land. Deut. vii. 1. For it was then *occupied* by the nations who had most power to prevent them—the "seven nations" of Canaan; but the modern seven nations who look with jealousy upon it, all have their capitals outside of it and would only need to be *beaten off*, as a confederation of invaders, combining to defeat the long-established purpose of the Lord with regard to that land and the whole earth.

And after all the opposing forces have met with an awful defeat, probably in that historic and decisive battlefield, "Armageddon" or Esdraelon, will "the Lord mighty in battle," pause with having acted as it were, merely on the defensive? No, but he will *pursue* his enemies by "an horrible tempest" of overwhelming judgments, and "the slain of the Lord shall be from one end of the earth to the other," when he comes "in flaming fire taking vengeance on them that know not God and obey not the Gospel of our Lord Jesus Christ." Rev. xvi. 16; Psa. ix. 17; xi. 6; xviii. 37; Isa. xvii. 12-14; lxiii. 3; lxvi. 16; Jer. xxv. 33; 2 Thess. i. 8. "But alas! who shall live when God doeth this!" Who that has *heard the Gospel* invitation can escape the terrors of that awful day? None but those who shall have accepted that invitation and fled for refuge to Christ as their only ark of safety.

The land will then be made capable of sustaining a dense and immense population, for after its long rest "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." Isa. xxxv. 1. Notice the expression "for them." There will be a delightful symphony of acclaim between the land and its inhabitants. When man yields proper fruit to God, the earth will yield proper fruit to man. "As the whole creation now *groaneth* with man, so it will then *rejoice* with him," "because the creature itself *also* shall be delivered from the bondage of corruption into"—what! the fires of annihilation? no, but "the glorious liberty of the sons of God." Rom. viii. 19-23. The allusion to blossoming as the rose implies that its capacity is now concealed like the rose in the bud; but then it will blossom forth in all its richness, beauty and sweetness. A celebrated traveler to Palestine has said that "under a wise and beneficent government the productiveness of this land would exceed all calculation." Our Lord Jesus Christ can change and physically re-generate a part or the whole of the earth, making it a very cele-

tial "*Paradise*" of beauty, *suitable* for his abode. And this he can do by the same power that changes "our vile bodies" into glorious forms worthy to be associated with himself in glory.

And as it is desirable that all capitals should have a *central* position with regard to the territory, wealth, and population of the whole empire; so the all-wise Creator who "stood and measured the earth" (Hab. iii. 6; Job. xxxviii. 5) has selected Zion, "He hath desired it for his habitation," saying "This is my rest forever; here will I dwell; for I have desired it." "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the Great King." Psa. cxxxii. 13, 14; xlvi. 2.

That this land is the central one of all the earth, is proved by the fact that when the Lord desired to people the earth, he twice selected this vicinity as the irradiating centre from which the population should spread. And when he sent forth the Gospel light "into all the world," commanding "all men everywhere to repent," it was from this land and city its beams irradiated as the spokes from the hub of a wheel. It is not an obscure or out of the way place; and the mighty works which have been and will be done here, were not and will not be "done in a corner." Acts xxvi. 26.

We are too prone to think that no part of the earth is of any consequence except Europe and America. But we can very soon learn better by examining a common school Geography and Atlas. By these we can see that *east* of Jerusalem there are about one hundred and fifty millions more people than west of it, if the commonly received census be correct. Though the British empire is one of the strongest west of it, yet its once minister of state, D'Israeli, has been praised for his wisdom in saying that even this is no longer an European but an *Asiatic* empire. What land west of Jerusalem contains more wealth in gold, silver, precious stones, and harvest fruits, and supports a denser population than India and China?

The Lord in his works has always shown a regard for all of his creatures. One of the reasons why he did not destroy Nineveh was because there were so many people in it who did not know their right hand from their left; and also much *cattle*. Jonah iv. 11. If He then is thus compassionate for the ignorant and even for cattle, will he not pity the teeming and untutored millions inhabiting the fertile and healthy continent of Asia, east of Jerusalem? And will he not select the place of his capital, to which *all* nations must for a thousand years repair to worship and receive their laws, with some regard to its being *central*? And what more conclusive proof could be required that this land is a grand central one than the fact that He has twice made this vicinity the cradle of the human race, and once the source of the irradiating "glad tidings of the Kingdom of God." Luke

viii. 1; xxiv. 47. The more remote and sparsely settled countries of the west are in effect made near by the inventions which they have been providentially allowed to make of *speedy traveling*.

See also the land-marks which the Creator's hand has traced in proof of this, and which may be called prophetic-geographical adaptation. The Mediterranean Sea, like some huge canal from the Atlantic, laving the northern coast of Africa and the southern coast of Europe, is ready to bear on its bosom the population and products of both these continents, and of North and South America, almost to the very gates of Jerusalem. The great lakes of North America piercing the continent for hundreds of miles westward and yet emptying their waters and produce not into the Pacific, but into that *front door*—the Atlantic, as if pointing out the nearest and most natural route to that land. For notice that from New York across the Atlantic to Jerusalem is only about *one-third* as far as from San Francisco across the Pacific to Jerusalem.

The Rio Grande, Mississippi and their tributaries, draining a vast extent of rich and habitable territory, also empty on the Atlantic side. And the broad Amazon with its branches in South America probably the most remarkable of all this wondrous conformation, extends nearly the entire breadth of that continent to within a few miles of the Pacific shore, and yet empties into the Atlantic, pointing eastward in all its course, as if toward that land. The Nile in Africa supposed by a late traveler to be about four thousand miles long is ready to lead the people and float the riches of that part of the continent to the Mediterranean, a few hours sail from the shores of Canaan. And so too the Danube, the Black Sea, etc., in Europe speak the same language.

Can these things be, and not excite our wonder at the marvelous knowledge and fore-knowledge displayed in all the works of our God? Does it not make us feel, indeed, that "in him we live and move and have our being," and that he is "not very far from every one of us," inasmuch as we can so plainly trace his footsteps in the very mountains, rivers and oceans that we traverse? Acts xvii. 27, 28.

And now let us inquire whether the kingdom is to be established by the force of argument, or by the argument of force; that is, by the gentle wooings of the Gospel, or by the overwhelming and righteous judgments of God, supernaturally inflicted on the nations by the personally present Christ? That it will only be by the personal presence of Christ, exercising miraculous conquering power, is evident from the declaration that he shall *break* the heathen or nations, with a *rod of iron*, and *dash them in pieces* like a potter's vessel. This is when the present age has closed, which age is comprehended in the exhortation following the above prophecy; "Be *wise now*, therefore, O ye kings; be *instructed* ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son" (or be reconciled to him,

2 Cor. v. 20) "lest he be angry and ye *perish* from the way when his *wrath* is kindled but a little." Psa. ii. 9-12; cx. 5, 6; Dan. ii. 34, 35, 44.

Every saint, even the *last* one converted under the Gospel dispensation, has the promise of being associated with him in this work; which proves that when this age has closed—when the last convert has been gathered into the Church—there will yet remain nations to be conquered in this way, under another dispensation of things. Psa. cxlix. 9; Rev. ii. 26, 27; iii. 21, 22; v. 10.

The present truce with rebellious humanity will have ceased, the ambassadors of peace will have been called in, the repentant and loyal will have been rescued and rewarded, and associated with their King. Then will begin the "battle of that great day of God Almighty," at the end of which war it will be said of *all* the Kingdoms of this world that they "are become the Kingdoms of our Lord and of his Christ." Rev. xvi. 14; xi. 15, 18.

And thus the "Kingdom of God" will not be limited to the Jews, but will subdue to itself "*all* nations;" for "is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also." Rom. iii. 29. Bishop Heber has beautifully sung of proclaiming the Gospel among all nations

"Till o'er our ransomed nature

The Lamb for sinners slain,

Church of God General, Redemptor, King, Creator, GA, <https://coggc.org/>

In bliss RETURNS TO REIGN."

But perhaps you are reasoning or rather *un-reasoning* within yourself thus, "Well what if all these things concerning the Kingdom be true, what have these truths to do with the remission of sins, and the salvation of sinners? Paul preached Christ crucified, (1 Cor. i. 23,) and therefore this is all that is *essential* to be preached or believed by any one."

Ah! but must we understand Paul as saying that he went about reiterating only these two words—"Christ crucified," "Christ crucified?"

Since this can by no means be what is meant, you must admit that Paul preached a certain itemized and interlinked *system of truths*; and that the phrase "Christ crucified" is a sort of index briefly descriptive of certain leading features composing that system. And so the "Encyclopædia of Religious Knowledge," by J Newton Brown, an eminent Baptist, says on the phrase "Christ crucified," "It denotes the two leading features of the plan of redemption. \* \* \* For a system is never designated otherwise than by its most prominent features."

We must not dissociate this declaration of Paul from other portions of Scripture, for this would be violating one of the first principles of interpretation, and proceeding on this plan we could never arrive at the whole truth on any Scriptural subject. We must gather into one

crucible all that is said on any subject; and the form which the question takes as the result of this collating process, is the truth of the matter. Our Lord when he would instruct his disciples in certain things, "Beginning at Moses and all the Prophets, he expounded unto them in *all the Scriptures*," "leaving us an example."

Now it is written that Paul *also* preached "*the Kingdom of God*," and, indeed, as the very last act recorded by Luke, of his noble and effective ministry, we behold him a prisoner at Rome, "preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ." Acts xx. 25; xxviii. 31. And this is the same Apostle who has pronounced the severest anathema against man or angel who should preach "*any other*" than the one true Gospel. Gal. i. 6-9.

We therefore safely conclude, that whatever different expressions are used in Scripture to designate what the Apostles preached, all these expressions and phrases embrace and involve exactly the *same ideas and doctrines*; and are in strict conformity to the terms of the Great Commission, requiring them to preach what is there briefly styled "*the Gospel*." Mark xvi. 15. A moment's consideration of Acts viii. 5-12, ought to convince any thoughtful person that even the first word of the phrase "Christ crucified" always involves and carries along with it the doctrine of the Kingdom; for it says that Philip preached "Christ" unto the Samaritans. Now what they believed must have been exactly what Philip preached, and yet in recording their conversion the penman chooses to be more elaborate and thus to give us a glorious insight not only into what is meant by preaching "Christ," but also into the whole Gospel as preached and believed by the Apostles and primitive church. For he says "They believed Philip preaching *the things concerning the Kingdom of God and the name of Jesus Christ*."

This, therefore, establishes the fact that to preach "Christ" or "Christ crucified," involves most essentially the things concerning the *Kingdom of God* and the name of Jesus Christ; even those, and *only* those things, which the Bible reveals concerning that Kingdom and name.

To bring the whole Gospel before us in one view, we will now classify and sum up as follows the all-important things concerning the Kingdom and name.

I. *Concerning the Kingdom.* The land promised Abraham, etc., is to be the more immediate LOCALITY, and Jerusalem (with the rebuilt throne of David), the CAPITAL of this Kingdom. Acts xv. 16.

The domain and dominion of this Kingdom will *increase* in power and extent until they embrace the *whole earth*. Zech. xiv. 9; Matt. xiii. 33; 1 Cor. xv. 25.

Its PRINCES and subordinate sovereigns, for a thousand years, will be the saints in a resurrected, immortal and glorified condition, hav-

ing been washed from their sins in the blood of the Lamb. Dan. vii. 18, 27; Matt. xix. 28; Rom. viii. 17; 1 Cor. vi. 2, 3; 2 Tim. ii. 12; Rev. xx. 3.

The mortal SUBJECTS of the Kingdom in a more immediate sense, will, during the thousand years, be the Jews, the natural descendants of Abraham, to be gathered out of every nation for this purpose.

"The MILLENNIUM," (signifying a thousand years) is the name usually given to this, the first form of the Kingdom. The Kingdom will not cease at the end of this period, but when, at that time, the last great rebellion of Satan takes place and is overthrown, the Kingdom will be delivered up to God the Father, that God may be all in all. Rev. xx. 9; 1 Cor. xv. 24, 28. Then, when the Kingdom of God has triumphed, the blessed Savior will have accomplished that promise concerning him in Gen. iii. 15—that he should bruise the serpent's head, or "destroy the works of the devil." 1 John iii. 18.

The EFFECT of the Kingdom will, therefore, be to cause the will of God to be "done in earth as it is in heaven," that is, *perfectly, absolutely* and by *every inhabitant* thereof; a state of things for which the Christian is taught to pray. Matt. vi. 10. Then also the meek will inherit the earth according to divine promise. None have been so meek as Jesus, and yet he had not where to lay his head during his former presence on earth. Matt. v. 5; xi. 29; viii. 20. Sin and sinners will all have been terminated and exterminated; "rooted out of" the earth—taken out by the roots, *eradicated*; as the farmer would take the briars and thorns out of his garden, once for all. Prov. ii. 21; 1 Sam. xxiii. 6, 7; Mal. iv. 1; 2 Pet. iii. 13. But the rescued saints, pardoned and redeemed for the sake of him who died on Calvary for them, will thenceforth and forever enjoy on the renewed and heaven-featured earth, all the ceaseless ecstasy of a blissful eternity.

II. *Concerning the Name.* These are the truths which the Scriptures teach in relation to the character and office of Jesus of Nazareth, the Son of God; identifying him—

(1) As the KING in that Kingdom. 2 Sam. vii. 12-14; Isa. ix. 6, 7; Luke i. 32, 33; Acts ii. 30; Phil. ii. 9, 10.

(2) As the great PROPHET who, by his Spirit and personally has taught us the things concerning that Kingdom, and how to prepare for it. 1 Pet. i. 11; Deut. xviii. 15, 17, 19; Acts iii. 22, 23, 26; viii. 37.

(3) As the great sacrificial HIGH PRIEST and MEDIATOR who with his own precious blood poured out on Calvary, made the atonement by which believing and penitent sinners may be reconciled to God, and saved when that Kingdom comes. Psa. ii. 12; Isa. iii. 10, 12; John iii. 19; x. 11, 17, 18; Heb. x. 9, 14; xii. 12; 1 Cor. v. 19, 21; Rom. viii. 1.

(4) As the one in whose "name" there is salvation. By believing the Gospel, renouncing your sins, and being baptized, "in the name of the Father, and of the Son, and of the Holy Spirit," you may receive remission of sins, become *related* to this name, and take refuge in it, as in "a strong tower." Acts iv. 12; x. 43; 1 Tim. ii. 5, 6; Acts xi. 26; xvii. 10; Gal. iii. 27, 29.

And this is that ancient and true Gospel of which it is said "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi. 16. The Samaritans who believed this "were *baptized*, both men and women." Acts viii. 12.

And reader if you have never yet believed this Gospel and been baptized, let me affectionately and earnestly say to you what the Savior said concerning a certain Samaritan "Go, and do thou likewise."

Yes, give yourself entirely to the service of the Lord. Attend to this great interest before even the means of obtaining food and raiment are thought of. "Seek ye *first* the Kingdom of God, and His righteousness," even that righteousness which the loving Savior has purchased for you with his own precious blood. Unless you become clothed upon with his righteousness, you will never be worthy to inherit the glory, honor and eternal happiness of that Kingdom.—Matt. vi. 33; 1 Cor. vi. 9. You have every inducement and encouragement to embrace the Christian life, as witness the following affectionate appeals. "Come unto me *all* ye that labor and are heavy laden, and I will give you rest."

God so loved the world, that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life." "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to *save sinners*." Matt. xi. 28-30; John iii. 16; 1 Tim. i. 15. O then come to Jesus, by his appointed means, and he will engrave your name on the golden pages of "The Book of Life." He will take all your guilty stains away; for the *best* of the unconverted have such stains. But in lovingly believing "the things concerning the Kingdom of God, and the name of Jesus Christ;" and going down into the baptismal waters, you will come forth leaving your sins behind you; as the Israelites left their enemies in the Red Sea, and as Naaman left his leprosy in the Jordan. You will then be "*in Christ*," and therefore "*a new creature*," enabled "with joy unspeakable" to "rejoice in hope of the glory of God." Gal. iii. 26; 2 Cor. v. 17; Rom. viii. 1 Amen.

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Our regular meetings occur "on the First Day of the week," for worship and the proclamation of the Gospel. You are cordially invited to attend.

Place \_\_\_\_\_

Hour \_\_\_\_\_