

dom of God by the rejection of the Messiah by the Jewish people.

We must here distinguish two things: Christ preparing a place, a heavenly habitation; and Christ gathering from among all nations those who are to be His joint-heirs, calling the bride who is to enter into possession with Himself.

Thus, in John xiv. 2, 3 the Lord says, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

In John xvii. 24: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovest me before the foundation of the world."

In Romans viii. 29, it is written: "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."

AT HIS COMING, HE RECEIVES THE INHERITANCE WITH THE RISEN CHURCH.

In Colossians i. 18, Christ is called "the head of the body, the Church the firstborn from the dead."

But in what manner do these things take place?
—"As we have borne the image of the earthy, we shall also bear the image of the heavenly."