

things shall have been subdued unto Him, He is subject after that. In the meanwhile He has been on His own throne; now He is on His Father's throne, our High Priest; but He will take His own throne and power, and reign, bringing everything into subjection. Then it is not serving, but reigning; afterwards He gives up the kingdom in that sense to His Father, for everything is brought to order. In the millennium it is a King reigning in righteousness; but then it is new heavens and earth, wherein *dwells* righteousness. Innocence dwelt in the first paradise; sin dwells in the present earth; and then, in the new heavens and earth, it will be "wherein dwelleth righteousness." He gives up the mediatorial kingdom, as it is called, to God, and takes His place as a man—"the First-born among many brethren." He never gives up a place in which He can own us as associated with Himself in the blessedness of First-born of many brethren. As all was ruined in the first Adam, all shall be blessed in the last. "As we have borne the image of the earthy, we shall also bear the image of the heavenly." Then I find myself enjoying everything that God can give to the objects of His love, and enjoying it with Christ then at the head of everything—Son of God and Son of man; we associated with all the blessedness, and He administering to us so that the heart can taste His love. And He does not just bring us there, but it is to all eternity. He has purchased us too dearly to give us up. His love will be in constant exer-