

B. He sitteth at the right hand of God the Father Almighty.

a. We have a type of His exaltation to power in Joseph, who was from suffering in prison raised to the administration of regal power and splendor under Pharaoh (Gen. xli. 40). David also was a type of Christ in his being anointed King over Israel seven years before his accession, and for seven years after that reigning over *Judah* only, and subsequently over *all Israel*: So Christ was born King of the Jews; yet did not exercise His dominion till His ascension, and then over His disciples only, and subsequently over the "fullness of the Gentiles."

b. The *sitting at the right hand* of God must be taken *metaphorically*, God being a spirit, consists not of bodily parts; hence the phrase is only an accommodation of language: and as the right hand is an emblem of active power, a sitting at the right hand is emblematical of honor. As to His *sitting*, it must not be taken literally as determining any *posture*, but simply as a state of being, thus S. Paul, Rom. viii. 4, and S. Stephen, Acts vii. 55.

Children to learn for next Sunday:

Collect.

Catechism—Answer to "What is the outward part or sign of the Lord's Supper?"

Text—Hebrews vii. 25.

LESSON XVIII.

ARTICLE VII.: "From thence He shall come to judge the quick and the dead"

There are four statements in this article.*

- A. That Christ shall come again.
- B. That He shall come from Heaven.
- C. That He shall come to be a judge.
- D. Those who are to be judged by Him are all who have lived or are then living on the earth.

A. Christ shall come again: the Second Advent.

- a. Our Lord Himself has promised to come (S. John xiv. 3).
- b. The angels who appeared to the disciples after the ascension foretold the second coming of our Lord, and also how He should come (Acts i. 11).

* This Lesson is chiefly taken from Bp. Pearson on the Creed.

c. S. John also tells us that He shall come again (Rev. i. 7).

B. A we believe Him to have ascended into Heaven, so we also believe that He still is, and will continue, there pleading for our pardon till He shall return to judge both the quick and the dead (1 Heb. vi. 25).

C. He shall come to be a judge.

a. That there will be a judgment we believe because—

First—of our power now to know right from wrong, we praise the good and condemn the bad actions of our fellow men, and we know that we ourselves do wrong as well as right: therefore we believe that a time must come when we shall be rewarded or punished (Rom. ii. 15).

Secondly—We believe that God is just. God's perfect justice is one of the things which helps us to realise God as God (S. Luke xviii. 7). At the great day of judgment, we believe that all things which we cannot now understand shall be made plain.

Thirdly—The judgment has been revealed to us by God (1 Heb. ix. 27).

b. Who shall judge? What we require from an earthy judge is that he shall know all about the law and be able to judge of the circumstances which surround the person judged. Therefore, when we read that the "Father hath committed all judgment unto the Son" (S. John v. 22), we know that the love of the Father has provided that we shall not have a judge who cannot be "touched with the feeling of our infirmities" (1 Heb. iv. 15).

D. Who shall be judged?

The quick and the dead. All shall stand before the judgment seat of God (Rom. xiv. 10). The quick are those who shall be living on the earth when He comes again; the dead are all who shall have passed to their rest before the great day of judgment. None escape, either by life or by death.

Children to learn for next Sunday:

Collect.

Catechism—Answer to "What is the inward part, or thing signified," in the Lord's Supper?

Text—Acts i. 11.

If it were not for God, the world would be like a menagerie broken loose, whose keeper had gone home.