

The Berean

*A Christadelphian Magazine devoted to the exposition
and defense of the Faith once for all delivered
to the Saints; and opposed to the dogmas
of the Papal and Protestant Churches!*

**The mouth of the righteous speaketh wisdom, and his tongue
talketh of judgment. The law of his God is in his heart; none of his
steps shall slide—Psa. 37:30-31.**

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forth to the nations for their "instruction in righteousness," resulting
in the abolition of war to the ends of the earth, and the "filling of the
earth with the knowledge of the glory of Jehovah, as the waters
cover the sea" (Mic. 4:2; Isa. 42:4; 11:1-10; 2:4; Hab. 2:14).***

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**...they received the word with all readiness of mind, and
searched the Scriptures daily, whether those things were so."**

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Editorial

The subject matter for this month is the 27th clause of the BASF, which states:

That a law will be established which shall go forth to the nations for their "instruction in righteousness," resulting in the abolition of war to the ends of the earth, and the "filling of the earth with the knowledge of the glory of Jehovah, as the waters cover the sea"

We thought that we could do no better for an explanation of this subject, and its details, but by using a quite lengthy article written by bro. Roberts concerning Ezekiel's Temple, and its purpose. The article explains in great detail, the law that shall go forth from Zion, who the King of this realm shall be, who shall administer the kingdom, and what shall be the constitution of the kingdom.

This article was not actually written as an explanation of the principles of Clause 27, but was written in opposition to some brethren who objected to the notion that Ezekiel's Temple was the Temple that would be set up in the Kingdom Age. But in explaining why Christ had to be the Prince of Ezekiel's Temple, and in dealing with objections raised, it became a wonderful explanation of just how the Law of Christ will shine forth from Zion. And in so doing, it becomes a powerful exhortation to those who wish to rule with Christ as Kings and Priests in the earth.

The article is also useful in addressing a question raised a few years ago, regarding our basis of fellowship. Bro. Growcott counselled us as regarding additions to our basis of fellowship this way:

“It is true there are other matters that can affect fellowship. This body of material is not, and could not be, absolutely exhaustive, and include every point, negative and positive, that could affect fellowship. It would be unreal to say, ‘As long as you accept and believe and defend in your fellowship stand everything contained herein, then you can believe and teach *anything* else with impunity, and it cannot be made a matter of fellowship.’

“The Body cannot so tie its own hands beforehand with what amounts to a blank check for speculation. The brethren who formulated this material could not foresee all error for all time, or all truths that might be called in question.

“But, on the other hand, any addition to what has been adequate for sound fellowship for 100 years should be taken very, very slowly and cautiously; and only under the irresistible pressure of positive necessity. Every year that passes adds the value of increased stability to this overall statement of our Faith. And that stability is largely the fruit of its unchanged, untampered-with, un-added-to continuity.

“Any additional fellowship requirements or restrictions added unilaterally by individual ecclesias are to be discouraged and avoided. This way so easily lays the potentiality of anarchy and schism. What local decisions an ecclesia makes (in the interests of preserving its local harmony and soundness) are far better kept entirely separate from, and secondary to, this basic body of fellowship-defining material we ALL have, and subscribe to, in common.”

To make any additions to our basis of fellowship which has served us well over 150 years, there must be irresistible pressure, making such a step necessary. Vague notions, crotchets, and uncertain details have no place in our basis of fellowship. In making this point to some wishing to expand our basis of fellowship, we were presented with the question, of what would we do if presented with the statement that Ezekiel’s Temple was not the Temple of the Kingdom Age?

We have been shown, over the years, many different arguments attacking the doctrines bro. Roberts sets forth in the following pages. Without exception, every one of them challenges a foundation point already made in our basis of fellowship. The most common example is an objection to Ezekiel 45:21-22

Eze 45:21-22 “In the first *month*, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten. And upon that day shall the prince prepare for himself and for all the people of the land a bullock *for* a sin offering.”

Of course, those men who have embraced some form of the “Clean Flesh” teachings, have no tolerance for the idea that Christ the Prince should have to offer a sin offering for himself. What possible sin must he offer for, we are asked.

As bro. Roberts explains in the following article, the offerings made in the Kingdom ae are a memorial of what Christ did. Just as the sacrifices of the Mosaic age were prophetic of what Christ would do, so the sacrifice of the Kingdom age is a memorial of what Christ did. And what Christ did is explained quite clearly by the apostle Paul in writing to the Hebrews:

Heb 7:26-27 “For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the

heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.”

If the Mosaic High Priest had to offer first for his own sins, and then for the peoples, and since Paul testifies that this is exactly what Jesus did, when he offered up himself; is it not inescapable that the great high priest of the kingdom age would do the same in memorial of what it was he actually accomplished in his lifetime?

This point is clearly made in the BASF, in clauses 5, 8, and 12. And every objection that I have ever encountered can be similarly dealt with by one of the already existing clauses. So there is no need to add more clauses to the BASF. There is simply the need to agree upon what is already there and abide by that in fellowship.

Even points which brethren have felt that they had to be clarified in the past, could generally have been dealt with by the BASF. Probably the most notable change has been the addition of wording pertaining to the world's doctrine called “evolution.” Our Restatement says:

“The attempts to reinterpret the early chapters of Genesis to bring them into harmony with current speculations regarding ‘geological ages’ and ‘evolutionary development,’ is a clear repetition in these last days of the fatal trend in the early centuries, when the ‘learned’ and the philosophers took over the ecclesia and remolded its doctrines to the then current worldly conceptions of ‘science’ and ‘knowledge.’

“We reject as unscriptural all theories of this evolutionary nature, such as that Adam was not necessarily the first man, but just the first ‘real’ man--meaning the first ‘man’ whom God chose to endure with ‘capacity for worship,’ which is interpreted as ‘creating’ man.”

These things are of course, perfectly true. But they are all covered quite simply by the Foundation Statement to the BASF:

THE FOUNDATION.--That the book currently known as the Bible, consisting of the Scriptures of Moses, the prophets, and the apostles, is the only source of knowledge concerning God and His purposes at present extant or available in the earth, and that the same were wholly given by inspiration of God in the writers, and are consequently without error in all parts of them, except such as may be due to errors of transcription or translation

If the Genesis account is true, then Evolution is false, and vice versa. There is no room for any other explanation. The world as we know it was said in the Bible to have been created in six days, and each day was clearly

defined as an evening and a morning. Any deviation from this requires the Bible to be wrong, and if wrong, no different than any of the other works of man that have come down through the ages.

The BASF was created at a time when overwhelmingly most Christadelphians were not raised in the truth, but rather had come to understand the truth despite their training in other religions or in no religion at all. Thus the BASF was written in such a way as to contend against all the incursions that the world had to offer. It was written to defend against any church doctrine that might try to make its way back into the brotherhood, and since many of those responsible for the BASF had once held those church doctrines, they knew exactly how to write them, to avoid and exclude them. This is why we find it such a stable document, and so well fitted to stand the test of time.

The Bible truth that the law will go forth from Zion is consistent with the Scriptural teaching that a great Temple will be built from which that law shall emanate. And through the work of those in that Temple, the world will be converted to righteousness, and will be able to maintain righteousness in the earth for 1,000 years.

The history of Israel is a testimony to how frail the truth is in our age. Israel had several righteous kings who tried to maintain the law, but they were never able to sustain the truth for long. Corruption always seemed to lie just beneath the surface, and eventually came out with its deadly outcome. How different must the new covenant be, that Israel under its great Priest-Prince will sustain worldwide peace for a millennium.

The Angel-Proclamation in Midheaven

By John Thomas

“And I saw another angel flying in midheaven, having aionian good news to proclaim to those who dwell upon the earth, even every nation, and tribe, and tongue, and people, saying with a loud voice, Fear the Deity, and give to Him glory; for the Hour of His judgment hath arrived; and do homage to Him who made the heaven, and the earth and sea and fountains of waters”.

Under the Mosaic Law, which is “the pattern of the things in the heavens,” the Pentecostian Feast of Firstfruits of the third month was succeeded in the first day of the seventh month by the Memorial of the blowing of trumpets, a Sabbath of holy convocation—inviting to a holy rest and assembly. Between this Memorial and the offering of “an offering made by fire unto Yahweh,” was an interval of ten days. This tenth day of the seventh month was *yom hakkippurim*, a Day of Coverings—a day on which the sins of the past were being covered over by fiery expiation. In the English Version this is styled the Day of Atonement. But before this day of affliction, in which all who did not afflict themselves on account of their transgressions, were to be cut off from Yahweh’s people, the trumpets blew a memorial blast, to remind the people that the hour, or month, of the annual judgment and covering of sins had arrived.

The Sons of Aaron, the priests, were appointed to blow the trumpets in the day of their gladness, in their solemn days, over their burnt offerings, and over the sacrifices of their peace offerings (Lev. 23:24; Num. 10:8, 10).

The antitype of this arrangement is found in this fourteenth chapter—the Pentecost is celebrated in the inauguration of the Deity’s kings and priests on Mount Zion—the Bread of the Firstfruits. Then comes the memorial proclamation through midheaven by these priests of the Deity, reminding the world that the hour of judicial retribution so long threatened has arrived; and inviting men to afflict their souls, in turning from their iniquities, to the reverential fear and worship of Him who made all things. When this proclamation has been made to the end of the world, the Jubilee Blast of the Day of Coverings, on the tenth day of the seventh month, is then blown—a Jubilee to Israel, proclaiming their return to their country, and consequent avengement upon all their enemies, who worship the Beast and his Image, and receive his sign in their foreheads, or in their hands. This is “the Day of Vengeance in the heart” of the Lamb, contemporary with “the Year of his redeemed” (Isa. 63:4); the works of which are

detailed in Apoc. 14:8–11, 14–20; 16:16–21; 17:14, 18; 19:1–3, 11–21; 20:1–4, 14.

The Angel who makes the memorial proclamation is symbolical of the royal priests of the Melchizedec Household. The Mosaic type required that the silver trumpets be blown by priests of the High Priest's family. But the priesthood being changed the Aaronic priests are ineligible for the sounding of this proclamation in midheaven. Hence, the priestly trumpeters have to be provided from another source; and there is no other source of supply but the saints and faithful in Christ Jesus, whom he has made kings and priests for the Deity. The proclamation is therefore made by as many of the 144,000 as the work to be performed may demand. Among these will be the apostle John, *as the representative of a class*. In the tenth chapter he tells us that after he had digested the little scroll of judgment, the Spirit told him that he “must prophesy again before many peoples and nations and tongues, and kings”. To do this he must rise from the dead, be judged, and quickened, when he will be fitted for the work. But it is too much for one man to accomplish in the short space allotted for the proclamation. Others of like qualifications will therefore be associated with him in the work; so that it may be carried on in different countries at the same time. The apostles had their collaborating attendants and subordinates when they sounded the gospel trumpet in old time. In the new proclamation the same condition may obtain. Be this as it may, it is “those that escape,” or the saved remnant, that are sent, as sounders of the Truth, to the nations that have not heard the fame nor seen the glory of Yahweh; and *they* shall declare His glory to the Gentiles (Isa. 66:19). This is the plurality represented by the Angel—one messenger emblematic of a multitude; as it is written in Psa. 68:11, “Adonai will give the word; those who bear the tidings are a great host.”

The proclamation is to be made through “midheaven.” This is “the Air” into which the judgments of the Seventh Vial are to be poured after the proclamation of the message, or word given, is finished. It is the political aerial of Babylon the Great, which, instead of being as now the highest heaven of the political world, will occupy *a middle station* between the worshippers of the Beast, and the new throne established on Mount Zion. The Midheaven is the political firmament occupied by all the ranks, orders, and degrees, of the world rulers—the supreme and subordinate governors of those “many people, nations, and tongues” before whom John is to prophesy again. This will be an exceedingly interesting time when the clergy of all orders, “the spirituals of wickedness in the heavenlies,” shall be confronted by the apostles and saints, and proved to be liars and impostors before the world. And richly do they deserve to be exposed to this “shame and contempt”. They will no longer be permitted to deceive the hearts of the simple with good words and fair speeches with impunity.

The sheep's clothing will be stripped off them, and the wolf undisguised will be revealed. High and pompous ecclesiastical titles will then be at a discount; and regarded only by those who come to obey the proclamation, as the tinsel bespanglement of vain and foolish men. The occupation of the clerical False Prophet of the world will be gone; for the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and Yahweh alone will come to be exalted in that day (Isaiah 2:17).

The situation is illustrated by 1 Chron. 21:16, where it is stated that David saw the Angel of Yahweh standing between the earth and the heaven—in midheaven, having a drawn sword in his hand stretched out, as he was just going to afflict Jerusalem with an impending judicial visitation. His position there was exhibited to David, that he might have time and occasion for obtaining the deliverance of the city from the wrath to come; so that the hovering of the Angel was to show, that there was room for escape on terms to be proposed, just as the Deity was going to inflict the punishment. So with the great host in midheaven on their proclamation of the good news. The destruction of Babylon, and the overthrow of the governments of the world, are decreed. Nothing can save them from abrogation and obliteration. The proclamation invites mankind to abandon these spiritual and temporal institutions, in commanding them to “Fear the Deity, and give glory to Him”. It affords them time and opportunity for saving themselves from the impending calamities of the Hour of Divine judgment. If any transfer their allegiance from their clerical and civil rulers to the Lamb-Power, they will doubtless be exempted from the fire and brimstone torment, which is to destroy the Beast and his False Prophet (ch. 19:20; 14:9, 10): but if they refuse to abjure these authorities, the plagues written in this prophecy for their destruction will assuredly consume the rebellious.

The reader will not confound this angel flying through midheaven with that said also to fly through midheaven in ch. 8:13. The difference in their proclamations indicates a difference in the time, agents, and circumstances of the two. The proclamation of ch. 8 preceded the sounding of the fifth trumpet; and was made by those who were able to discern the signs of the times in which they lived; while that in the fourteenth is made by agents represented by John after their resurrection and inauguration as kings and priests for the Deity. There was only superlative “woe” proclaimed in the first; but in this remembrance of the Hour of Judgment, there is also an announcement of good news.

This good news is styled *aionion*, a word which I have not translated but only transferred. The Angel-Host has “*aionian* good news to proclaim”. It is styled *aionian*, I conceive, because it announces “things not seen” pertaining to the *aion*, or course, during which all nations will be “blessed

in Abraham and his Seed.” This course is not to last for ever, but for a thousand years, styled in Dan. 7:12, “a season and a time”. At the end of this *Course of Centuries*, the nations revolt, and judgment comes upon them to extermination (ch. 20:9). For this reason I do not translate the word in this text “everlasting,” as in the English Version. The proclamation is the announcement of Millennial Good News; namely, that the resurrection, immortalization, and inauguration, of the called, and chosen, and faithful firstfruits, have been accomplished by Jesus Christ; who, having returned in power and great glory, has set up the ancient throne of his father David on Mount Zion: that being established there, he invites the allegiance of all nations to himself, as King of the whole earth by the grace of his Eternal Father; who has appointed him to execute judgment and justice in the earth, and to rule the world in righteousness: that he is prepared to destroy the powers that corrupt and oppress the nations; and to wipe away tears from off all faces, and to take away the rebuke of his people, Israel, from off all the earth. That his purpose is to change the face of the world; and to enlighten mankind with the true knowledge from the rising to the setting sun. That, as mankind have been for a long series of ages in the bottomless abyss of ignorance and superstition, in commiseration of their helplessness, he invites them to hearken diligently unto him; and to come and buy wine and milk of him, without money and without price. That, if they will accept this invitation to the feast he has prepared for all peoples, they shall live under their own vines and fig-trees in peace, and none shall make them afraid. But if on the contrary, they determine still to worship the Beast and his Image, and to receive the Sign in their foreheads, or in their hands, then they shall be made to drink of the wine of the wrath of the Deity which hath been prepared without mixture in the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb.

A proclamation of this kind, made by such “ambassadors of Jesus Christ,” and attested by signs and wonders of a character to establish their claims to the confidence and respect of the nations and their rulers, cannot fail of arresting attention as the all-absorbing topic of the day. The message itself, and the reception it meets with by the world-rulers of church and state, will doubtless eclipse and supersede all other news. The “leading journals” of Europe and America will be confounded; and seeing that the editorial staff of the world, like “the spirituals” of the clerical kingdom, have no oil in their vessels, their leading articles upon this wonderful topic can only be the reflex of the darkness that covers the earth, and the gross darkness of the people. As folly and falsehood are their stock in trade, they will doubtless counsel rejection of the message, and hostility to all claims emanating from such questionable authority. As they live by trying to please the majority, they will trim their sails to catch the popular breeze.

Their counsel will be a bridle in the jaws of the people causing them to err. The editors, the clergy, and the civil rulers, of the midheaven will be the ruin of society: so that under the guidance of their policy the armies of the nations will go forth as a whirlwind to scatter him (Hab. 3:14). It is not in human nature, much less in its political organization, to surrender power, wealth, and honor, at discretion. It does not part with these things without a struggle to retain them. On such a proclamation coming to the pope and “crowned heads” of Europe, from a Jew on Mount Zion, claiming to be Jesus of Nazareth King of the Jews, are they likely to acknowledge him, to place their kingdoms at his disposal, and cast their crowns at his feet? We know certainly that they will not; for it is testified that all nations shall compass him about like bees; but they shall be quenched as the fire of thorns; for in the name of Yahweh he will destroy them (Psa. 118:10–12; Apoc. 19:19–21).

Seeing that it is the purpose of the Deity to give the nations to Jesus and his Brethren for an inheritance, and the uttermost parts of the earth for their possession (Psa. 2:6–8; Apoc. 2:26), the proclamation, or prophesying again, to kings and nations, in the words, “Fear the Deity, and give honor to him,” implies the surrender of all wealth, dominion, honor, and power under the whole heaven to them. Will the peoples of the American Continent be willing to do this; especially in view of the fact, that no unrighteous man will be permitted to hold the meanest office under their supremacy? What will they do with “the Monroe doctrine” then? Is the King of Israel to be interdicted from annexing Canada, Mexico, and the so-called United States to his dominions? Will he regard the screams of the American Eagle, or the roar of the British Lion? Not a whit. What are these powers to him before whom a fire goes, and burns up his enemies: whose lightnings enlighten the world! At whose presence the earth trembles, and the hills thereof melt like wax!

Now as to the *precise* time after Christ’s advent, and the justification of his household by Spirit, in which this proclamation through midheaven shall be made, it may be remarked, that it is immediately consequent upon the smiting of the Assyro-Gogian image upon the feet by the Stone-Power, and *before* the grinding of its metallic and clay fragments to powder (Dan. 2:34, 35; Matt. 21:44). It will therefore be in the interval between the Armageddon overthrow of the Sixth Vial, and the outpouring of Divine wrath upon “the Air” of the Seventh. This interval will be the period of this remarkable angel-proclamation. The Armageddon discomfiture of the belligerents in the land of Israel; that is, of the Lion-power of Sheba, Dedan and Tarshish, and of its antagonist the Assyro-Gogian confederacy of the North, at Bozrah and elsewhere (Ezek. 38:13, 18–23; Isa. 63:1; Dan. 11:41–45)—will put Yahweh Tz’vaoth in possession of Jerusalem the Holy City, which He occupies as the Lamb with the 144,000. Standing

thus upon Mount Zion, the Eternal Spirit, in multitudinous manifestation, is “in His dwelling place without fear, as dry heat impending lightning, as a cloud of dew in the heat of harvest” (Isa. 18:4). He is “still” as the calm and sultry atmosphere which precedes the tempest; and stands as the uplifted ensign upon the mountains (Isa. 11:10, 12); ready for the manifestation of those terrible judgments in the earth under the outpouring of which “the inhabitants of the world will learn righteousness” (Isa. 26:9). In this still dry heat of impending vengeance, the Pentecostian proclamation of liberty and return is made; after which “the great trumpet is blown” by Yahweh Tz’vaoth (Isa. 18:3; 27:13; Zech. 9:14); the Jubilee Trumpet of the judgment of the great day. The angel-proclamation in midheaven is this Pentecostian proclamation briefly preceding the Jubilee Trumpet of “the Day of Atonement,” when the Eternal Spirit casts up accounts with the nations, and exacts from them the settlement that is due. The proclamation in midheaven is Pentecostian, not judicial and vengeful. It announces the approach of judgment as impending, not in actual manifestation; and therefore invites return to God as the condition of liberty, or escape from the wrath to come.

As to how long the period of proclamation will continue, it is not possible to speak with certainty. The work to be done indicates that it will not be an instantaneous operation. It is a work of “prophesying before many peoples and nations, and tongues, and kings.” This will take time, and possibly years. The Deity is never in a hurry, but deliberate, effective, sure. We need not be surprised if ten years were consumed in the proclamation and the development of its results. Between the “memorial of blowing of trumpets” on the first day of the seventh month, and the Day of Atonement, there was an interval of ten days; after this pattern it may, therefore, be, that between the beginning of the proclamation in midheaven and the commencement of the Second Angel judgment upon Babylon (ch. 14:3), there will be an interval of ten years. This would leave an “Hour,” or month of years, that is, thirty years, for the judgment to sit in slaying the fourth beast of Daniel, and destroying his body-politic in the burning flame (ch. 7:11). These forty years after the manifestation of the Son of David and his mighty ones on Mount Zion, are the period of “the building again of the tabernacle of David, and of the setting up of its ruins, as it was in the days of old (Acts 15:16; Amos 9:11) the exodal period of the gathering together under one king of all the tribes of the House of Jacob (Mic. 7:15).

These forty years will be the most important and terrible of the world’s history. They are the period of the world’s transition from what it calls “self-government,” to the government of Christ and his Brethren. The most noteworthy developments of this transition period are depicted in the fourteenth, part of the sixteenth and seventeenth, the eighteenth, nineteenth, and part of the twentieth chapters of the Apocalypse. They

exhibit the setting up of the Kingdom of David by the Eloahh of the Heavens (Dan. 2:44): by which the kingdom is restored again to Israel (Acts 1:6). The work of these forty years was foreshadowed in the reign of David. His forty years' reign was to that of Solomon's peaceful administration over Israel and the Gentiles, as a judicial preparation; for before he could "reign over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt," these kingdoms had to be subdued by his father David. After the same pattern it will be with the greater than Solomon. Forty years of judgment are consumed in preparing the millennial reign of peace and righteousness; which, as the chapters indicated show, will not be introduced and established by clerical preaching, nor by "the benevolent institutions of the day," but by "judgment and fiery indignation, which shall devour the adversaries".

Solomon reigned over the whole twelve tribes from the decease of his father and predecessor. This, however, was not the case with David from the death of Saul. Solomon and David were types of the Christ, who was to descend from them after the flesh, in respect of his career as a hero and conqueror, and the Prince of Peace. "Yahweh", says Moses, "is a Man of war; Yahweh is His name" (Exod. 15:3). David's career was illustrative of that of the Man Yahweh, styled by Paul, "the Man Christ Jesus," as the founder of the reign of peace. Hence, as David reigned several years over Judah before he became the recognized sovereign of the whole nation; it behoves that his Son and Lord reign as King of Judah before he become monarch of all the tribes of Israel and kingdoms of the earth. This typical indication is sustained by the testimony in Zech. 12:7, that "Yahweh shall save the tents of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah." The victory of Bozrah will be fatal to Gentile supremacy in the land of Israel. In the day of this discomfiture its invaders will be beaten off by Yahweh from the channel of the river (Euphrates) unto the stream of Egypt (the Nile); after which he will gather them one by one from Assyria and Egypt to worship him in Jerusalem (Isa. 27:12, 13).

This gathering of Israelites of the tribe of Judah, "one of a city and two of a family" (Jer. 3:14) to Zion, will result from the angel-proclamation in midheaven. Being fed by pastors according to Yahweh's own heart with knowledge and understanding, the veil will be removed from the minds of many, who will become willing (Psa. 110:3) to emigrate from among the nations and return to their fatherland. Yahweh, the Man of War, will bring them there—"I will bring you," saith He, "to Zion". He will do this by the influence of his victorious power. Having expelled the Anglo-Indian Lion from the land, that power will probably receive with reverence the angel-proclamation, and consent to place its marine at the disposal of "the Man Christ Jesus," styled in the English Version "the Lord of hosts". This,

indeed, will certainly be the case. He will command the ships of Tarshish, and they will obey; for what is testified they do, is done in obedience to his will. The last chapter of Isaiah and the nineteenth verse, testifies of the angel-proclamation to Tarshish, and the next verse records the result. The “sounders of the truth” are effective bowmen. Their words move the nations of Tarshish, Pul, Lud, Tubal and Javan, to do the will of Yahweh, and to bring His people as an offering to Him in Jerusalem. Thus they “fly as a cloud, and as doves to their windows,” in the fleet ships of Tarshish, which convey the sons of Zion from far with their silver and gold, to the place where the Name of Yahweh is enthroned (Isa. 60:8, 9; 18; Jer. 3:17). Thus the Angel-proclamation recruits the population of the little kingdom of Judah, which, in its beginning, is smaller than the little kingdom of Greece (Matt. 13:31, 32). During this decade, the settlers in the midst of the land are “at rest, dwelling safely without walls, and having neither bars nor gates” (Ezek. 38:11, 12); and are in league with the wide-shadowing land beyond the rivers of Khush—“Sheba, Dedan, and the Merchants of Tarshish”—which holds a similar relation to the kingdom of Judah under the “greater than Solomon,” that Tyre did in the days of Hiram to the kingdom of David’s Son. The peoples of the British Isles afar off from Jerusalem, having accepted the proclamation, the government will have been transferred from the hands of sinners such as now possess it, to the Saints; so that the constitution of the United Kingdom will be no longer the old British, but “the law which goes forth from Zion” (Isa. 2:3). This will account for the harmony and concert of action between Israel and Britain in the latter days.

But a like result does not obtain in relation to all the powers to which the proclamation is addressed. Matthew 25:32 shows the separation of the nations into two classes in the day when the Son of Man shall come in his glory. This separation results from the conclusions at which they arrive with respect to the subject-matter of the proclamation. One class rejects the Aionian Good News, and refuses to fear Him who claims to be the God, or “Elohim of the whole earth” (Isa. 54:5), to give glory to him, and to do him homage. The other class of nations comes to an opposite decision, and without further controversy “wait for His law” (Isa. 42:4). Thus the proclamation in midheaven becomes the occasion of the division of the nations into sheep-nations and goat-nations. Of the latter class will certainly be those comprehended in the bodies politic symbolized by the Ten Horns, the Beast, the False Prophet, and the Dragon. I say certainly, for they are all represented Apocalyptically in actual warfare with the Lamb-Power. Thus, in ch. 17:14, the ten horns are said to make war with the Lamb; and in ch. 19:19–21, the Beast and the Kings of the Earth and their armies, oppose themselves in sanguinary conflict against him and his forces; the False Prophet goes into perdition with the Beast; and the Dragon is chained in the abyss (ch. 20:2, 3). These are symbolical of the

goat-nations of Belgium, France, Spain, Portugal, Italy, Greece, Switzerland, Hungary, Austria, Germany, and Russia. Ere this, Turkey will have been “dried up,” and Holland, Denmark and Sweden, probably annexed to Germany or Russia, as part of the confederacy of Gog. The sheep-nations will be separated from all these as the allies of the Shepherd of Israel. These he sets on his right hand with the lost sheep of the flock of Judah, which, as a repentant prodigal, will be returning to “the Great Shepherd of the Sheep.” All of this fold he feeds, and gathers, and carries, and gently leads (Isa. 40:2), because they have become joined to him by faith, and are blessed in and with Abraham, his friend (Zech. 2:11; Gal. 3:8, 9).

But the Holy One of Israel is not the Shepherd of the Goats. Their shepherd is the False Prophet of the Catholic world, who claims to be “the God of the Earth”, successor of St. Peter, and Vicar of Jesus Christ. This *Shepherd of the Goats* is the lawless antagonist of the Great Shepherd of the Sheep; and will be found stirring the goats up to the rejection of the angel-proclamation and to the declaration of war against the Chief of the flock, the house of Judah. The issue, however, will not be doubtful. The rejection of his proclamation by the goats and their shepherds, and their preparations for war, will arouse his indignation; as it is written in Zech. 10:3, “Mine anger was kindled against the shepherds, and I punished the goats”. The *when* and the *how*, are expounded in the succeeding sentences, saying, “For Yahweh Tz’vaoth (He who shall be hosts—the Eternal Power) hath visited his flock, the House of Judah, and hath made them as his goodly horse in the battle. And they shall be as mighty men, who tread down their enemies in the mire of the streets in the battle: and they shall fight, because Yahweh is with them;” “and shall be seen over them”.

The acceptance of the angel-proclamation by the British Isles will plant the Lamb-Power in all their dependencies. Sheba, Dedan, the Hindoo Tarshish, Australia, New Zealand, the Cape, British North America, and the West Indies, will be “ends of the earth” and “isles afar off,” from which the Gentiles shall come to the Great Shepherd and to whom they shall say, “Surely, our fathers have inherited lies, vanities, and things in which there is no profit” (Jer. 16:4, 9). This honest renunciation of “the wisdom of our ancestors,” then, by angel-proclaimers of the Truth, proved to be folly, will prepare them for a hearty co-operation with Judah, in slaying the Beast, and giving his body politic to the burning flame. The day of eternal doom will then have arrived for republics throughout the world. The fate of the United States, so-called, will depend upon the response they may return to the proclamation, which is sure to be announced throughout the Western Hemisphere. If they reject it, Judah and his allies in British America, as the forces of the Rainbow Angel standing upon the earth and sea, whose progress is as pillars of fire, will be at hand to enforce obedience with the

two-edged sword of Divine indignation. The only alternative in this unparalleled “time of trouble” for North and South America, will be submission or desolation. Annexation to the little kingdom of Judah, in accordance with the law proceeding from Zion, will be an indispensable condition, without which neither this, nor any other country, can obtain exemption from war, pestilence, famine, and desolation. We can hardly expect that the United States will transfer themselves to the dominion of Judah’s Lion peaceably. If wise men were in place and power, they would doubtless be prompt to “serve Yahweh with fear, to rejoice with trembling, and to kiss the Son, lest he be angry, and they perish from the way, when his wrath is kindled but a little” (Psa. 2:11–12). But experience teaches, that wise and prudent men do not find their way into office, and where fools reign the people perish. The prospects of the country are dark and threatening; and it is much to be feared that model-republicans will not be disposed to accept their destiny until they have been broken with weeping, and wailing, and gnashing of teeth.

The judgment which succeeds the Pentecostian proclamation in mid-heaven is “national,” and executed by Christ and the Saints. But before the proclamation begins there is also judgment. This, however, is not national, but “individual”—a judgment having relation to the ancient Apostolical proclamation. The Son of Man presides judicially at both these gatherings before him; and in each sitting there is his right hand, and his left. The right hand is synonymous with friendship, favor, alliance, peace, and reward; while the left is indicative of their opposites. *Nations* on the Son of Man’s right hand are “joined to Yahweh as his people”—the subjects of his empire; while *individuals* on the King’s right hand, are associates with him in the glory, honor, and power, of his dominion. They share with him in the throne, as exhibited in Apoc. 4.

But in the judgment of the King’s household some will have to pass to the left, where “shame and contempt” await them. They arrive at this left hand after being “cast out” from the Divine presence “into the outer darkness, where are wailing and gnashing of teeth”. This left hand is in the country occupied by the Goat nations, which, as the embodiment of all that is hostile to the kingdom prepared for the blessed of the Father, are styled by Jesus, “the Devil and his Angels”. These are the same as Daniel’s fourth Beast, which is styled Apocalyptically, “the Dragon, the Old Serpent, which is the Devil and Satan”. The fourteenth chapter, from the eighth verse to the eleventh inclusive, treats of the *kolasin aionion*, the aion-torment, decreed for the Devil and his adherents; and into which they are commanded to “depart”, who are adjudged unfit to appear among the 144,000 with the Lamb on Mount Zion. Thus the future national judgment of the great day affords scope for the “sorer punishment” of those “wicked and slothful servants,” who are unprofitable for the Master’s use. Such is

the fate of those who “come forth to a resurrection of condemnation”, for neglecting to improve the talents entrusted to their care. The reader can avail himself of these hints concerning the right and left hands of the Great Shepherd, in aid of a “spiritual understanding” of the twenty-fifth of Matthew; and of the relative position of the two classes indicated in the parable of the Rich Man and Lazarus.

In conclusion of this section it may be added, that the acceptance of the proclamation by the British “Isles afar off”—“the Mart of Nations”—places all the wealth of the British Empire at the disposal of the Lamb and his 144,000. These are the subject of the forty-fifth psalm, where they are treated of prophetically as a Divine and mighty king rejoicing with his bride and her companions. In the first chapter of Hebrews, Paul identifies this king with Christ Jesus, who has not yet been manifested in the circumstances set forth in the psalm. When the time arrives for the scene exhibited in Apoc. 19:11, he will, in the words of David, “Gird his sword upon his thigh with his glory and his majesty. And in his majesty he will ride prosperously because of truth and meekness, and righteousness: and his right hand will teach him terrible things. His arrows will be sharp in the heart of the King’s enemies (the Goat-nations), whereby the people fall under him”.

When the union predicted between Christ and his Brethren hath ensued, and their throne established on Mount Zion, it is declared in the twelfth verse of the psalm, that “the Daughter of Tyre shall be there with a gift”. This shows that in the day when Christ shall make “the blessed of the Father” princes in all the earth (v. 16), there will be a Merchant-Power among “the powers that be,” to which the prophetic title of “the Daughter of Tyre” will be applicable. This can be no other than Britain, the mart of modern nations, which inherits the wealth and commerce of her ancient mother; who, after being forgotten seventy years, revived and sang as a harlot; and like her British Daughter, “committed fornication with all the kingdoms of the world upon the face of the earth”. The merchandise and revenue of the revived Tyrian Mother passed from her to Alexandria, Venice, Lisbon, and at length to Britannia; who holds on to them as her own peculiar and especial inheritance. She hopes to monopolize them as long as the sun and moon endure. Though this is objected to by other nations, and among these the United States, they have not the ability, and never will have, to divert them to their own ports and coffers. The decree of heaven is against them; for “the abundance of the sea shall be turned unto Zion, and the wealth of the nations shall come to her:” “for the nation and kingdom that will not serve the city of Yahweh, the Zion of the Holy One of Israel, shall perish, and be utterly wasted” (Isa. 60:5, 11, 12, 14).

Thus the commerce and riches of the world, instead of migrating westward, are to return to the Holy Land, where Tyre of old used to rejoice with Israel, when Solomon and Hiram were in league. And this will come to pass when Britain shall have exchanged her present rulers for “those who dwell before Yahweh”—when the nations of the British Empire are ruled by the Lamb and his 144,000 on Mount Zion—by the Eternal Power incarnate in Jesus and his Brethren “glorified together” (Rom. 8:17). Then, in the words of the prophet, “The merchandise and hire of Tyre shall be holiness to Yahweh; it shall not be treasured nor laid up; for her merchandise shall be for them who dwell before Yahweh, to eat sufficiently, and for durable clothing” (Isa. 23:18). Thus, “the wealth of the sinner is laid up for the just;” “for to the sinner God giveth travail, to gather and to heap up, that He may give to him that is good before God” (Prov. 13:22; Ecc. 2:26). How vast has been the travail through which the Daughter of Tyre has passed in hewing her way to her present greatness! What oceans of blood she has shed, what tears and groans she has extorted from her laboring and ill-fed millions devoted to the creation of wealth! It is gathered from all the face of the earth, and heaped up in store; but not for the capitalists, who pride themselves in its possession; nor for the impoverished multitudes, who as mere beasts of burden toil without cheer in its accumulation. No, it is for none of these; it is “for the just who dwell before Yahweh”—“the poor in this world, *rich in faith*,” then in possession of the kingdom promised to the obedient—James 2:5.

Christ the Prince-Priest of the Age to Come

By Robert Roberts

SOME views are current on the subject of the Ezekiel Temple service that contain the germ of a complete departure from the gospel of the kingdom. We refer, of course, to professors of the truth. Others cannot depart from what they have not attained to. There is a necessity for much discrimination in the matter, for there does not lack a semblance of reason for the views referred to that may blind discernment, and land honest endeavour in a quagmire from which extrication may be difficult.

The question on which the argument turns is this: “Who is the Prince of the Ezekiel vision? and who are the priests, the sons of Zadok,” who approach the Lord in connection with him? Stated in this way, the question seems of comparatively small importance. It does not appear on the face of it to have a vital bearing on the system of the truth recovered over forty years ago by the providentially-directed, capable and exhaustive scripture studies of Dr. Thomas. Yet a wrong treatment of the question is made to yield conclusions of the most revolutionary character. The most recent

writing on the subject is directed to the establishment of the following views:—

1. That the government of the earth by the saints in the age to come will be an invisible government.
2. That the only visible part of the Kingdom of God will be the mortal Jewish Kingdom restored under Mosaic institutions.
3. That the princes and rulers thereof will be mortal men; and that though Zadok and the ancient fathers will be raised from the dead, they will take no visible part in the government, but will merely operate as a concealed Providence after the manner of the angels in the present dispensation.
4. That the Son of David at the head of the kingdom, to whom kings will bow down and nations serve, will not be Jesus Christ, but a mortal descendant of David, who will occupy David's throne as Christ's representative, and receive the homage of the whole world in his vicarious capacity.
5. That Christ and his brethren will take no visible part in the government of man kind, but will be concealed in the inner temple area as the Providence and invisible priesthood of the age to come.
6. That the only visible kings of Israel will be mortals.
7. That "new Jerusalem" during the thousand years will be in "the air," directing affairs invisibly upon the earth through the mortal kings and princes that Christ will appoint.
8. That there are two Christs over Israel in the future age—the one immortal and unseen; the other, mortal and enthroned in the city, as ruler over the twelve tribes of Israel.

The bare statement of these conclusions is sufficient to confound their claim to consideration at the hands of such as know and are established in the truth; with whom it must necessarily be an axiom that no interpretation of any part of the Word can be true that involves such a total subversion of the Bible doctrine of the Kingdom of God and the Bible revelation concerning the future position of the saints.

All who hold the mortalist view of the Ezekiel service may not hold these conclusions; but they are entertained by some, and they are the logical outcome of that theory. For this reason, the theory yielding them is to be guarded against as destructive of the gospel of the Kingdom. For the sake

of some whose aims and ruling motives are such as to challenge respect, we shall enter upon a formal demonstration of the following:

Propositions:

A. That the Kingdom of God in the age to come is the Kingdom of Israel restored.

B. But that this restoration will take place under a new covenant, which sets aside the old, and involves a radically new constitution.

C. That the leading feature of this new constitution will be a new priesthood in which Christ takes the place of Moses, and the brethren of Christ the place of the Levitical priests—with such exceptions as regards the menial features of the service as the Ezekiel vision provides for—introducing a mortal element in the lower grade corresponding with the mortal element of the Kingdom of God in the mortal populations of the earth.

D. That the new constitution changes also the royal headship of the kingdom, substituting for a succession of the mortal descendants of David an ever-living descendant (fixed and immoveable) who is David's Lord as well as David's son, and will occupy David's throne in David's rejoicing presence.

E. That under this new constitution, Palestine, the land of Abraham's pilgrimage, will be personally possessed by Abraham jointly with this Son of David, who is also Abraham's son—under arrangements, however, which, while reserving the fee simple in their possession, will admit of the land's occupancy and possession by others under regulations; and at the same time leave scope for Abraham and Christ's exclusive occupancy of certain private districts.

F. That the sovereignty of the new constitution will vest exclusively in David's immortal Son and Lord, to whom alone every knee shall bow—whom alone all peoples, nations, and languages shall serve.

G. That the accepted and glorified brethren of Christ will share his sovereignty throughout the world, and administer his power and authority in all lands and cities, in an open visible manner, receiving honour and glory, service and subserviency at the hands of all people, inheriting the earth and possessing the riches of all kingdoms.

H. That Christ and his brethren will openly and obviously and proximately reign and officiate as Kings and priests in the place where they have openly confessed and suffered.

I. That the essence of the whole institution is visibility and actuality—manifestation and revelation—to “every eye;” and that the objects contemplated by the Kingdom of God require that it should be so, and

Finally,

J. That there is nothing in the Ezekiel vision of the temple service, either as regards prince or priests, or any of its ordinances or prescriptions that in any manner or measure conflicts with these truths: but on the contrary, the vision supplies just that kind and amount of revelation as to literal particulars that completes the exhibition of the Kingdom of God in all the scriptures.

Some of these propositions will require no demonstration. An indication will be enough.

The Kingdom of God in the Age to come is the Kingdom of Israel Restored!

The question put by the apostles to Christ before his ascension is enough to show that the Kingdom of God is the Kingdom of Israel restored: “Lord wilt thou at this time restore again the kingdom to Israel” (Acts 1:6). If it needs confirmation, the confirmation is found in the promise of Christ to them. “When the Son of Man shall sit on the throne of his glory, ye also shall sit on twelve thrones judging the twelve tribes of Israel” (Matt. 19:28), and in Paul’s description of the gospel as “the hope of Israel,” to which the twelve tribes looked forward (Acts 28:20; 26:7).

If the Kingdom of God be the Kingdom of Israel restored, and the saints are to inherit the Kingdom of God, must they not be the actual lords and possessors of that restored Kingdom of Israel? To suppose them in the position of the angels, directing affairs through mortals unseen, would not meet the case in many essential points which we shall glance at. The angels now regulate the affairs of the earth: could it be said that they “inherit the earth?” Nay, as it is written, “The earth is given into the hands of the wicked” (Job. 9:24). It is to be taken out of the hands of the wicked and transferred to the saints who are to inherit it in their stead (Matt. 5:5; Ps. 37:9–11), and ride in the high places thereof (Is. 58:14).

The present kingdoms are the kingdoms of men, though occultly regulated by the angels. Could they be called the kingdoms of the angels? By no means. They are realms of darkness ruled by “the spirituals of wickedness in high places” (Eph. 6:12). When “the kingdoms of this world shall become the Kingdoms of our Lord and of his Christ,” it is because of the

change in the possessors. “The saints of the Most High shall take the kingdom and possess the kingdom” (Dan. 7:18).

God rules in the kingdoms of men now, indirectly, guiding all things to the accomplishment of His own purpose. Could we call them the Kingdoms of God on that account? Nay, verily Why are they to be called so in the age to come? Because of the change in the visible administration. Man has had his turn for 6,000 years. God Himself will judge the world in the next phase, “by that man whom he hath ordained,” who will be assisted by those whom God is preparing for and by Him. This is the testimony (Acts 17:31; 1 Cor. 6:2).

The kingdom of Israel was the Kingdom of God in a preliminary phase. It is so styled (2 Chron. 13 and 1 Chron. 17:14), and because it was so in fact, for in every element of its constitution it was a divine work by visible operation, from the rescue of the people from Egyptian bondage to the last message of inspiration. It was removed because of the insubordination of Israel in many generations. As it is written, “Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth, saving that I will not utterly destroy the house of Jacob, saith the Lord” (Amos 9:8). God purposes the restoration of this overthrown kingdom. “I will raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins and build it as in the days of old” (verse 11).

The Covenant of the Kingdom Age will be a Radically New Constitution

But though rebuilt “as in the days of old,” the fallen house of David will not be built entirely upon the same plan. It will be a new and more glorious edifice in every way. There will be a change in the law and a change in the administrators thereof, though certain elements in the old law and a certain ingredient in the old administration will be retained.

This is the testimony: “I will make *a new covenant* with the house of Israel and with the house of Judah, not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt” (Jer. 31:31). Jesus identifies himself and his work with this new covenant, in saying at the breaking of bread, “This is the new covenant in my blood shed for you” (Luke 22:20). Paul places Jesus right in the kernel of it in saying: “He is the mediator of a better covenant which was established on better promises. For if that first covenant had been faultless, then should no place have been sought for the second. But finding fault with them, he saith, Behold the days come, saith the Lord, that I will make a new covenant, &c.” (Heb. 8:8).

A New Priesthood—whose Temple is in Zion—Rules the new Constitution

The setting aside of the old covenant for this new covenant, involves the introduction of a new priesthood. This is Paul's argument in Heb. 7:15, "After the similitude of Melchizedek, there ariseth another priest who is made, not after the law of a carnal commandment, but after the power of an endless life. . . . There is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof." "The priesthood being changed, there is made of necessity a change also in the law."

Christ is the high priest of the new covenant, as Aaron was of the old. His office is first employed in the development of "his own house," "whose house are we if we hold fast, &c." (Heb. 3:6). When they are developed, they are changed to his glorious state and incorporated in his priesthood as the sons of Aaron were under the law of Moses. They become "kings and priests unto God," in which capacity they are to "reign on the earth" (Rev. 5:10). They are a royal priesthood now in a preliminary sense, offering the incense of praise and the sacrifices of a spiritual service (1 Pet. 2:9); but their "manifestation" as kings and priests unto God (Rom. 8:19; Rev. 1:6) is reserved for the day of power and glory when they shall, with Christ, judge the world (1 Cor. 6:2) and reign with him (2 Tim. 2:12).

God Himself says to them: "Ye shall be named *the priests of the Lord*, and men shall call you *the ministers of our God*: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves" (Is. 61:6). This language is not addressed to Israel after the flesh except in so far as they form the outer fringe of the true Israel "to whom the promises are made." The words are addressed to the true Israel who, in all their generations, wait for the consolation of Israel, and arise from death at the Lord's coming to see and share it (Is. 66:10, 13; Mal. 3:16–18). This must be evident from the introductory verses. "The spirit of the Lord God is upon me" (that is, Christ, as Jesus declared in the Nazareth synagogue—Luke 4:18–21), "because he hath anointed me to . . . comfort all that mourn . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Jesus settled the application of these promises in his words to the disciples: "Blessed are ye that mourn, for ye shall be comforted. Blessed are ye that weep now, for ye shall laugh" (Matt. 5:4; Luke 6:21).

It is of the saints at the resurrection, therefore, of whom it is written: "Ye shall be named priests of the Lord, and men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye

boast yourselves.” Why are they to be “named priests,” and called “ministers?” Because they are to be so: “priests of God and of Christ, and shall reign with him a thousand years” (Rev. 20:6). Here then is *an immortal order of priests* having to do with men. As it is added, “Their seed (that is, their sort, their kind, even the seed of Abraham which they are—Gal. 3:29), *shall be known among* the Gentiles, and their offspring among the people. *All that see them shall acknowledge them, that they are the seed which the Lord hath blessed*” (Is. 61:9).

But as Aaron and his sons had the tribe of Levi placed at their disposal for the service of the tabernacle (Num. 8:19), so the mortal Levitical order are placed at the disposal of the Melchizedek king-priest of the new constitution and his sons (for the brethren of Christ are also considered as his children—“I and the children which God hath given me.”) This is a feature made visible in “the ordinances of the house,” shewn to Ezekiel in vision.

In this vision there are *two orders of priests*. The one—the lower order—is described (chap. 40:45) as “the keepers of the charge of the house,” and the other as “the keepers of the charge of the altar” (verse 46). That there is a much greater difference between them than would at first sight appear from this description is manifest from the definition of their duties, and the explanatory comment with which the definition is accompanied.

Of the one—the lower order—it is said, “*They shall not come near unto me to do the office of a priest unto me, nor to come near to any of my holy things in the most holy*” (Ezek. 44:13). Of the other, the first order, it is said, “They shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God. They shall enter into my sanctuary and they shall come near to my table to minister unto me, and they shall keep my charge” (verses 15, 16).

Here is a complete contrast. The reason given is still more indicative of a great difference between the two orders. In brief, this reason may be said to be—*The reward of obedience* in the one case, *the punishment of disobedience* in the other. In the one case, it is thus defined: “The priests, the Levites, the sons of Zadok, that *kept the charge* of my sanctuary *when the children of Israel went astray* from me, they shall come near,” &c. In the other, it is thus given: “The Levites that are *gone away far from me when Israel went astray*, which went astray from me after their idols, they shall even bear their iniquity.”

The full nature of the difference is not apparent in Ezekiel. We are indebted to the further revelation by Jesus and the apostles for a knowledge of details indicated, though not clearly disclosed to the prophets. That one

order of priests is immortal and the other mortal is not stated in so many words, but it is involved in what is said, and it is necessitated by the revelation elsewhere that the High Priest of the new order is the Righteous Son of David, who is to bear the glory, and sit and rule as a priest on his throne (Zek. 7:13), and that the glorified brethren of “that Righteous One” are to rule with him as kings and priests.

The idea that Ezekiel’s statements concerning the sons of Zadok are inconsistent with the fact of their being immortal, is based upon a misleading appearance in the wording of this part of the vision. It is supposed that they are referred to in the regulations concerning marriage (44:22), which are rightly held to be inapplicable to those who shall “neither marry nor be given in marriage” (Luke 20:35). The supposition appears to be favoured by the absence of a distinctly marked transition from one order to the other in the discourse concerning the priests, after the introduction of the parenthetic allusion to the sons of Zadok.

Verse 17, by the use of the pronoun “they,” appears to speak of the sons of Zadok, who are spoken of in verse 16; but that it is not the sons of Zadok but the Levites that are spoken of in verse 17 and after, is manifest from verse 19, that they shall “Go forth into the outer court to the people.” *This is the office of the Levites, and not of the sons of Zadok*, as is plainly stated in verse 11. “They (the Levites) shall slay the burnt offering, and the sacrifice for the people, and *they shall stand before them to minister unto them*, because they ministered unto them before their idols.” But as for the sons of Zadok, “They shall come near to me to minister unto me” (verse 15). Consequently we are compelled to understand the Levites to be spoken of in the verses in question, which describe duties applicable only to them.

That these verses should appear to apply to the sons of Zadok is due to the introduction of a parenthesis at verse 15, which is not formally indicated. Verses 14 and 17 must be read consecutively to get the true sense: “But I will make them (the Levites) keepers of the charge of the house for all the service thereof, and for all that shall be done therein . . . And it shall come to pass that when they enter in at the gates of the inner court (for they shall have charge at the gates of the house, see verse 11) they shall be clothed in linen garments . . . They shall not gird themselves with anything causing sweat;...Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before.

The second (mortal) grade of priests being in question in these verses, there is none of the difficulty of sweat and marriage that many naturally feel on the first reading. If the question be asked why the distinction was

not more clearly indicated, we can only say it is not the only case where the pronoun is employed with reference to sense merely, and not as the equivalent of a grammatical antecedent. In a similar case in Matthew, Mr. Stern, the Jew, contended it was Simon the Cyrenian that was crucified and not Jesus (see Matt. 27:32, 36). This was, of course, a perverse contention, because the context entirely excludes such an absurdity. Still it had the same ground—the absence of a clear association of the pronoun. In this other case, the context shows the right application of the pronoun and relieves the subject of a difficulty that is only seeming.

That there should be these two classes of priests is in harmony with the whole character and bearing of the institutions of the age to come. It is a mixed dispensation in which death reigns in a population ruled by immortals; and it is suitable that the mortal element should be utilized in the lower branches of the service. And it is a feature of exquisite moral beauty that the particular form in which this mortal element should appear in connection with the temple service should be a class excluded from the higher grade on the ground of former faithlessness. Yet that the Levites should appear in the service is in harmony with the fact that the kingdom is a restoration: that they should have the drudgery of the service is in harmony with their past history: that the honourable part of direct communion with God should be reserved for the sons of Righteousness is beautiful.

On the face of it, it appears a feasible contention that as the degraded Levites are the mortal descendants of a faithless order, so the sons of Zadok are the mortal descendants of a faithful order. But this apparent feasibility becomes an impossibility in view of the supercession of the Mosaic priesthood by Christ, and the testimony that the priests unto God in the age to come are the immortal saints. And it is out of harmony with the moral fitness of things; for whereas the degradation of descendants is a fitting retribution for the unfaithfulness of a class, the exaltation of descendants is not the revealed recompense of righteousness.

Righteousness is not rewarded vicariously, though sin may be appropriately visited in this way. “The righteousness of the righteous shall be upon him: and the wickedness of the wicked shall be upon him” (Ezek. 18:20). “The righteous hath hope in his death.” This hope is the hope of individual resurrection to “glory, honour, and immortality.” As Jesus plainly puts it, “they that have done good (shall come forth) to the resurrection of life” (John 5:30).

That this resurrection, at the coming of the kingdom, includes the faithful of the Mosaic age, we know from Christ and his revelation to John in Patmos: “Abraham, Isaac, and Jacob, and all the prophets” is Christ’s own

specification (Luke 13:28): and by his revelation to John, his words are that at “The time of the dead (the sounding of the seventh trumpet), God will judge them, and give reward to *his servants, the prophets, and to the saints*, and to them that fear His name, small and great” (Rev. 11:18).

These principles require that the sons of Zadok “that kept the charge of my sanctuary, when the children of Israel went astray,” should be individual righteous men of previous generations, and therefore immortal. The difference in the way they are described as distinguished from the description of the rejected Levites, would indicate this distinction. The degraded Levites are “the Levites that are gone away far from me”: this is a class, a tribe, a whole body of people; but the Levites that are to “*come near to do the office* of a priest” are “the sons of Zadok that kept the charge of my sanctuary.” These are individual Levites selected from the whole body of Levites. Zadok was a faithful priest, but the sons of Zadok in the family sense, are not distinguished for faithfulness above others in Israel’s history: but individual sons of righteousness as contrasted with the sons of Belial there have always been. There is therefore a sparkle of beautiful analogy in the employment of a family name that should define their class, while actually specifying a prominent member of that family.

THE employment of the phrase “the sons of Zadok” to denominate the class to which Zadok himself belongs, and of which he stands as the spiritual type, rather than to define literal descendants, is in harmony with the scriptural usage exemplified in the case of Abraham. The Jews were all the seed of Abraham in the literal sense: but Jesus did not recognise them as *the children* of Abraham. He said “I know that ye are Abraham’s seed but . . . *if ye were Abraham’s children* ye would do the works of Abraham” (John 8:37–39). Moral likeness is the ground of kinship. So, the merely literal descendants of Zadok would not be the sons of Zadok in the divine use of these terms. The sons of Zadok are those who have “done the works” of Zadok in the ages of Israel’s disobedience.

There is a peculiar force in this description of them. Zadok was a faithful priest; but Zadok is the Hebrew word for *Righteousness*. Zadok was the leading priest figure by the side of the king under the typical reign of Solomon. That a word having all these associations and relations should be chosen to describe a class in which the personal Zadok will have a prominent and permanent place; to which the individuals composing it are admitted on the principles of personal Righteousness exclusively; and who are called expressly to stand by the side of the greater than Solomon in the capacity of “priests unto God” in the day of his manifested kingly glory, is one of those dazzling beauties which are everywhere hidden under the surface of things in the Scriptures.

It is an enhancement of this great beauty that the description should be employed in connection with a matter specially calling for it—viz., the restored temple service of the age to come. The introduction of a vision on this theme also called for a definition of the new priesthood in harmony with the temple history of which the Ezekiel temple is a renewal and continuation. The more so, because this new temple dispensation involves the dealing out of what we might call the deserts arising out of the previous one.

It had been written: “Then shall ye return and *discern between him that serveth God and him that serveth him not*”—that is “in that day when I shall make up my jewels” (Mal. 3:16–18). The day of the restored Kingdom of Israel is that day. To Ezekiel is shewn the glory of this day; and it was meet that the new priesthood of the restored system should be designated with reference to the history of the old. This is done by calling them *the Sons of Zadok*—that is, all of the Zadok type. That they should include many Gentiles is no difficulty since these Gentiles cease to be Gentiles when they are incorporate in the divine policy which is wholly composed of the Zadok type—all sons of righteousness.

The idea that the Ezekiel “sons of Zadok” should be mortal blood descendants of Zadok is irreconcilable with two things: 1, the character of the Zadok priesthood as revealed, and 2, the extent of country assigned for their occupation. It has been revealed that the saints are to be the priests of the age to come. This is the governing element in the question. Nothing must be allowed to clash with this.

The Levites, as mere Levites, are excluded on account of the part they performed in Israel’s transgressions. The class chosen in their place is a selection from them because of former faithfulness with many new individuals added and incorporate with them—who though originally aliens, become fellow-citizens with the household of God—built on the foundation of the apostles and prophets (who were nearly all priests)—and therefore forming one class with “the priests, the Levites, the sons of Zadok,” who stand by the side of the son of David in the glory of the Kingdom.

As to the other point, the idea of a limited literal family of Zadok is excluded by the number provided for in the Ezekiel distribution of the land. They have assigned to them a tract of country measuring about 50 miles from east to west and 20 miles from north to south (Ezek. 45:3–4). This is provision for a “multitude that no man can number”—irrespective of the much more extensive “Prince’s portion,” in which the Prince will give special inheritance to those whom he delights to honour. The Prince

and his portion we shall consider further on. Meanwhile, we must deal with the next proposition.

The Son of David is Administers this New Constitution from Zion

That the new constitution changes also the royal headship of the Kingdom substituting for a succession of the mortal descendants of David an ever-living descendant (fixed and unmovable) who is David's Lord as well as David's son, and will occupy David's throne in David's rejoicing presence.

It might seem superfluous to prove this proposition, in the pages of the *Christadelphian*, where the truth of it is taken for granted; but the workings of error are so incessant and insidious that the man of faith has to stand with drawn sword, as it were, over the simplest proposition of the faith. That this is one of them, it is not difficult to show.

The name of Christ as "The Son of David" is indeed of itself conclusive. Why was he so designated but because the Messiah was to be the son promised to David? God promised a son to David who should sit on his throne for ever (2 Sam. 7:16; Psa. 89:35–6; Acts 2:29). God fulfilled this promise in raising up Jesus as Paul told the Jewish' congregation in the synagogue of Antioch (Acts 13:23). Peter, by the spirit, declared on the day of Pentecost that David himself was aware that the promised son would be the Messiah: "David being a prophet, knew that God had sworn to him with an oath that of the fruit of his loins according to the flesh, he would *raise up Christ to sit on his throne*" (Acts 2:29–30).

This being beyond question, we have to realise how entirely the Messiahship was an affair of *Kingship in the position originally occupied by David*. The Messiah was to be a sufferer; he was to be a priest; he was to be a saviour; he was to be a conqueror. But these were but adjuncts, as we might call them, to the office and function of the Messiahship. The Messiahship itself in its foundation character is rooted in the *throne of David*. "Of the fruit of thy body will I set on thy throne" (Psa. 132:11). "The Prince of peace . . . on the throne of David and upon his Kingdom" (Isaiah 9:6). "The Lord God shall give unto him (Jesus) the throne of his father David" (Luke 1:32). This is the everlasting covenant which David declared to be "all his salvation and all his desire" (2 Sam. 23:5); and the things involved therein are "the sure mercies of David" which God proposes to extend to every perishing, thirsting Son of Adam who will accept them on His terms (Isaiah 55:3).

Next we have to notice that it is in no ornamental, or sentimental, or honorary, or figurative, or spiritual sense that Christ is to occupy David's

throne. He will be a King on that throne in the place where it was formerly established, and for the purpose for which David occupied it.

- David reigned (2 Sam. 8:15); Christ will reign (Isa. 32:1; Rev. 11:15).
- David executed justice and judgment (1 Chron. 18:14); Christ will execute justice and judgment in the land (Jer. 33:15).
- David made war (1 Chron. 17:1–13); Christ will make war (Rev. 19:11–15).
- David blessed his house (2 Sam. 6:20); Christ will bless his house (Matt. 25:34).
- David divided the spoil of his enemies with his friends (1 Sam. 30:26); Christ will do the same (Isaiah 53:12).

The list might be extended. Let these indications suffice. Any theory of Ezekiel that would relegate Christ into an invisible position in the age to come would exclude him from the throne of David which was a visible institution.

Any theory that puts him in the place of the angel of the covenant or the glory of the Shechinah of the divine presence in the sanctuary would have the same effect, for none of these were the throne of David. They all pertained to David's God, but were none of them David's throne. While Christ is David's Lord and God (as he was to Thomas—John 20:28), we must not forget that he is also David's son, and will *sit on David's throne*.

It is one of the peculiar glories of Christ that he blends in himself many things that were never before combined: He is both God and man: the king and his son: the priest and the sacrifice: the Ruler and the servant; Alpha and Omega, the beginning and the ending: the first and the last. As soon as we begin to separate any of his functions and attributes, we make confusion of the truth.

We must by no means exclude him from the occupancy of David's throne. In this position, he will be "ruler in Israel," as testified in Micah 5:2; he will reign in righteousness (Isaiah 32:1); he will be visible in his beauty (Isaiah 33:17). Kings and princes will come from afar to do him homage (Psa. 45:12; 72:11). In the first instance, even some who know him not will enquire about the wounds in his hands (Zech. 13:6). Others will claim his recognition on the ground of a previous acquaintance, saying "We have eaten and drunk in thy presence;" "Thou hast taught in our streets!" (Lu. 13:26). His relation to all the affairs of his kingdom will be as real and practical as was his relation to the affairs of his humiliation and sacrifice. He will not be in the background in the day of his glory: "Every eye shall see him."

In his hands, the throne of David will be established for ever. Read Psalm 45 for the picture of his kingly glory. “Life length of days for ever and ever.” “There was given unto him a kingdom glory and dominion. His kingdom is an everlasting kingdom, all dominions shall serve and obey him” (Dan. 7:15).

But there is one feature of his position that did not appertain to David. David was not a priest, though in his typical capacity, he even offered sacrifices, “girt with a linen ephod” (2 Sam. 6:14, 18; 24:18, 25). But of Christ, his son and everlasting successor, it is written “The Lord hath sworn and will not repent. Thou art a priest for ever after the order of Melchizedek” (Psa. 110:4; Heb. 7:17). This priesthood of Melchizedek combined both the kingly and sacerdotal elements, and was conferred on Melchizedek in his own right and not by law of heredity. He was made priest not because of “father or mother,” but because of himself—his own excellence.

Christ is a priest after this order and not after the order of Aaron, which was constituted by birth and bounded by a limitation of age. Christ, in being after this order, is therefore a priestly prince or a princely priest which is a perfect fulness of character. How glorious a head for Israel and mankind—a man to whom God has not only given all the authoritative and executive power of a temporal prince in matters of law and property, but whom He has also invested with the tender character of an Intercessory Friend in things pertaining to God—and all this, after a suffering life in which “he loved righteousness and hated iniquity.”

“Therefore God thy God hath exalted thee with the oil of gladness above thy fellows.”

- He is the priest-prince of the age to come. His name as prince is of frequent occurrence:
 - “The Prince of the Kings of the earth” (Rev. 1:5).
 - The Prince of Peace (Isaiah 9:6).
 - Messiah, the Prince (Dan. 9:25).
 - The Prince of Life (Acts 3:15).
 - A Prince and a Saviour (Acts 5:31).
 - A Prince (Ezekiel 34:24).

“Messiah the Prince” in the day of his glory by reason of his Melchizedek character is “a priest upon his throne.” This is expressly testified in Zechariah. “The man whose name is the BRANCH . . . He shall bear the glory; *he shall sit upon his throne and shall be a priest upon his throne*” (Zech. 6:12–13).

Now, when we go with Ezekiel to one of “the high mountains of Israel,” and overlook the sanctuary of Messiah the Prince’s age, outspread at our feet “as the frame of a city on the South,” we are looking on the very locality that witnessed the Lord’s agony and crucifixion 1800 years ago. We are looking on the very hill on which he stood and said with tears in his eyes, “Ye shall not see me henceforth till the time come when ye shall say, Blessed is he that cometh in the name of the Lord.” We are surveying the very scene which heard his parting word “If I go away, I shall come again.”

Can it be that “the Prince” in the sanctuary is not Messiah the Prince? Can it be that the head of that city of God is a mortal erring man? Can it be that he whom the people follow and adore—whom visiting kings fall down before; and all nations and languages come to bless and serve, is not the Son of God, but some mere earth-born of recent birth, elevated to his position of honour and glory because he happens to have a drop of David’s blood coming to him through the veins of centuries of disobedient Israelites? Is it so, after all, that flesh and blood is to thus inherit the Kingdom of God? that men not born of water and of the Spirit are to enter in, and ride upon the highest places of the earth?

No language seems too emphatic to disown such a thought. It involves a complete subversion not only of the promises but of the principles upon which the bestowment of those promises is conditioned. The appearance of things presented in Ezekiel may seem to countenance it when looked at without reference to what has elsewhere been revealed. It vanishes when read in the light of the entire revelation; and even closely looked at by itself, there is nothing in it inconsistent with the identification of “the Prince” with Christ, and some things that necessitate it. Let us look at those points *seriatim*.

The glory of Yahweh enters the house in Ezekiel’s presence, by the gate whose prospect is towards the east. Then from within, Ezekiel is addressed thus: “Son of Man, (this is) the place of my throne and the place of the soles of my feet where I will dwell in the midst of the children of Israel for ever” (43:1, 7).

Afterwards, he is brought back by the way of the same gate and finds it shut, and is informed, “It shall not be opened, and no man shall enter in by it because Yahweh, the God of Israel, hath entered in by it. It is for the prince: the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate and he shall go out by the way of the same” (44:2, 3).

From this, it is inferred that the Prince can be no part of the glory that entered the house; for if so, says the objector, he “sits and eats bread before himself.” This objection has not the foundation it seems to have. It is, in fact, excluded by that text upon which it is founded. If the Lord Jesus were the only element of Yahweh’s glory in the case—if he were not detachable, as we might say, from that glory as a whole—if it were maintained that Christ entering the new temple in his individual capacity was the glory of the Lord entering, then there would be an apparent anomaly in the Prince “sitting to eat bread before the Lord.” But the case stands not so. The glory of the Lord is a large phrase, embracing what ever goes to make it up in any given case.

In this case, we have two separate clues as to its form. First, Ezekiel says the appearance was “according to the vision that I saw . . . by the river of Chebar” (43:3). The vision he saw by the river of Chebar is minutely described in Chapters 1 and 10, as consisting of a complex living apparatus of living creatures and wheels, surmounted by the enthroned figure of a man. Whatever may be the precise significance of the details, the enthroned speaker is but an element in the glory.

Then Jesus says that when he comes, he comes with the glory of the Father and his own glory and with the glory of the holy angels (Luke 9:26). John, in Patmos, saw the angels as a countless multitude (Rev. 5:11). On both heads, we are bound to recognise that Jesus is but the kernel of the glory. The glory of the Father overarches all, and embraces the multitude of the heavenly host (“an innumerable company of angels”—Heb. 12:22) and also the glorified saints who are the body of Christ. The glory is a unity containing him, but not consisting wholly of him. Consequently there is nothing anomalous or difficult in the idea that at a time subsequent to the official entry of the glory of Yahweh into the new temple, Jesus should appear in his separate capacity as the Prince who shall eat bread before Yahweh—before the Father which is not eating “before himself,” for the Father is separate from him and greater than he (John 8:18; 14:28) though in another relation of things, they are both one by one indwelling spirit.

It is characteristic of the mechanism of prophetic vision to show the same thing in different relations under separate objects, as when in John’s vision of the glory, you have Deity on the throne, and in the seven lamps before the throne: Jesus as the lion and Jesus as a slain lamb before the throne; the saints in the four living ones and in the 24 elders; and again (while these symbols are still in view), they appear as the bride, as riders on horses, as the 144,000, &c., &c. That Jesus should enter the temple as an element of the glory of Yahweh coming from the east, and afterwards appear as the Prince to sit before Yahweh, is not a difficulty when the whole subject is apprehended.

We said the passage in question necessitates the thing objected to. See: “The gate shall not be opened, and *no man shall enter in by it*, because the Lord the God of Israel hath entered in by it. Therefore it shall be shut. *It is for the Prince*: the prince, he shall sit in it to eat bread before the Lord: he shall enter by the way of the porch of that gate.” Here we have God and man in juxtaposition. Man shall not enter because God has entered: the Prince may enter—shall enter. He will freely and familiarly use the gate by which God has entered. Does this not show that the Prince is an ingredient of the divine glory that entered? If the Prince were a mortal man, we have a prohibitory regulation stultifying itself—enacting that no man shall enter, and then providing that a man shall enter. Jesus, though a man in the days of his flesh, is now “the Lord, the Spirit” in whom dwells the fulness of the Godhead bodily (Col. 2:9). That he should sit in the gate consecrated by the divine entrance is according to the fitness of things. Then as to “this eating bread before the Lord,” when the full sense of this form of speech is apprehended, it will appear that it can only apply to Christ.

That it was associated in Israel’s mind with the immortal inheritance of the kingdom, is evident from the remark of one of Christ’s hearers when he was on the earth: “Blessed is he that shall eat bread in the kingdom of God” (Luke 14:15). That Jesus associated the act in the same way is evident from his promise 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*” (Luke 22:30). The character of this eating could not better be defined than by saying it is “before Yahweh.”

Jesus calls the kingdom “My Father’s Kingdom” (Matt. 26:29). All that is done in it is “before” him: in his presence: by his sanction, under his protection: under his auspices, and therefore having a glory and a stability that never appertained before to any domestic, social or political procedure of man.

Then it is made an objection, that under the Ezekiel settlement, the Prince is to have “a portion” of the land in his exclusive possession and control (45:7, 8). The argument is that as the whole land is Christ’s by the covenant with Abraham, it is absurd to think of his having only a portion. Worked out logically, this would exclude the tribes of Israel from their portions, and indeed the whole world of mankind from a place in the earth; for the whole earth has been given to Christ for a possession (Psa. 2:8).

Are we to say that because all belongs to Christ therefore none else will possess? That is not what we say, rejoins the objector. What then? “We say that as all is his, he will only possess through those who have it.” You

mean that the whole land of promise and the whole earth will be parceled out among mortals, and that Christ will have no inheritance except in the vague sense of possessing all: he to be called the possessor, but other people to possess. Is it to be so then, that the meek shall not inherit the earth? My friends, where are you drifting? Christ is, by pre-eminence, the meek and lowly one, and by pre-eminence the Heir. It is not inconsistent with his owning the whole that he should use a part. The question is past argument. Thus saith the Lord, "*A portion shall be for the Prince*" (45:7).

The fact is, this revelation by Ezekiel is a necessary supplement to the general declarations of the Lord's proprietorship of the earth, for we should not otherwise know the mode of his personal adjustment to that proprietorship in the day of his glory. The mere intimation that God would establish a kingdom; that Christ would be the head of that kingdom, and that the kingdom would primarily be the Kingdom of Israel restored, would have left the mind in somewhat of a haze as to the personal relation Jesus should sustain to such a state of things. There would necessarily have been more or less a sense of anomalousness in the Lord of Glory taking part in the ways of mortal life. But all feelings of this kind are dispelled in the presence of an allotment, not only of a holy portion of the land, containing the city and sanctuary, but of a portion for the prince containing over 10,000 square miles. Such an immense area, laid out in the paradisaic beauties of Eden, is a suitable privacy for the once-crucified king of all the earth.

WE may learn something on the subject from even a glance at Rome, where the anti-Christ has been enthroned for centuries. True, the system there established is a false system, and it may be said we cannot learn the true from the false. But the false exhibits the semblance of the true. All counterfeits do this, so much so that if you never saw the true, you might learn a good deal of it from the false. A false piece of money will show you the size, the shape, the colour, and the exterior features of the genuine coin. A false Christ will show us some features of the true.

In Rome we have a priest claiming to be the prince of the kings of the earth, and having under him a vast body of priests scattered through the earth as the organs of his authority. The world has not yet seen the true Christ established in the true Eternal City as the true divine and infallible head and benefactor of all the earth. But it has seen the false Christ in the false "Eternal City," proclaiming a false infallibility, and periodically and falsely posing in the eyes of the populations as the guardian of human interests, as the father of the faithful, and the shepherd of mankind. From a contemplation of this spectacle, it may learn something beforehand of the true Christship.

In Rome it sees a prince-priest who claims to be “higher than the kings of the earth;” and it beholds him on fitting occasions, surrounded with his cardinals, taking part in the public ceremonies of the Papal religion.

In Jerusalem, it will yet see “Messiah, the Prince,” Yahweh’s first-born and higher than all kings and rulers, take part with majestic condescension in the feasts and appointed times in the service of Yahweh, surrounded by his brethren, in their very midst, exalting Yahweh’s praise, recounting His mercies, and showing forth the honours of His name. “When the people are gathered together and the kingdoms that serve the Lord” (Psa. 102:22). “The people of the land shall worship at the door of this gate before the Lord on the Sabbaths and on the new moons. . . . And when the Prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof.” To himself and all who are members of him, he shall say “The Lord hath chastened me sore, but He hath not given me over unto death. Open to me the gates of righteousness. I will go in unto them and I will praise the Lord: this gate of the Lord unto which the righteous shall enter. I will praise Thee, for Thou hast heard me and art become my salvation. The stone which the builders refused is become the headstone of the corner. This is Yahweh’s doing: it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it. Save now I beseech Thee, O Yahweh. I beseech Thee send now prosperity. Blessed be he that cometh in the name of the Lord. We have blessed you out of the house of the Lord” (Ps. 118:18–26).

Those who think it incompatible with the greatness of Christ that he should perform such a lowly part are unconsciously animated by the false sentiment which, in the first century, led many to deny the reality of his sufferings, and ultimately, to deny the reality of his appearing in the flesh. These thinking to honour Christ were wise above that which is written: and those who deny him his place as the Prince make a similar mistake. Their human sentiments would really mar and hide the glory of Christ in the affairs of the Kingdom as the others did in the affairs of his sufferings. “Lord, this shall not be unto Thee” is not a new form of well-meant antagonism to divine wisdom. It led Peter to be denounced as Satan, and will have the same effect in whatever form it sets up obstruction to the ways of God.

Christ, the prince-priest of the age to come, will certainly be great beyond compare, but his greatness will be manifested by those very acts of condescending service which are considered inconsistent with his dignity. In the days of his flesh, he washed the disciples feet. In the day of his glory, it will be no true humiliation that he worship at the appointed gate and offer his sacrifices, and show himself to the people. “It shall be the Prince’s part to give burnt offerings, and meat offerings, and drink offerings on the

feasts, and on the new moons, and on the Sabbaths in all solemnities of the house of Israel. He shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel” (Ezek. 45:17).

The Prince prepares these only as a king does anything, that is, by the hands of those around him, who act to his direction literally. “*The priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate*” (46:2).

There are special times for the people to take part in the worship. “The people of the land shall worship at the door of this gate (the eastern gate of the inner court) before the Lord *on the Sabbaths and on the new moons*” (46:3). When they do so, they observe a particular method of coming in and going out. They enter and depart in two streams, north and south, none returning by the way he came (verse 9). By this all the confusion to which the movements of immense multitudes is liable will be avoided. By this arrangement, also, the Prince and his attendants are secured from mob embarrassment.

The people use the north and south entrance exclusively. The east side is set apart for the Prince; but the people in their passage, at the appointed seasons, from north to south, or *vice versa*, pass by this east side by the inner face of the gate of the inner court, yet outside the temple proper, which encloses the most holy (circular) limits of the mountain (43:12). This gives the point of contact between the Prince and the people. This gate is “shut on the six working days. On the Sabbath it shall be opened, and on the day of the new moon it shall be opened” (46:1).

When the people muster at these appointed times, the Prince, who is described as “in their midst,” enters the sanctuary also (verse 10), but not in the same way: “When the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof” (verse 8). By the way of the porch of what gate? Verse 1, 2, supplies the answer: “*The gate of the inner court that looketh toward the east shall be shut the six working days, but on the Sabbath and on the day of the new moons it shall be opened, and the Prince shall enter by the way of the porch of that gate without (or outside).*” This is quite intelligible when we understand that the Prince on these occasions enters from without on the east side.

The outer and the inner gates require to be distinguished to prevent confusion. Both are involved in these descriptions. “The gate of the outward sanctuary that looketh toward the east”—(that is, the outmost gate on the eastern side), is never opened to the people at all. “No man shall enter in by it, because the Lord, the God of Israel, hath entered in by it.

Therefore it shall be shut. *It is for the Prince*: he shall sit in it to eat bread before the Lord. He shall enter by the way of the porch of that gate, and shall go out by the way of the same” (44:1–3). The whole eastern side and the buildings and court belonging to it are in the exclusive occupation of the Prince and his companions. But he is not there at all times. He is often in “the Prince’s portion” which lies east and west of the Holy oblation, and comprises, as before said, an ample domain of many thousands of square miles, in which he assigns special inheritance to his sons for ever (46:16). Here he spends oft-recurring seasons of delightful communion with them in the rural delights of Paradise restored.

But at the appointed seasons, he repairs to the sanctuary to lead the worship of rejoicing multitudes. How does he then enter? He enters both by the outer and the inner gate (44:3, provides the first; 46:1, 2, for the second). His entrance by both is necessary, for he meets the people who are in the inner court in front of the temple proper (46:10, 1–3); and to meet them he must pass through both outer and inner court gates. If it be said that Christ would not need to have doors opened to him, we have to remember that while all miracle is possible, miracle is not the normal exercise of divine power. It is special for special ends, as in every case where it has been performed.

The Kingdom of God is the accommodation of immortal rulers to mortal needs while the human race is in process of being brought back to union with God; during such a process, faith is doubtless as much a necessity for the mortal population as it now is for the saints. It is, therefore, accordingly to the fitness of things that all should be apparently natural, and that the institutions proposed for obedience should be such as have authority only for their basis, as in the case of all kinds of sacrifice and offering. The express provision for the entry of the Prince, first by the one gate, then by the other, is, therefore, in keeping with the whole institution and its objects.

Imagining him having entered by the outer gate, as provided for by 44:1–3, he is in the gate buildings, or, it may be, in the court among his brethren, the sons of Zadok. In this situation, we understand what happens to fulfil the description of 46:2. He crosses the outer court and enters the outer porch of the inner gate opposite. This, which is shut the six working days, is now thrown open, and the Prince passing through, finds the people massed at the door of that gate on the other side, that is, the inner. He then offers the required offerings and leads the worship offered by the people (verses 2, 3), in which we know glorious singing forms a part (40:44).

The gladsome stirring exercises complete, the Prince retires by the way he came, but the inner gate at which he stood is left open all the evening

(46:2). The outer gate is always kept closed and used only by the Prince and his own. The change to take place at the close of the thousand years may include the removal of this restriction. We cannot be sure of details that have not been revealed; but it is likely when all are immortal and the kingdom given up to the Father, that all the barriers implying a distinction between the immortal and the mortal will be abolished. But while the thousand years continue, the whole eastern side of the sanctuary is closed, except to the Prince. The inner gate is open sometimes, and notably on the days which the Prince has offered sacrifice in the presence of the people. It is no imagination that fancies the streaming reverent multitudes, lingering a little as they pass, to contemplate the spot made holy by the Lord's actual appearance earlier in the day.

The Sanctuary in its entirety, with all its arrangements and ordinances, is the topstone of the new political edifice that will be reared upon the earth when the God of heaven has set up the kingdom that He hath promised to them that love Him. It is the most conspicuous feature of the tabernacle of David re-built in the times of the restitution of all things which God hath spoken by the mouth of all His prophets since the world began. David himself is there as one of the prophets and the fathers whom Jesus has plainly indicated as then present (Luke 13:28).

But The Prince is David's son, for this is promised—that David's son shall sit on David's throne in David's presence (Luke 1:35; Acts 2:29; 2 Sam. 7:16; Psa. 39:3, 4; 34–36). The title "Prince" has lost some of its meaning in modern times. It has come to signify a secondary dignity, as defining the heir to the throne rather than the occupant of the throne. It was not so in ancient times; it signified the sovereign ruler, as the reader will discover in consulting all the instances of its use in the scriptures. It is with this sense we must read it in the prophecy of the temple.

Reading it thus, the identity of the Prince is settled beyond question; for who is sovereign ruler in the Kingdom of God but Christ, the seed of the woman, the seed of Abraham, the Son of David and Son of God? That He should be the chief in things pertaining to God—that he should be the high priest as well as the sovereign ruler—is one of the exquisite beauties of the coming government, as contrasted with present governments. The central principle of the Kingdom of God is the worship and service of God as distinguished from human governments which propose merely the repression and regulation of man. What more befitting than that the head of the kingdom should appear most conspicuously in connection with exercises and appointments that have direct and open reference to God?

This is the case with sacrifice. Sacrifice gets its whole meaning from God's existence and God's claims. Nothing could bring Him so distinctly before

the mind. In the case of the heirs of the kingdom, it is the sacrifice of God's own Son—the real Lamb of God—whose spotless offering up “through the Eternal Spirit” is memorialized every first day of the week in the breaking of bread. Enlightened intelligence never engages in this memorial act without having God opened to the view, who required this sacrifice at the hands of His Son, that we might be “redeemed unto God by His blood.” What if some eat and drink unworthily, undiscerningly; the true nature of the institution remains.

But in its political bearings, the recurring actual sacrifice of the typical animal is more effective. Hence, under the law, it was the type that was kept in the front, with faith behind; and hence, under the kingdom restored, the typical animals are again employed in leading the population into an acceptable attitude to God. This will not be questioned by those who know the testimony in the case. Some such may think it incongruous that the Prince (being Christ and none other) should offer these sacrifices, which include sin-offerings; but the incongruity disappears, and actually changes into a suitability that is ravishing when we realise that the offerer of these typical and memorial offerings in the temple restored, is the very Lamb of God who offered His own body on the cross in his character as the antitypical high priest.

There is something sublime in the arrangement by which, in the day of his headship over all people on earth, he will thus publicly identify himself with the one acceptable offering, in a performance which was typical under the old covenant, and is again typical under the new, “in lambs and bullocks slain.” In such recurring exercises of service, immortal strength in Jesus and the saint finds scope for congenial and constant activity. Strength calls for action. Inaction would be a punishment in the immortal state.

What more suitable and delightful employment for the divine and everlasting strength that will belong to the saints in their position as rulers of mankind than the performance of acts that are divinely prescribed (whatever they might be), but especially acts that on the face of them glorify God and teach man his place as sinners to pray for mercy with ultimate designs of beneficence? Christ is to eat the passover and drink the memorial wine with his disciples in the kingdom of God: for so he said (Luke 22:16–18). What is there more out of keeping in his also offering the memorial sacrifices which derive their chief meaning from himself? It is revealed that he will do this: and all human objections, advanced on whatever ground, are only so many high thoughts, exalting themselves against the knowledge of God.

The temple and its institutions form the apex of the rebuilt tabernacle of David. The sanctuary is the centre of the divine encampment in the land. The analogy of things would require that the Lord should be there. The encampment itself, in its widest sense, may be said to be the whole land of promise; but there is a smaller and more especial encampment inside this larger one, namely, the holy portion of the land. The consideration of this has a bearing on the general question, and will lead us into

The Promises to Abraham will be Fulfilled, and Abraham and Christ shall Inherit the Land of the Kingdom

The covenant of the land to Abraham and his seed is the groundwork of the kingdom of God. We must keep all our spiritual ideas fastened here as with hooks of steel. It is impossible for diligent and intelligent readers of the scriptures to miss this as a first principle. The promise to Abraham as recorded in Genesis is without ambiguity: “To thee and thy seed will I give this land” (Genesis 13:15).

The constant, casual allusions, throughout the scriptures, to the relations subsisting between Israel and God, lay hold of this land covenant as defining the essence of that relation in its briefest, pithiest form. “An everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance” (Psalm 105:2). The apostolic application of the matter connects it with the essential fabric of the one faith and hope for believers: “God gave it (inheritance) to Abraham by promise” (Gal. 3:18); “*a place which he should after receive for an inheritance . . . He sojourned in the land of promise as in a strange country*” (Heb. 11:8, 9). “To Abraham and his seed (which is Christ) were the promises made. . . . And if ye be Christ’s, then are ye Abraham’s seed and heirs according to the promise” (Gal. 3:16, 29).

Paul tells us that Abraham, Isaac, and Jacob saw these promises afar off (Heb. 11:13) and that though strangers and pilgrims on the earth, they, nevertheless, sought a country—the promised country—a better country than the one Abraham had left by command, to which he had it in his power to return if he had been so minded—the betterness consisting of this, that it was “a heavenly country”—not heaven, but a country of heavenly character—a city or polity having foundations (which no Gentile country has—Babylonish or British) whose builder and maker is God. The prophets abound with indications of the characteristics that will constitute the land of Canaan—a heavenly country in the day of the fulfilled promise—a city having foundations, with God for its architect.

1. *A supernal condition of the land physically*—“They shall say, this land that was desolate is become like the garden of Eden” (Ezek. 36:35). “Whereas thou hast been forsaken and hated so that no man went through, I will make thee an eternal excellency, the joy of many generations” (Isa. 60:15). “The glory of Lebanon shall come unto thee, the fir tree and the pine tree and the box together, to beautify the place of my sanctuary, and I will make the place of my feet glorious” (Ibid. 13.)

2. *The blessed state of the inhabitants*—“The inhabitant shall not say I am sick” (Isa. 33:24). “Then the eyes of the blind shall be opened and the ears of the deaf unstopped. Then shall the lame man leap as an hart and the tongue of the dumb shall sing” (34:5, 6). “The voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days nor an old man that hath not filled his days: for the child shall die an hundred years old. . . They shall not labour in vain, nor bring forth for trouble” (65:19, 20).

3. *The enlightened character of the population*—“Thy people shall be all righteous; they shall inherit the land for ever” (Isa. 60:21). “They shall teach no more everyone his neighbour, and every man his brother, saying, ‘Know the Lord,’ for all shall know Me, from the least of them unto the greatest of them, saith the Lord” (Jer. 31:34). “They shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity, The Lord bless thee, O habitation of justice and mountain of holiness” (31:23).

4. *The powerful influence for good it will exercise in all the earth*—“The Gentiles shall come unto thee from the ends of the earth, and shall say, ‘Surely our fathers have inherited lies and vanity and things wherein there is no profit’” (Jer. 16:19). “The isles shall wait for His law” (Is. 42:4). “The law shall go forth from Zion, and the word of the Lord from Jerusalem” (Is. 2:3). “Many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of Hosts, in those days it shall come to pass that ten men out of all the languages of the nations shall lay hold of the skirt of him that is a Jew, and shall say, ‘we will go with you, for we have heard that God is with you’” (Zech. 10:22, 23).

But it is reserved for the vision of Ezekiel to give us those particulars that inform and satisfy the mind as to the form and shape of things in practical detail in the heavenly country of Abraham and his seed, the Christ. The whole land is theirs, but there is a method in the inheritance.

Necessarily prominent are Abraham, Isaac, and Jacob, whom many-mustering co-heirs from the east and the west and the north and the south, *shall see* (Luke 13:28). Above all, they “see the King in his beauty”—(Is. 33:17)—the Branch raised unto David who shall execute judgment and justice in the land (Jer. 33:15): for “the Lord (Jesus) shall be King over all the earth: in that day, there shall be one Lord and his name One” (Zech. 14:9).

But these are general aspects. What are the details? There must be details in every actual thing. It is only sentimental dreams that have no details. The details in this case are supplied.

First of all, the glorified land of promise is apportioned in parallel strips among Abraham’s seeds after the flesh. No one will call this in question who believes the Ezekiel prophecy: “This is the land—(the frontiers and divisions having previously been indicated)—which *ye shall divide by lot unto the tribes* of Israel for inheritance, and these are their portions, saith the Lord God”—(Ezek. 48:29: see whole of chapter: also 47:13–23).

Secondly, a central portion out of thirteen equal portions into which the land is divided is dedicated wholly to the Lord, as “an holy portion of the land,” an offering to the Lord, in length from east to west as one of the other parts (48:8).

Thirdly, the middle part of this holy portion of the land is cut out, reserved, separated, or sanctified as an oblation to the Lord, forming an exact square of 25,000 lengths of the reed that was in the hand of Ezekiel’s guide, which measured about 11 feet (48:20: 40:5). Reduced to English measurement, this square, speaking approximately, is about 50 miles in length each way, and contains about 2,500 square miles.

Fourthly, this land offering of 2,500 square miles is divided into three sections—two of equal area, and one having an area equal to half of either the other two. *The first*, containing 1,000 square miles, is reserved for the sanctuary and for residences of the Sons of Zadok “the ministers of the sanctuary that come near unto the Lord” (45:3, 4; also 48:10, 11). *The second*, also containing 1,000 square miles, is reserved for the second class of priests, “the Levites that minister to the house” (45:5: 48:13). *The third*, containing an area of 500 square miles, is assigned to the city (verse 6). The city is a square and stands in the centre of this assigned area, occupying its full extent north to south, and measuring nearly ten miles each way (45:6, 48:15, 30, 35). On each side of the city stands 200 square miles (in all, 400 square miles) of the assigned area, east and west: which is appropriated to market gardens for the supply of the city (48:18).

Fifthly, east and west of the whole square, which contains these three several sections lies an immense tract of country, on the same measurement, north and south, as the square, but extending to the Mediterranean sea coast on the west, and as far east as the covenanted land may reach (the eastern border of which is defined as comprehending Damascus, Gilead by Jordan and ending in the east sea—Persian Gulf? 48:18). The exact size of this territory is not stated, but it must contain at least ten thousand square miles, which is allowing for its being only four times the extent of the central square, and it must be much larger than this. The southern border of the whole land is as far south as Meribah Kadesh (Ezek. 47:19; Num. 17:14). Now if a line be drawn from Meribah Kadesh, which as one journeys northward from Ezion Gaber (Num. 33:36)—(and it must be a horizontal line, for the portions are horizontal east and west), the line will strike the head of the Persian Gulf, and answer exactly to “the eastern sea” as the southernmost point of the east border. The applicability of such a line to the Dead Sea is out the question. Such a boundary would take in vast regions which are now desert, but which then will “rejoice and blossom as the rose”—for “I will plant in the wilderness the cedar, the shittah tree, and the myrtle and the oil tree: I will set in the desert the fir tree, and the pine and the box tree together” (Isaiah 41:19). This would give enormous lateral extension to the holy portion of the land, and give an area much more likely to be 50,000 than 10,000 square miles: but call it only 10,000 square miles of Paradise.

To what purpose is this magnificent domain applied? The answer is “the residue (on the one side and on the other of the holy oblation) *shall be for the Prince*” (Ezek. 48:21) “Messiah the Prince” (Dan. 9:25). What a splendid matter of detail is this! It is no speculation. It is a matter of revelation. It is what the whole scheme requires. The tribes have their portions in the land; the priests of all grades have their portions; the city has its portion; and the Son of David, whose name is exalted above every name that at the name of Jesus every knee should bow—shall he have no “portion in the Holy Land when he chooses Jerusalem again?” (Zech. 2:12). Shall he be the heir of the vineyard and have no possession therein? (Matt. 21:38). Shall he sit on the throne of David and have no place in David’s land? (Isaiah 9:6). Shall he be King over all the earth and have no abiding place among his loving subjects?

“The Prince’s portion,” is the answer. A stately realm in the land of promise, stretching far enough east to embrace the original garden of Eden, whence the first Adam was expelled, is assigned to the last Adam, as the place of his glory on earth, the retreat of his loving communion with the Bride, the Lamb’s wife. Those who would give us a mortal man in the Prince derange the Kingdom of God altogether. God, not man, is head then. The Spirit, not flesh and blood, shall inherit the Kingdom of God.

Christ and his immortal brethren, not mortal Levites, shall be the kings and priests unto God, and reign upon the earth, and possess the land covenanted to them in the beginning in the promise made to Abraham and his seed.

The Kingdom of God is put under eclipse by any other view. It does not remove the darkness to say that Christ and the saints are in the land—in the holy portion—but invisible. If their part in the affairs of men is only to be what Christ's part is now towards his own house, there is no reason for Christ coming to the earth at all. He and they could do for the world from heaven what Christ now does from heaven for his waiting people. The Gospel is subverted by such a doctrine—the nature of the divine purpose is completely changed—a large stride is made back again into the orthodox darkness of sky kingdoms from which we have been emancipated. The kingdom that the God of heaven will set up is a kingdom for the open glory and honour of His people, which requires that they be seen and served. It is to be set up in the hands of the sons of God, not in the hands of mortal servants (that is all past, and a miserable past it has been). It is a kingdom in which saints will reign, not sinners; immortals, not mortals. A kingdom of which the visible head will be the Messiah Prince, and no other prince; the Prince of the kings of the earth, who was rejected and crucified at first, but who returns in power and great glory to occupy the Jerusalem throne that belongs to him, whom every eye shall see, and every tongue extol.

Jesus Christ will be the King of the New Kingdom

THE truth of this has been sufficiently apparent in what has been advanced. It is involved in every variant scriptural declaration of the truth concerning the coming glory of Christ; whether we take him as the seed of Abraham, possessing the gate of his enemies (Gen. 22:17); the Shiloh to whom shall be the gathering of the people (Gen. 49:10); the Star that shall arise out of Jacob and the sceptre that shall smite the corners of Moab (Num. 24:17); the prophet like unto Moses whom Israel shall hear (Deut. 18:15); the King (of David's last words) who shall be as the light of the needy (2 Sam. 23:4); the Branch of Righteousness raised up unto David (Jer. 23:5; 23:15); the Son of Man receiving from the ancient of days a kingdom of glory and dominion that all peoples, nations and languages should serve and obey him (Dan. 7:15); or "that man (another king than Cæsar) whom God hath ordained to judge the world in righteousness" (Acts 17:7, 31)—Jesus whose name is exalted above every name, that at the name of Jesus every knee shall bow and every tongue confess (Phil. 2:10).

If then the sovereignty is to vest in Christ, it would follow from this alone, that He is "the Prince" of the Ezekiel vision; for if that Prince were not he,

we should have another than Christ as leader of the people in the Holy City, with a position of honour above all men, in drawing near to God, and being permitted the use of the eastern side of the Temple which no man shall enter by, because the Lord, the God of Israel, hath entered in by it; and in possessing the most royal portion or the land of promise under the new covenant. It is incompatible with the nature of the Kingdom of God that Christ should have such a rival, and still more that such a rival should be a mortal.

The idea is inconsistent with every analogy of the first covenant—even such as may be contained in the comparatively small matter of the pitching of the Israel's camp in the wilderness. In the pitching of that camp round the Tabernacle of Yahweh's presence, Moses and Aaron and their sons were honoured with the eastward position. The Levites pitched west, north and south of the Tabernacle, and the tribes of Israel all round on the outside. "BEFORE THE TABERNACLE OF THE CONGREGATION EASTWARD" was the position assigned to "Moses and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel: and the stranger that cometh nigh shall be put to death" (Num. 3:38). That the eastern side of the temple of the future age should be assigned to the prophet like unto Moses and his "children" is in harmony with this foreshadowing; and it is in harmony with the principle involved in the selection of the eastward position as the position of honour. This principle is based on the fact of the sun rising in the east. Indeed, "sun rising" and "the east" are synonymous terms in the Greek original, either directly or by implication. To place a man in the east of an arrangement of things is, therefore, to say he is the light or sun of the system.

The placing of Moses there had this meaning as regards the first covenant. "He was king in Jeshurun." But Moses was only a typical personage, "for a testimony of those things that should be spoken after" (Heb. 3:5). The prophet like unto Moses fulfils the Moses type. Who he is is certain. He is Christ and none other (Acts 3:20–22). When, therefore, we find in the Kingdom of God the eastern side of the sanctuary allotted to "the Prince," the mere circumstance of that allotment is sufficient to identify him with Christ; for who is the risen Sun—who is the Light of the World—but Jesus of Nazareth? And who but the Risen Sun would have the eastward position in the anti typical arrangements of the kingdom under the new covenant?

The idea that the prince, who leads the people of the age to come in their worship, and who holds the highest position in the Kingdom of God, and to whom the surplus parts of the holy portion eastward and westward are assigned as his personal inheritance, is a mortal man, puts the glory of Christ under eclipse. It nullifies the testimony that it is he who is "the leader and commander of the people" (Is. 55:4), and that it is he who is the

co-heir with Abraham of the land of promise. It interferes with the revealed appointment of Jesus as the sovereign occupant of David's throne in the day of restoration: and the priest after Melchizedek's order, "who shall sit upon his throne and be a priest upon his throne." For where would there be room for Christ's fulfilment of these parts if a mortal prince was the visible head of David's kingdom, and the officiating priest for the sins of the people, and the sovereign owner of the best portion of Abraham's inheritance, in which the gift of the best places was in his disposal?

That "prayer also shall be made for him continually and daily shall he be praised" (Psa. 72:15) is no difficulty. If you say Christ would not need praying for, you lose sight of the full meaning of prayer. Prayer is not confined to petition for rescue from danger. This is what might be called its lowest aspect, and dealing with what is transient. Its highest aspect invokes the continuance of Eternal favour and blessing. The need for this will never cease. The Father will always be head, and on His favour blessedness will always depend. How could the loyalty of earth's happy population in the age to come be more fittingly expressed than in the constant invocation of heaven's highest blessing on their illustrious head and king? "Men shall be blessed in him" (not as a mortal man), "and all the nations shall call him blessed."

That the Accepted from Judgment will Rule the World with Jesus

If this is true, it excludes the idea that the Holy Land is to be in the possession and management of a mortal prince and priests in the day of the Kingdom of God, for it cannot be imagined that the head quarters of the Kingdom of God will be of an inferior glory to its empire and provinces. It would be an extraordinary anomaly that while the visible heads of Gentile lands should be immortal saints, the visible heads of God's own land and people should be erring mortals.

Will it be said that the saints who reign with Christ—whose mortal nature shall have put on immortality, and who shall not die any more—are *not* to "administer Christ's power and authority in all lands and cities, in an open visible manner?" We could understand believers in orthodox sky kingdoms saying this, and we should say to them, "Go and learn the gospel concerning the kingdom which the God of heaven shall set up, and which will break in pieces and consume all other kingdoms" (Dan. 2:44). It is not so easy to understand such a denial on the part of such as have been privileged to have their attention called to the revival of that gospel in this our century of darkness; unless we suppose they are being again overtaken by the fogs that exhale from the mud-swamps of scripture ignorance that prevails around us. We can only say to them, "Have ye so soon forgotten

which be the first principles of the oracles of God?" Consider again what is testified: that "we shall REIGN WITH Christ" (2 Tim. 2:12; Rev. 5:10). Do ye not know that he shall reign in *Jerusalem*? (Mic. 4:7, 8.) Have ye not read that "*this man* shall be the peace when the enemy comes into our land, and shall be great unto the ends of the earth?" (Micah 5:5); that his feet shall stand on that day upon the Mount of Olives? (Zech. 14:4); that those who pierced him shall look upon him and bemoan their wickedness? (12:16); that he shall reign in Mount Zion? (Isa. 24:23); that he shall execute judgment and justice in the earth? (Jer. 23:5); that all dominions shall serve and obey him? (Dan. 7:15); that all kings shall fall down before him and all nations serve him? (Psa. 22:2.)

Now, if we are to reign *with him*, and he is to reign *thus*, must we not wield "power over the nations," as he will and has promised we shall? (Rev. 2:21.) Consider the statement of Daniel that "the saints shall *take* the kingdom and *possess the kingdom* for ever" (7:18): is this not the kingdom and the dominion *under the whole heaven*?" (verse 27). Is it not the dominion previously ruled by Babylon, Persia, Greece, and Rome? Is it not *the kingdoms of THIS WORLD* that are to become the kingdoms in which Christ and his saints will reign? (Rev. 11:15.) Paul says they shall "judge the world" (1 Cor. 6:2); David, that they shall execute the judgment written (Psa. 149:9); Jesus, that they shall have authority over cities (Luke 19:17); Isaiah that they shall "eat the riches of the Gentiles, and ride upon the high places of the earth, and be acknowledged by all that see them as the seed that the Lord hath blessed" (Isa. 61:6–9; 58:14). How are they to do all this without visibly and openly taking part in these transactions? Who ever heard of a king ruling a kingdom in which he was never seen, and in which he never exercised a controlling voice, or performed an overt act?

The saints are to "inherit the kingdom": in what other way could they inherit the kingdom than by actually and visibly and personally possessing the wealth and exercising the authority and wielding the power and enjoying the blessed privileges thereof of every sort, kind, and degree? Even if another mode of inheritance than this could be specified, the specification would be barred in its application to the case in hand: because these are the senses in which the inheritance of the saints in the kingdom is defined throughout the Scriptures, and they all stand within the primary covenants that lay out the grounds of the subject at the beginning: THE EARTH filled with the Lord's glory (Num. 14:21); CANAAN the inheritance of Abraham and his seed (Gen. 26:3, 4; Heb. 11:8–13); the *kingdom of David* established for ever in the hands of an immortal son of David, in which state of things David would find his salvation (Psa. 89:3, 4; 34–37).

Jesus promises “glory and honour” as well as immortality: how could his brethren receive the fulfilment of this promise if they were never to be seen by those of whom they are to be had in honour, and of whom they are to receive glory?—for of what does “glory and honour” consist but in the deference and renown which rulers receive at the hands of those who are subject to them? He promises that “they shall laugh” (Luke 6:21); that “they shall be filled” (Ibid); that “they shall inherit the earth” (Matt. 5:5); that “they shall be confessed” (Matt. 10:32); that “they shall be comforted” (Matt. 5:4); and that “their enemies shall come and bow down at the soles of their feet (Rev. 3:9); that “they shall have power over the nations” (Rev. 2:21). How are these promises to be fulfilled except by the saints “reigning with” Christ, possessing the earth with him, and exercising the authority with him God has given him over all peoples, nations, and languages?

Christ was “despised and rejected” in no concealed sense. He was “bruised” and “put to grief” in a very open, visible, and practical manner: is his glory to be less real? less open? less apparent? Will his honour be less actual than his shame? Will he occupy the throne in a less real and manifest sense than he hung on the cross in the presence of jeering multitudes? Will not “every eye” see his glory as actually as the eyes that saw his humiliation and his blood?

Now, if you say “Yes,” then you are bound to admit the spectacle of his glorified brethren reigning with him as actual visible rulers throughout the earth; and, admitting this, how can you believe that a less glorious state of things will prevail in the Holy Land? How can you believe that while immortals reign in the land of the Gentiles, mortal princes and priests are to be the masters in the land of promise? Whatever your ability may be in the reception of such an anomalous supposition, the door is shut and barred against it. Jesus has prospectively enthroned the twelve apostles there over the tribes (Luke 22:29, 30; Matt. 19:28). He has, in advance, placed Abraham, Isaac, and Jacob there as conspicuous, visible figures among all the prophets (Luke 13:28; Matt. 8:11). The Lord, by Isaiah, has planted his accepted servants of all past ages there (Isa. 66:13, 14; 25:6–9; 26:1, 2, 19) saying:—“Ye shall be comforted *in Jerusalem*;” “*In this mountain*, . . . he shall swallow up death in victory, and wipe tears from all faces, . . . and it shall be said in that day, Lo this is our God: we have waited for him. We will be glad and rejoice in his salvation. . . . In that day shall this song be sung *in the land of Judah*; We have a strong city, salvation will God appoint for walls and bulwarks. *Open ye the gates that the righteous nation that keepeth the truth may enter in*. . . . *Thy dead shall live: MY DEAD BODY, they shall arise!*”

But if a mortal prince and priests are to be in possession of the fat of the land and at the head of affairs in the land of Judah and in charge of the

worship of assembling nations, what room is there for all these testified things? What place for “Messiah the Prince,” for “Abraham, Isaac and Jacob and all the peoples,” for the twelve apostles on their twelve thrones over the tribes, and for the 144,000 that are to appear with the Lamb on Mount Zion? Are they to be huddled away in an enclosure or screened away in a recess while an unknown mortal prince and priests are to do all the governing and receive all the glory? How could they in that case exercise the functions of government? How could a massed assembly rule and guide a people? If you say Parliament governs, we must beg your pardon; it makes the laws with much jangle of wearisome talk. It does not govern, except through an executive. The “general assembly and church of the first born” has nothing to do with governing as Parliament governs. It has nothing to do with the making of the laws; its business is the carrying out of the laws already made; and how can this be done except in work of practical detail? If you would only consider how Parliament-made laws are carried out, you would see they are carried out by a multitudinous executive, comprising not only high Ministers of State but an army of officials of all ranks and degrees. Now since the laws of the Kingdom of God have not to be made by the saints but only administered, how could they do their work if they were massed as an invisible body in some position inaccessible to the people? True it is that they will have glorious assemblies in secret for praise and worship; but it is also their business to govern the world; and how is this to be done if they are never seen and take no part in the practical affairs of mankind?

They are to be teachers as well as governors, their function as priest involves this: “The priests’ lips should keep knowledge; and they should seek the law of the Lord at his mouth” (Mal. 2:7). How are they to teach the people if the people never see them, and never hear their words?

These considerations introduce

Christ and the Saints shall Rule Visibly and Personally

The testimony is that “the Lord Jesus shall be *revealed* from heaven” (2 Thess. 1:7) and that the order of things he will establish will be “*the manifestation of the sons of God*” (Rom. 8:19). That this involves visibility and actuality is proved by the illustration of the terms of prophecy afforded by the facts connected with the first appearing of Christ; and by the nature of the terms employed to define the character of the day of Christ’s glory; and, finally, by a consideration of the objects aimed at in the whole divine intervention in earth’s mortal affairs.

All are aware that the first appearing of Christ was as literal and personal as that of any man, and that his participation in the transactions of his life was as actual and practical as the deeds of any man’s life. He was born an

actual baby; grew up through all the stages of an actual boyhood; lived and walked and talked an actual man; died an actual death; received an actual burial; was the subject of an actual resurrection; and of an actual removal from the earth.

In the light of these indisputable facts, we are able to estimate the value of the terms employed in prophecy with regard to him. Without this certain guidance, there might be room for the suggestion that the statements regarding his future glory were of a figurative character, having reference to the ascendancy of his spiritual influence. But possessing this certain guidance, it will only be carelessness that can make such a mistake. The guidance lies in the contemplation of the terms of the prophecies of his first appearing in the light of its literal nature.

First of all, HIS BIRTH: “Unto us a child *is born*.” “A virgin shall conceive and *bear a son*.” Second, the PLACE OF HIS BIRTH: “Thou Bethlehem . . . *out of thee* shall he come forth unto me.” Third, HIS RECEPTION at Israel’s hands: “When *we shall see him*, there is no beauty that we shall desire. . . We hid, as it were, our faces from him; he was despised and we esteemed him not.” The treatment he RECEIVED: “He was oppressed and he was afflicted . . . despised and rejected of men.” His PERSONAL ATTITUDE: “He shall not strive nor cry nor lift up his voice in the streets.” His ARREST: “He is brought as a lamb to the slaughter and as a sheep before her shearers, is dumb, so he opened not his mouth.” His CONDEMNATION: “He was taken from prison and from judgment.” THE INDIGNITIES of his execution: “They parted my garments among them, and for my vesture they did cast lots.” His CRUCIFIXION: “They pierced my hands and my feet;” “He was cut off from the land of the living. . . . He made his grave with the wicked and with the rich in his death.” His RESURRECTION: “Thou shalt quicken me and bring me up again from the depths of the earth;” “Thou wilt not suffer thine Holy one to see corruption.” His ASCENSION: “Ascended up on high: led captivity captive;” “Sit on my right hand until,” &c.; “I will wait upon Yahweh, who hideth His face from the house of Jacob;” “I shall be glorious in the eyes (presence) of Yahweh, and my God shall be my strength.”

When we come to place these prophetic foreshadowings of the first appearing of Christ among the events of their actual accomplishment, we find ourselves among things of the most literal and personal character. When, therefore, we read, “He shall come;” “He shall reign;” “He shall execute judgment on the earth;” “He shall sit on the throne of his father David;” “He shall be one king to all Israel on the mountains of Israel;” “He shall reign on Mount Zion;” “The rod of his strength shall go forth from there;” “He shall be a priest on his throne;” “All peoples, nations, and languages shall serve him”—what can we reasonably conclude but that the

life of his kingly glory upon earth will be as actual and literal and practical and visible as we know the life of his humiliation to have been?

We are absolutely shut up to such a view by the terms that expressly affirm the visibility of the affairs that appertain to his glory. Thus, “Every eye shall SEE him” (Rev. 1:7). “The kings shall shut their mouths at him, for that which had not been told them shall they SEE” (Is. 52:15). “Thine eyes shall SEE the King in his beauty” (Is. 33:17). “Ye shall not *see me* henceforth UNTIL the time come” (Lu. 13:35). “They shall LOOK UPON *me whom they have pierced*” (Zech. 12:10). “Ye shall SEE Abraham, Isaac, and Jacob in the Kingdom” (Lu. 13:28). “All that SEE them shall acknowledge that they (the comforted of the Lord) are the seed which the Lord hath blessed” (Is. 61:9). “He shall reign on Mount Zion and in Jerusalem *before* his ancients gloriously” (Is. 24:23). “He shall judge *among* many people” (Mic. 4:3). “When ye *see* this, your heart shall rejoice” (Is. 66:14). “Then shall ye return and *discern* between the righteous and the wicked, between him that serveth God and him that serveth Him not” (Mal. 3:18). “Behold, my servants shall eat, but ye (that serve God not) shall be hungry. Behold, my servants shall drink, but ye shall be thirsty. Behold, my servants shall rejoice, but ye shall be ashamed. Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and howl for vexation of spirit” (Is. 65:13).

A full view of the mission of the Kingdom of God is sufficient of itself to show that the millennial Glory of Christ must be of the real and personal and apparent character required by these testimonies. This mission is most briefly defined in the promise to Abraham that all families of the earth shall be blessed: and in the declaration to Moses that “the whole earth shall be filled with the Glory of the Lord”—promises that clearly imply that man is not in a blessed state now, and that darkness and not glory covers the earth.

The evil state of things now prevalent is clearly seen in proportion as the nature of true well-being is discerned and experience of the actual state of things upon the earth is possessed. To get a just conception of it we must go back to the beginning of man’s career upon the earth—namely to the garden of Eden. Here we find him in the state which his needs require—in subjection to divine law visibly administered, and in open visible communion with his Creator’s representatives. From this state he fell, and was banished from the divine presence and sent forth into the world to take care of himself, and to support his life by labour.

So long as the population was limited to Adam and Eve and their immediate family, the change did not seem so disastrous; but when men multiplied and grew into communities, the evil involved in it became

apparent. There was nothing to restrain human rapacity but human force, and force fighting force resulted in the earth becoming “filled with violence.” War in endless succession ensued and has continued to the present day. In the intervals, there is “law and order,” but it is such law as man pleases to devise and such order as comes of mere repression.

The result is seen in the extreme affliction of mankind. Peace and liberty—much vaunted terms—are much of a mockery under the prevailing conditions. The arrangements enforced by human law are such as not only do not ensure blessedness, but produce evil in endless variety among the vast mass of mankind. These arrangements give the land to a few, and limit the rights of the many to the receiving of wage equivalent for what they actually do when they can get it to do, and to starve when they cannot. While an open door for endless competition puts it into the power of energetic and ingenious exploiters to still further impoverish the result of labour when it can be got by reducing its productiveness to the individual. The poverty thus induced compels incessant labour for mere subsistence, which in its turn degrades and brutalises the labourers who have no strength left for mental culture, and whose offspring necessarily inherit the same evil in an exaggerated form. The evil is cumulative from generation to generation. The evils are slow in growth, and when they come, their origin is not quite apparent, and so human affairs settle into a frightful quagmire, from which no human power can extricate them.

Socialism is a furtive and unavailing look in the direction of a remedy. Men require more means of living—better food, better clothing, better houses. They require more leisure so that the higher faculties may have opportunity of expansion, by travel and otherwise. They require more instruction, and that of a correct sort. They require a complete education, and education should embrace the highest relations of man as well as the lowest. Man should be instructed not only in the arts that concern the relation of man to Nature, but in those that affect his relation to God and to his kind. He should be led and held in the channel of the highest truth, as well as truth of history or truth of science. The duty of veracity and love and honesty should be enforced as rigorously as the payment of rates. The crime of unchastity should be punished as severely as the crime of theft or forgery. The obligation to worship God should be upheld with as firm a hand as that which now exacts respect and reverence for authority in the courts.

The mission of the Kingdom of God is to secure these conditions as the rule of human life upon the earth, with a view to the removal of death itself at last. The object is to bring back mankind to the service and friendship of God, in which alone his true well-being can be found. If this be so, it follows that an open manifestation of divine authority *must* be the

characteristic feature of that kingdom. How otherwise could its work be done? How is the present system to be removed without force? And human force would be unavailing: because supposing human force were to succeed in overthrowing all the governments in one day, it would be powerless to establish a system that would either be good or lasting. In human hands, “decline and fall” is bound to be the history of any system of government, however strong and extensive for a time. The work of abolishing the present evil order requires divine force; and the language promising the change admits of no other: “The God of heaven shall set up a Kingdom, which . . . shall *break in pieces and consume* all these kingdoms.” “Thou (the Messiah) shalt dash them in pieces like a potter’s vessel.” “I will execute vengeance in anger and fury among the nations such as they have not heard.” “I will overthrow the throne of kingdoms, and destroy the strength of the kingdoms of the nations.”

And if it require the open visible interposition of divine force to remove the present system, what but that force could build the new system—“the new heavens and new earth wherein dwelleth righteousness?” Who could devise and establish the new institutions needful to secure the blessing of man and the glory of God but God himself? Mortal erring man could not do it: he has had his day: a poor day it has been at its very best, even when man has been acting as an instrument under divine direction, as in Israel’s history past. It is now the Spirit of God that is to enter upon the arena, as, saith God, “Not by (human) might, nor by power, but by my Spirit.” And the form of its instrumentality is revealed, as well as the nature of its work. “My King” (Psa. 2:6), “the Son” (*Ib.* 12), “My Servant, whom I uphold, Mine elect, in whom My soul delighteth, *I have put my Spirit upon him: HE SHALL BRING FORTH JUDGMENT TO THE NATIONS*” (Isa. 42:1). To whom God says: “I HAVE PUT MY WORDS IN THY MOUTH: I HAVE COVERED THEE IN THE SHADOW OF MY HAND, *that I may plant the heavens and lay the foundations of the earth*, and say unto Zion, Thou art my people” (51:16).

The work of establishing the new order of things is the work of Christ, and, therefore, of those who belong to him, for he shares his work with them. “The isles shall wait for his law” (42:4). “The law shall go forth from Zion, and the word of the Lord from Jerusalem,” for there shall be his throne as already proved. None but the immortal, unerring Son of God could promulgate such a law. Mortal erring man is not in the process or the service, except in so far as he may be subordinately employed as servants are employed in a great house, to deliver messages, to fetch and carry and perform; for, of course, it is never to be lost sight of that the mortal population of the earth, after subjugation and purification, is the basis of the whole operation.

And how could such a law be promulgated and administered successfully among a mortal population except in the hands of divine instruments? A mortal judge can only judge “by the sight of the eye and the hearing of the ear.” Therefore mistakes are inevitable in such hands in the application of the best law that could be framed: the evidence upon which such a judge must depend may always be false, and he himself may be dim of discernment. It is necessary that a law that is to bless all mankind should be administered by those who cannot err and cannot be deceived. That this is to be so is testified: “He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, but with righteousness shall he judge the poor, &c.” (Isa. 11:3.) If this is the case with “the Branch” from Jesse’s roots, on whom “the Spirit of the Lord shall rest, and shall make him of quick understanding in the fear of the Lord,” will it not be so with his brethren who are to “reign with him?” It is so testified: “Do ye not know that the saints shall judge the world?” (1 Cor. 6:2). “Now I know in part, but then shall I know even as also I am known” (1 Cor. 13:12).

It must be evident to ordinary reflection, where there is any experience of the working of things among men, that the accomplishment of these things requires that the agency accomplishing them should be a visible, practically working agency: for herein lies its power, that it should be visible, proximate, and effective. God’s justice and judgment exist as really now as they ever will: but because they are not brought to bear—because men for a time are allowed to do as they please, subject to each other’s coercions only, the wickedness of man is great upon the earth. But let man be daily in the presence of a power brought to bear upon him through living agents, that avenges injustice and punishes the guilty with swift and unerring stroke, it is easy to realise that a great change must soon be brought about.

It is not only in matters of judgment but in matters of education that the presence of such a visible, living agency is required. A thousand doubts and contradictions arise among men in the present state of things as to questions most vitally affecting their ways. There is no one to settle them. “One man’s opinion is as good as another’s,” as the saying is. It is not quite true, but the principle is acted on. And so the human race staggers along in confusion. But let there be leaders whose word is law, and all this will be at an end, and human life will flow in peaceful harmony. This is promised. Immortal kings and priests reigning upon the earth supply the need exactly. But if they did not show themselves and did not interfere, their existence would be of no use. They might as well be in the moon. But they will show themselves, and will interfere, and that most effectually. For this is promised to Israel, in whose benefits nations will share. “I will give you *pastors according to my own heart*, which shall feed you with knowledge and understanding” (Jer. 3:15). “THINE EYES SHALL SEE THY

TEACHERS; and *thine ear shall hear a word behind thee*, saying, “This is the way; walk ye in it” (Isa. 30:20, 21). Who these teachers are, the apostolic writings reveal: the twelve apostles over the twelve tribes: all the prophets and all the saints in the kingdom, kings and priests unto God.

There is another feature of the case which has only been glanced at. We must not forget that the object of the kingdom, besides the blessing of the world, embraces the recompense of the saints in the glory and honour and supreme satisfaction of having the power to bless placed in their hands, and in having their part openly recognised. This is their “reward.” The idea of reward may be foreign to some sublime philosophies; but it is an ingredient in the economy of salvation, and it is in harmony with the constitution of human nature. Even supposing it could be successfully maintained that “virtue is its own reward,” there could be no objection to the addition of other rewards. The men do not live who would refuse them at the hand of a divine munificence, however strong they might prate under the influence of half-sighted views. “My reward is with me,” says Jesus, “to give to every one of you according as your work shall be.” That this, “according to,” means “in the degree of,” is shown by the other statement, that “he that soweth bountifully shall reap also bountifully, and he that soweth sparingly shall reap also sparingly.” The nature of the Kingdom of God admits of these degrees, “Have thou authority over *ten cities*.” “have thou authority over *five cities*.” This is the fulfilment of the more general promise. “To him that overcometh will I grant that he *sit with me on my throne . . . to him will I give power over the nations*,” also that other promise: “the trial of your faith (shall be) found unto *praise and honour and glory* at the appearing of Christ.”

If we suppose the saints be an invisible crowd, confined in the temple interior, having no dealings with men, and never seen or recognised as the instruments of the goodness and the power of God, and if we suppose at the same time that the practical government of men is in the hands of a mortal prince and mortal priests and rulers, we indulge a supposition that just blots out the kingdom in all practical senses; and deprives the saints of the inheritance and the honour of the kingdom that God has promised to them that love Him. The saints in that case might as well be away in “kingdoms beyond the skies.” The gospel of the kingdom is, in fact, entirely nullified by the theory that the prince is a mortal man.

Christ the Prince of Ezekiel’s Kingdom Harmonizes with All Aspects of Scriptural Truth

There are some features of the Ezekiel vision which from the nineteenth century point of view, and pondered with exclusive reference to the vision itself, appear inconsistent with the idea that Christ is the Prince-priest

therein exhibited, and the sons of Zadok the immortal priesthood of the age to come. Most of them have been dealt with and harmonised in the course of the preceding articles.

Answers to Correspondents by bro. Roberts

The Inheritance of the Saints, and the “Mystery” connected therewith Question.—“Am I not to understand that there is a very marked difference between the kingdom of God to be set up on earth, and the saints who are *now called* out of the nations by God even to the fellowship of His Son—(1 Cor. 1:9). I am not a servant but a son; and the mystery that Paul refers to could not be this kingdom; for the blessing of the nations had ever been spoken of by promise and prophecy. Therefore, as confirmation of Ephesians 3:15 is there not a heavenly as well as an earthly family?” Peter Moss, Sheffield.

Answer.—It is true the saints are *now called* to the fellowship of Jesus, the anointed, and this is the best guarantee that they shall possess “the kingdom of God on earth:” for of this Anointed One, to whom they are at the resurrection to be united as a bride to a bridegroom, it is testified: “*He shall be King over all the earth*”—(Zech. 14:9). “All peoples, nations, and languages shall serve and obey him”—(Dan. 7:14). “He shall have dominion from sea to sea, and from the river to the ends of the earth”—(Zech. 9:10).

That these predictions relate to a personal presence and administration of things is evident from the prediction of Isaiah 9:9: “*Upon the throne of David and his kingdom,*” (he shall preside) “to order it and establish it for ever.” And also Jeremiah 33:14: “I will perform that good thing which I have promised unto the house of Israel and the house of Judah. In those days and at that time will I cause the Branch of Righteousness to grow up unto David, *and he shall execute judgment and righteousness* in the land. *In those days shall Judah be saved, and Jerusalem shall dwell safely.*” “*The Lord of Hosts shall reign in Mount Zion and in Jerusalem*”—(Isaiah 24:23). “*The Lord shall reign over them in Mount Zion*”—(Micah 4:7). “*The law shall go forth from Zion, and the word of the Lord from Jerusalem*”—(Isaiah 2:3).

Apart from these specific statements, there is powerful evidence of the mundane reality of the kingdom in the promises made to Abraham, Isaac, and Jacob, and the covenant made with David (Gen. 12:3; 13:15; 22:16–18; 26:3, 4; 28:13, 14; Gal. 3:16; 2 Sam., 7:12–16; Psalm 88:20–37;

132:11–18; Acts 2:30; Luke 1:31, 33). The import of these may be expressed in the simple proposition that a seed of Abraham, and a son of David, who should also be son of God, should at a certain time possess the territory of the Holy Land in conjunction with the fathers, should be Ruler over all, and bless all nations in connection with the existence of His kingdom in the land of promise.

The development of these promises will involve the fulfilment of Daniel 2:44: “The God of Heaven shall set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all other kingdoms.” Now, of this kingdom, the saints, who are called to the fellowship of the king, are a part. They are to inherit it (James 2:5), and to do this, they are to reign with Christ on the earth (Rev. 5:10), to possess the kingdom under the whole heaven (Daniel 7:27), when “the kingdoms of this world shall become the kingdoms of our Lord, and of His Christ”—(Psalm 102; Zech. 8:22; Rev. 11:15).

This being the case, it is difficult to understand the question proposed. The saints and the kingdom are not fit objects of comparison. It would be as appropriate to ask if there is not a marked difference between a music hall and the leader of an orchestra. Truly, they are different, but not incompatible. Indeed, they are necessary the one to the other. The kingdom of God will be the enforcement of God’s authority on earth, through Jesus and the saints, his family of sons, who will first establish their supremacy by forcible means. This state of things could not exist apart from the instrumentality by which it will be developed. Hence, the kingdom of God could not exist without the saints. The saints may exist and do exist without the kingdom. They exist now, and are in process of formation by the gospel preached. *All men* are invited to become heirs of the kingdom on condition of (doctrinally) receiving it as “a little child,” and submitting themselves to the righteousness required by him in the obedience presented, and this in reality is the mystery “which in other (than apostolic) ages was not made known to the sons of men.”

Before Christ sent his apostles of preach to “all nations,” the purpose of God, so far as could be seen on the surface of what was revealed, was to confine the mediumship of the promised blessing to the seed of Abraham, according to the flesh. The promise to Abraham was to *himself* and his seed; the covenant with David related to his descendants according to the flesh; the predictions of the prophets in the same way pointed to “a rod out of the stem of Jesse,” and to the national supremacy of Israel after the flesh. The relation of the Gentiles was that of pure subordination and benefaction, politically and socially. All nations were to “serve” Israel and the kingdom of David, and be blessed in their vassalage. There was no promise or prospect of admission for them to the immortality and power

of the kingdom. Salvation was exclusively “of the Jews,” and “to the Jews.”

Now, it was God’s purpose to bless all peoples, nations, and languages with the real blessings of the kingdom—to admit every soul of man—the Jew first and, after, the Gentile—to the offered privilege of everlasting life, and an inheritance in His kingdom; but it was a “mystery” how this could be done; since His covenants and promises were so framed as only to admit of the seed of Abraham.

This mystery was solved in the preaching of Paul and the other apostles, which offered eternal life and the kingdom to all men *on condition of becoming* the seed of Abraham. The way to fulfil this condition was to believe the glad tidings concerning the whole matter—(the things concerning the kingdom of God, and the name of Jesus Christ—Acts 8:12)—and to be baptized. This appears from the fact that to certain in Galatia who had done so, Paul writes: “As many of you as have been baptized into Christ have put on Christ,...and if ye be Christ’s, *then are ye Abraham’s seed*, and heirs according to the promise”—(Gal. 3:27, 29); and also to those in Ephesus who had yielded the same obedience, “*Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God*”—(Eph. 2:19).

As to the “family in heaven,” Jesus, the head of the earthly family, is there, and there are other “sons of God,” who, in the language of earthborns, may be said to be “in heaven,”—viz., those “sons of God that shouted for joy” when the work of creation was accomplished—(Job 38:7). These are all equally named, or constituted, and ruled of “the Father of our Lord Jesus Christ,” with the family on earth, but with the exception of the Lord Jesus, who has a name above them all, they do not belong to the earth family.

They are spirits of flaming fire, fulfilling the word of the Almighty. The earth family, on the contrary, are all living on the earth’s surface, or mingled with its dust—Jesus, Enoch, Moses, and Elijah excepted. There is no Scripture warrant for dividing this family into a heavenly and earthly section. On the contrary “unity” is their characteristic—“All one”—one in faith, one in life, and one in destiny—heirs of the promises made of God unto the fathers, which promises determine the earth as their inheritance and everlasting life, by resurrection, as their portion.

Hints For Bible Markers

Psalm 16

While just reading this Psalm, much of it would not necessarily bring Christ to mind, gratefully, we have Peter on the day of Pentecost expressly declaring that David is writing of Christ (Acts 2:25 – 28), helping us to focus on the import of this beautiful picture of him as a man of sorrows, a mediator, and a sacrifice.

As we read through this Psalm we find a fascinating look into the mind of Christ in his time of distress, all the while remembering his joy comes from serving Yahweh. We can also see the coming sorrows of those who rejected Jesus brought out while providing a worthwhile warning for our day. The history of the Jews since AD 70 is a striking demonstration of the fourth verse being fulfilled.

Psalm 16:1

“Preserve me, O God: for in thee do I put my trust.”

One of meanings of both preserve and the root Hebrew word שָׁמַר *shâmar*, is keep. To keep something is to hold, not to lose, or part with. Here in this first verse we have notable prayer of the Messiah for the Deity to be with him during his times of trial and sorrow. It is an example for us, demonstrating prayer during times of trial, that we might have an important foundation during our probationary period. *“patient in tribulation; continuing instant in prayer”* (Romans 12:12).

It is significant the word אֵל *‘êl*, pronounced ale, which denotes power, might, or strength is used in this verse. Jesus understood that God “be not far from every one of us: for in Him we live, and move, and have our being;” (Acts 17:27, 28), and can provide what is necessary for our protection with or without our ever realizing it is being done. The import of this verse demonstrates the trust Christ had rested in the power and love of Yahweh.

The apostle Paul may have been quoting this verse in Hebrews 2:13 *“And again, I will put my trust in him”*, although there are many places in the Psalms where Christ says he puts his trust in his Heavenly Father, so it is hard to attribute to any one psalm.

Psalm 16:2

“O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee;”

This verse is a horrible translation for a couple of reasons. Firstly, though not mainly, the second Lord in the verse, according to *The Companion Bible*, the *Sopherim*, who were the Jewish revisers of the text, out of extreme, but mistaken reverence, for the name, changed Yahweh to Adonai. Hence both times Lord is used it should bring to mind Yahweh, the name of Uncreated Power. If the verse were translated a little better it would be apparent why the Spirit chose to use Yahweh. Here are a couple of more modern translations which may help to clarify the matter:

“I said to the LORD, “You are my Lord. Without you, I have nothing good.” (God’s Word, ca. 1995)

“I say to the LORD, “You are my Lord; apart from you I have no good thing.” (New International Version, ca. 1973)

The following is how I would have translated it:

“I say pray to Yahweh, You are my Yahweh; apart from You, I have no good.” (BVS)

Since this is a death and resurrection psalm, one might consider that the latter part of the verse is considering the nature of Christ, as when Jesus said, “*Why callest thou me good? there is none good but one, that is, God.*” (Mark 10:18), It is also true that the Deity is the source of all light, knowledge of righteousness, therefore the basis of all good. With this thought, it can be seen how the other translations would also fit.

Psalm 16:3

“But to the saints that are in the earth, and to the excellent, in whom is all my delight.”

The word saints in this verse is קדוש / קדוש qâdôsh and means sacred, holy, Holy One, saint, or set apart. Many translations choose the term Holy Ones suggesting to us the righteous called out ones. They would certainly bring delight to the Messiah as he contemplated the myriads of people his sacrifice will bring to populate the earth forever.

Continued next week, Lord willing

bro. Beryl Snyder