

will not take my mercy away from him as I took it from him who was before thee, but I will settle him in my house and in my kingdom for ever; and his throne shall be established for evermore.

This promise was partially fulfilled in Solomon; but that a greater King is here, if when Solomon was but a type, is evident from the expression, "which shall be of thy sons"—not "which shall be thy son." "I will establish his throne for ever." "I will settle him in my house and in my kingdom for ever."—"His throne shall be established for evermore." Thus we find the Lord confirming and enlarging his promises. Psal. xxxix. 35—37. "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven."

Isaiah, who prophesied 250 years after Solomon, speaks of it as still future. Isa. ix. 7: "Of the increase of his government and peace there shall be no end; upon the throne of David and upon his kingdom, to order and to establish it with judgment and with justice, from henceforth and for ever."

Jeremiah prophesied about 380 years after Solomon, and he speaks thus:

Jeremiah xxiii. 5, 6: "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby he shall be called: 'The Lord our Righteousness.'"

Zech. vi. 12, 13: "Thus speaketh the Lord of hosts saying. Behold the man whose name is Branch; and he shall grow up out of his place, and he shall build the temple of the Lord—even he shall build the Temple of the Lord, and he shall bear the glory, and he shall sit and rule upon his throne, and he shall be a priest upon his throne."

Zech. xiv. 3, 4: "Then shall the Lord go forth and fight against these nations, as when he fought in the day of battle; and his feet shall stand in that day upon the Mount of Olives." Verse 9: "And the Lord shall be King over all the earth. In that day there shall be one Lord, and his name one."

Hosea iii. 4, 5: "And I said unto her, Thou shalt abide for me many days; for the children of Israel shall abide many days without a king and without a prince; afterward shall the children of Israel return and seek the Lord their God, and David their King; and shall fear the Lord and his goodness in the better day."

Dan. i. 14: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other

people, but it shall break in pieces all these kingdoms, and it shall stand for ever."

After the resurrection of our Lord, and before his ascension, his disciples enquired of him concerning this kingdom. Acts i. 6, 7: "When they therefore were come together they asked of him saying, Wilt thou at this time restore the kingdom to Israel. And he said unto them, It is not for you to know the times and the seasons which the Father has put in his own power."

In the 2nd chapter of the Acts of the Apostles, the scope of the Apostle's reasoning is, that Christ must necessarily rise from the dead, as in him was to be fulfilled the prophecies given in reference to David's Son and David's Lord. And I only add the express teaching of our Lord himself, when he says, Rev. xxii. 16, "I am the root and the offspring of David, and the bright and morning star."

Thus I have directed your attention to a connected series of texts, from the original prophecy down to Revelation; and there are only a few selections out of many to the same purport.

In these passages we have a full development of the glorious scheme of the restitution of all things under "David's Son," our Head and Captain—the King of kings and Lord of lords. We are distinctly taught that a kingdom, headed by one who is the Son of David and the Son of God, is to be founded on the earth; and that this kingdom is to be universal and everlasting.

II. I ask your attention in the second place to the character of this kingdom.

1. This kingdom is still future. It is often said that all these promises are already fulfilled, and that Christ now sits on David's throne. A moment's consideration will show that this is unscriptural—Christ is now seated on his Father's throne, at his Father's right hand, where David never was. Surely this can in no sense whatever be that throne of David spoken of in the above passages. Then it is said that David's throne is the spiritual kingdom set up in the heart of believers. But in what possible sense can the heart of the believer be called the throne of David. And I must here remark in passing, that there has arisen much confusion on this subject, from the fact that the manifestation of Christ's kingdom has been lost sight of. There is a spiritual kingdom in the heart which cometh not with observation; and the work of the gospel now is, the translating of sinners out of the kingdom of darkness into this kingdom of Divine grace. We admit to its fullest extent this spiritual kingdom in the heart. But this does not imply that there is to be no visible kingdom—no glorious manifestation of Christ as King—no future kingdom in which Christ is to sit on the throne of his father David. We fully believe that Christ is now glorified, and reigns

as Advocate and Saviour of his people, as King of kings, and head of his Church. But this is not the glory—this is not the reign which is the special subject of promise to him as David's Son. He is at the Father's right hand now; but he is only expecting and waiting till his enemies shall be made his footstool. The apostles, throughout, teach us that the kingdom was not set up in their day. Paul declares in Cor. xv. 27, that "all things shall be put under him." But in Heb. ii. 8, he says that we see not yet all things put under him. He exhorts the Thessalonians to "walk worthy of God who had called them to his kingdom and glory." James also speaks of believers as being "heirs of the kingdom," which language could not have been used had the kingdom been already manifested; had there been no other kingdom than that of grace which believers had already entered, and of which they could not therefore be the heirs. But why multiply proofs when we see so clearly that Satan is yet the prince of this world; and that his kingdom, at variance with the kingdom of our Lord, is now in the ascendancy? Do we not acknowledge that this kingdom is still future every time we pray, Thy kingdom come?

2. It is a kingdom not of this world. This world is a world of evil, and under the dominion of the evil one. "Ye are not of the world," said Christ to his disciples, "I have chosen you out of the world. Between the kingdom of this world, and the kingdom of Christ, there are the following striking contrasts. This world lieth in wickedness; Satan and his angels are the rulers of the darkness of this world. It is unholy. It rejects Christ. It cannot receive the Spirit. It is a world of darkness which knows not God. The world of the kingdom to come, is to be full of righteousness and of the glory of God. Christ, not Satan, is to be King. Upon it the Spirit is to be poured out. It is to be all light. In it all shall know the Lord, from the least unto the greatest. Many look for what they call "a good time coming;" but this millennium is just a re-constructing and re-arranging of the present world. But we look for a new heaven and a new earth, wherein dwelleth righteousness—a kingdom that is not of this world. We have had enough of this world to make us rejoice in a kingdom, in which no taint or trace of this sin-cursed, Satan-governed, state of things shall be found.

3. The territory of this kingdom is this earth. Some persons regard the declaration that this kingdom is not of this world, as equivalent to the declaration that this kingdom is not to be on earth at all. No mistake could be more obvious. When believers are spoken of as not of this world, it does not mean that they are not inhabitants of this earth, but that they are not