

shewing that the words of God in Rev. xx. 4-6, were not to be taken in their "PROPER SENSE." This was the origin of the popular notion of a spiritual millennium anterior to the coming of the Lord Jesus in glory. And the same thing is the cause of all the disputes upon this subject. The opponents of the premillennial advent will sometimes frankly acknowledge, that if the language of Scripture is to be taken in its proper sense and meaning, the question is decided. Because if we take it in this signification, it teaches the doctrine so clearly and plainly, that successful contradiction is impossible; but we take it spiritually, they add. That is, as I understand them, they take these prophecies to convey to the mind of the reader no definite idea whatever. Strange use this to make of the Book of God.

V. When our Lord comes to establish his kingdom, his saints shall come in glory with him, and reign in that kingdom over the earth.

Zech. xiv. 5, "And the Lord my God shall come, and all the saints with thee."

Col. iii, 4, "When Christ, who is our life shall appear, then shall ye also appear with him in glory."

1 Thess. iii, 12, 13, "And the Lord make you to increase and abound in love one towards another, and towards all men, even as we do towards you. To the end he may establish your hearts unblameably in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

Chap. iv. 14, "For if we believe that Jesus died and rose again, even to them also which sleep in Jesus will God bring with him."

1 John iii. 2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know when he shall appear, we shall be like him; for we shall see him as he is."

Rev. xvii. 12-14, "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have no mind, and shall give their power unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that with him are called, and chosen, and faithful."

Now taking these plain passages in their proper sense, they teach us clearly and decidedly the delightful truth, above stated, that when our Lord comes to make the earth his kingdom, his saints shall come with him, and appear in glorious resurrection bodies. They come with him; they take a part in the final conflict, which determines the sovereignty of the world; Rev. ii. 26, 27; xvii. 14, 19; xix. 14, 19; and then share the triumph and the glory of their Lord. There can be no mistake respecting their identity; for they are particularly described

as the "called, and chosen or elect, and faithful;" terms, which are commonly used in the New Testament to designate believers in the Lord Jesus Christ. They are now raised from the dead, and experience the blessedness of the FIRST RESURRECTION. They are now partakers of the Saviour's glory, and have entered into the joy of their Lord. They are no longer known merely as servants, but are distinguished as kings and priests, and are appointed to reign with Christ and with God forever.

Proper views of this great subject enables us to understand a large part of the Holy Scriptures, which otherwise are unintelligible; and not only so, but they cause us to understand the Divine dispensation.

1. Under the former dispensation, God made choice of Israel to be a peculiar people beside; and his purpose was to place them at the head of all nations of the earth. This purpose will yet be fulfilled. Isaiah lx. 12. In spiritual blessings Jews and Gentiles are one, they share alike; but in their political state, Israel is destined to have the pre-eminence.

2. But for their unfaithfulness, Israel is overlooked for a time. God in mercy visits the Gentiles to take out from among them a people for his name. These are called to be witnesses for Christ while he is absent from the earth; to suffer for his sake now; and receive the reward of their fidelity in reigning with Christ in his kingdom. This elect church is *not* the aggregate of those who will be saved through Jesus Christ; but a kind of first fruits of his creatures, James i. 18, distinguished from the nations of the saved, over whom they will reign, Rev. xxi. 24, and xxii. 3, 4; and destined to be joint heirs with the Lord Jesus Christ. Rom. viii. 17.

3. When God has accomplished the number of his elect, he will hasten the coming of his kingdom. Christ will return. The church will be raised from the dead; the living members translated; and both be caught up into the air to meet the Lord in the clouds. The faithful servants will render their account, and the marriage of the Lamb will take place. Rev. xi. 15-19; xix. 5-9.

4. When the church is removed, and is for a short time separated from the earth, that wicked one will be revealed; 2 Thess. ii. 3-12; Isaiah xi. 4; xiv. 5-27; Ezek. xxxviii, and xxxix; Dan. vii. 7, 8, 11, 21-26; xi. 36-45; Rev. xiii. And the earth will sink into the state described. Luke xvii. 26-30; Rev. xiv. 17-20; xvi, xvii, xviii, and, with little exception, idolatry will be the order of the day. The Jews, probably the last witnesses for God left in the earth, are sighing in their last affliction, because crushed by the rod of the ruthless conqueror, who demands their religious worship as well as their political allegiance. The two witnesses, especially raised up to withstand that monster of iniquity and blasphem-

my, will have finished their testimony, and suffered martyrdom. And, with the exception of one conquest, already half won, the triumph of the beast is supposed to be complete. But judgment hastens; a fearful sign is seen in air, the sign of the Son of man, which strikes the blasphemer and his hosts with terror. Another moment, and heaven opens, the Saviour, with his glorified church burst, upon the gaze of an astonished world, Israel is delivered, the enemy is cast into the burning lake, and his army, with the exception of a small part, is miserably destroyed. The small part, that are mercifully spared, will then be sent throughout the earth to proclaim the Saviour's glory, and to bring to the land of their fathers, the residue of the dispersed of Israel. Now the humbled Israelites will look upon him whom they have pierced and mourn; a general repentance and turning to him will take place; and with one heart and voice, they will now say, "Blessed is he that cometh in the name of the Lord." The Lord Jesus will now take the throne of his father David, and reign over the house of Jacob for ever.

5. But though the kingdom will first come to the daughter of Jerusalem, and be established upon mount Zion, it will not be limited to the Jews. The first work of the Messiah, after his descent to the earth, will certainly be to deliver, humble, and bless them. These things being done, God says, "And it shall come to pass afterwards, that I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit." Joel ii. 28. The knowledge of the Lord will now cover the earth, as the waters cover the sea; the glory of the Lord will be revealed, and all flesh shall see it together; and all flesh shall see the salvation of God. The mystery of election will now have terminated; and the dispensation of universal mercy, grace, and righteousness, will be established.

6. With the reign of universal righteousness, many collateral blessings and advantages, will be enjoyed. The state of the inferior creatures will be ameliorated, and greatly changed. At the time of the creation, one creature did not live by preying upon another; another mode of sustenance was divinely appointed. The Creator's original grant runs thus: "And to every beast of the field, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made: and, behold, it was very good." Gen. i. 30. Under Messiah's reign, the Creation will be brought back to its first condition. Accordingly we read, that, "The wolf also shall dwell with the lamb, and the leopard