

a wretch is Ahab, who, though king of Israel, is sick, and can neither eat nor drink, because he cannot get a few feet of garden ground from a faithful subject whose principle he ought to have admired! But Jesus "shall sit and rule upon his throne." This intimates successful government, established dominion, continued possession, and full enjoyment. Zion's glorious King will never be deposed; will never die. His enemies shall be made his footstool. He has enemies, but he rules in the midst of them. It comports with his plan to suffer them to continue and to oppose Him for a time; but He has them in derision, and shall ultimately "speak to them in his wrath and vex them in his sore displeasure," and "dash them in pieces like a potter's vessel." He will display his wisdom and power in frustrating their designs, and in making their efforts subserve his own purposes. The wrath of man shall praise Him, and the remainder of wrath He will restrain.

For though his spiritual empire at present be limited, yet let two things be remembered—First, his *real* dominion is universal. He is not only the "King of saints," but also the "King of kings," and the "King of nations." All creatures are his servants, from a worm to an archangel. Not only are the treasures of grace his, but the elements of nature, and all the dispensations of providence. "The Father loveth the Son and hath given all things into his hand." He has power given Him over all flesh, that He should give eternal life to as many as the Father hath given Him. He is Head over all things to the Church. And this was necessary; for unless all things were put under Him how could He make them all work together for the good of his people? Yet this is the case; and it will be a noble part of our future employment and pleasure to trace the correspondences, and to acknowledge that all his ways have been mercy and truth. Secondly, though at present his spiritual kingdom be limited, and the subjects who obey Him from the heart be comparatively few, it will not be *always* so, nor will it be so long. He shall have "the heathen for his inheritance, and the uttermost parts of the earth for his possession." "He shall have dominion from sea to sea, and from the river unto the ends of the earth." All kings shall fall down before Him; all nations shall serve Him." Let the prospect and the assurance enliven our exertions and encourage our hope. "Let the children of Zion be glad in their King."

"And He shall be a Priest upon his throne." In the Jewish economy, kings were not priests, nor priests kings. The offices were always separated. God divided them between two tribes and two families. The diadem was given to Judah, and the censer to Levi. The one belonged to the house of David, the other to the house of Aaron. And so evil and dangerous was it to unite them, that when Jehoshaphat dared to burn incense his hand withered, and he was taken out of the temple a spectacle of Divine displeasure. But Jesus is anointed with the oil of gladness above his fellows. He combines these functions and dignities. He is a Priest upon his throne.

Something of this kind had indeed occurred before the Law, in the case of Melchisedec. He was "priest of the Most High God," and he was also "king of righteousness," and "king of Salem, which is, king of peace." Hence the apostle considers this wonderful character as a