

what is the riches of the glory of this mystery amongst the Gentiles: which is *Christ in you, the hope of glory.*" (Col. i. 26, 27.) They being the members of a Christ in glory, the life of Christ in them necessarily takes in them the form of a hope; that is the hope of the members being in glory with the head. But this is not the way Christ is spoken of when the national blessing of Jews and Gentiles is in question. When speaking of this the apostle says, "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust." (Compare Eph. iii. 1—11; Rom. xvi. 25, 26.)

Prophecy, in its proper sense, does not reach to heaven; but the earth is the sphere of its accomplishment. Israel and the nations of the earth are its objects; and the judgments and blessings predicted will find an issue in their punishment or exaltation. This is true of the New Testament *prophecies*, as well as of the Old. They have to do with the corruptions which mark the general course of the age, within the limits of which the Church has had its existence on earth, though belonging to Christ in heaven; but it is the age, or course of the world, that these prophecies contemplate. (Matt. xiii. xxiv.; Rom. xi.; 2 Thess.; 2 Pet.; Rev. from iv. to xx.)

There was no place for prophecy when Israel stood in its integrity; nor indeed in connexion with Christianity except as contemplated in its failure as a dispensation. Hence the bearing of such passages as Rom. xi. 22: "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." It is of the dispensation, and not of the members of Christ, that he speaks when he says, "Thou also shalt be cut off." In truth, the great end of prophecy is to bear witness of evil and departure from the Lord; and to point that bear His name, with the resulting judgment from the Lord; and to point the hopes of the faithful to the counsels of God's grace, which are paramount to all man's evil. Accordingly the Church of God is pointed to the coming of the Lord Jesus to take His people out of all the evil of the dispensation which will be judged; and is warned also of the resulting judgment on the corruption around that it may be practically clear of the evil.

All the judgments that precede Christ's early manifestation and reign, as well as the blessings which follow the establishment of His kingdom, will have Israel for their centre, and will include the nations which are to be judged in connexion with Israel's judgments, and blessed in connexion with Israel's final blessing. However, the Church will be associated with Christ when He reigns; for "if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him." (See Jer. xxv.; Deut. xxxii. 43; Isaiah xix. &c.)

Christ's *kingly rights* are in question when Antichrist is on the scene, and are to be determined in connexion with Judah and Israel, and will have Mount Zion and Jerusalem as the place of their immediate display. It is in the midst of Jerusalem also that the witness to His claims will be raised up prior to His coming, and in the remnant of Israel will these claims be established. To Israel, and not to the Church, the establishment of Christ's kingdom on earth belongs. Still Christians are called to recognize the claims of Christ as king in the sphere to which His kingdom belongs; though through Israel's rejection of

Him,
a whil
reign
ness, a
But
they m
being
name,
tion—
and se
it! (C
"I ha
world.
"As t
world.
with a
found
His ki
world.
relatio
shoul
Christ
king.
king,
time v
power
Such i
But
has be
the tru
of God
Ver
imagin
week
though
mean
be in
minist
of the
import
of the
alread
believ
earnest
the in
that y
after t
is the
sion, u
Spirit
the ho
lusts o