

present dispensation of the Spirit is another. Our divines speak eloquently and write frequently upon the kingdom of grace; yet, "kingdom of grace," is not a Scriptural phrase, no such language is found in the Bible. They tell us much of a spiritual kingdom; yet we never read of a spiritual kingdom in the Book of God. But does not our Lord teach his disciples that, "*The kingdom of God is within you?*"

No; certainly he does not. So far from this, he commands his disciples not to follow, nor believe those who say "Lo here, or lo there, for the kingdom of God is within you, or among you," for this plain reason; "For as the lightning that lighteneth out of the one part under heaven shineth unto the other part under heaven; so shall also the Son of man be in his day." His coming will be so glorious and so public, that "every eye shall see him,—and all kindreds of the earth shall wail because of him." The passage in our version, "The kingdom of God cometh not with observation," is rendered, more agreeably with the context, by Parkhurst, Clarke, and others, "For the kingdom of God cometh not in such a manner that it needs to be accurately watched or observed," and this rendering agrees with the following verses, and all other passages, which speak of the subject; whereas the common version makes our Lord contradict himself. But does not our Lord say, "My kingdom is not of this world."—Yes, he does; and he also teaches us, that the Baptism of John was not of this world, but from heaven; yet it was administered upon the earth, and was seen of all men in that part of the earth. In the same manner, the kingdom of Christ is not of the earth, it is of heavenly origin; but it is appointed to be established and administered upon the earth. But St. Paul says, "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." True; and our Lord says, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Both passages must be explained in one way. The knowledge of God and of Christ, is the means of obtaining eternal life; and righteousness, peace and joy in the Holy Ghost, are the means of obtaining the kingdom of God.

Having submitted the proofs of our Lord's personal reign; and endeavoured to disentangle it from another subject, with which modern divines frequently confound it, viz.: The work of the Holy Spirit in the believer's heart, which they call the kingdom of grace, and the spiritual kingdom; and also replied to the objections which are usually urged against it, I beg to suggest a consideration which should never be lost sight of in this discussion. We are not discussing our Lord's reign in respect to his *Divine nature*. In that nature, "He is over all, God blessed for ever," and from

eternity to eternity, "He does according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" But we are speaking of his reign in his human nature, as the son and successor of David, who shall one day reign over Israel and Judah, and all the nations of the earth.

II. This kingdom will be in the earth. It is deserving of remark, that the Holy Scriptures never speak either of our Lord, or his saints reigning in heaven. The scene of their dominion will be the earth, after it is changed, and renewed, and filled with the glory of God. This fact has been already anticipated; and, therefore, we need not dwell upon it, especially as the language of Scripture is so very decided. A few passages will show this:—

Psal. ii. 8, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Psal. xxii. 27, 28, "All the ends of the earth shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's; and he is governor among the nations."

Psal. lxxvii. 8, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." "Yea, all kings shall fall down before him: all nations shall serve him." Verse 11.

Psal. xvi. 10–13, "Say among the heathen that the Lord reigneth, the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."

Jer. 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 shall Judah be saved, and Israel shall dwell safely: and this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

Dan. ii. 35, "And the stone that smote the image became a great mountain and filled the whole earth."

Chap. vii. 27, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Zech. ix. 9, 10, "Rejoice greatly, O daughter of Zion; shout, O daughter of

Jerusalem! Behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea to sea, and from the river even to the ends of the earth."

Chap. xiv. 9, "And the Lord shall be king over all the earth; in that day there shall be one Lord, and his name one."

Yes, my dear Sir, our ruined earth, at present groaning under a malediction, and smitten with sterility, shall be delivered from the bondage of corruption; the curse shall give place to blessing; and the world be filled with the glory of the Lord.

III. The seat of the government of this heavenly kingdom will be mount Zion and Jerusalem. The testimony of Scripture is so very pointed on this fact, that illustration is altogether out of the question. A few passages will shew the truth of this:—

Psal. ii. 6, 7, "Yet have I set my king upon my holy hill of Zion. I will declare the decree: The Lord hath said unto me. Thou art my son; this day have I begotten thee."

Psal. xlviii. 2, "Beautiful for situation, the joy of the whole earth, is mount Zion, the city of the great King."

Psal. cxxxii. 13, 14, "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it."

Psal. lxxviii. 16, "This is the hill which God desireth to dwell in: yea the Lord will dwell in it for ever."

Isaiah xxiv. 23, "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."

Jer. iii. 17, "At that time they shall call Jerusalem the throne of the Lord: and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart."

Zeph. iii. 14, 15, "Sing, O daughter of Zion, shout, O Israel; be glad and rejoice with all thine heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more."

Zech. ii. 10–12, "Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath