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II. THE OFFICE AND WORK OF CHRIST.

Christ the Prophet.

A prophet is an official spokesman of God. Thus said the Lord to Moses, "Aaron shall be *thy spokesman* unto the people: and he shall be, even he shall be to thee *instead of a mouth*, and thou shalt be to him *instead of God*."¹⁾ And in this capacity Aaron was a *prophet*. The Lord said unto Moses, "See, I have made thee a god to Pharaoh, and Aaron thy brother shall be *thy prophet*."²⁾ It was not Aaron who of his own accord stepped in to supply the deficiency of which his brother Moses complained;³⁾ but by divine appointment he was made a spokesman of God, and thus was he constituted a prophet. *Prophecy came not by the will of man*.⁴⁾ The prophet does not appear in his own name, but comes with a commission from a superior, whose agent or public officer he is in his capacity of a prophet, a spokesman by divine commission, uttering the thoughts and will and very words of him from whom he has his commission.⁵⁾

1) Exod. 4, 16.

2) Exod. 7, 1.

3) Exod. 4, 10.

4) 2 Pet. 1, 21.

5) Matt. 1, 22. Acts 1, 16; 3, 18. Amos 3, 1. Jer. 1, 2. al.

*I have SENT unto you all MY SERVANTS THE PROPHEETS, says God by Jeremiah,*¹⁾ and of those who would not hearken to them he says, *This is a nation that obeyeth not THE VOICE OF THE LORD THEIR GOD.*²⁾

But a greater prophet than Moses and Aaron, than Isaiah and Jeremiah, was promised to Israel when the Lord said to Moses, *I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him.*³⁾ Here the coming prophet is an official spokesman of God, who, under divine commission, raised up by the Lord himself, should utter the words which God would put in his mouth and speak all that God would command him. And *Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren.*⁴⁾ For in Jesus Christ that promise was fulfilled. When the fulness of time was come, *God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days SPOKEN UNTO US BY HIS SON.*⁵⁾ Jesus of Nazareth, the God-man, was *of a truth that prophet that should come into the world.*⁶⁾ Of him the Father himself said, *This is my beloved Son, in whom I am well pleased; HEAR YE HIM.*⁷⁾ Having read the prophecy of Isaiah, *The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach, etc.*⁸⁾ Jesus said, *This day is this scripture fulfilled in your ears.*⁹⁾ He, the God-man, who according to his divine nature was *from above, and not of this world,*¹⁰⁾ and at the same time, according to his human nature, the Son of man,¹¹⁾ says of himself, *As my Father hath TAUGHT me, I speak these things; and he that SENT me is with me.*¹²⁾ *He that SENT me is true; and I speak to the world those things which I have heard of him.*¹³⁾ *I have not*

1) Jer. 7, 25.

2) Jer. 7, 27 f.

3) Deut. 18, 18.

4) Acts 3, 22.

5) Hebr. 1, 1 f.

6) John 6, 14.

7) Matt. 17, 5.

8) Is. 61, 1. Cf. Luke 4, 18.

9) Luke 4, 21.

10) John 8, 23.

11) John 8, 28.

12) John 8, 28 f.

13) John 8, 26.

*spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.*¹⁾ In all these and similar statements Christ describes and exhibits himself as a prophet, a spokesman of God by divine commission.

And this he was not incidentally. He says, *To this end was I born, and for this cause came I into the world that I should bear witness unto the truth.*²⁾ He is himself *the truth,*³⁾ and *full of grace and TRUTH.*⁴⁾ In him are hid all the treasures of wisdom and knowledge.⁵⁾ *He that cometh from heaven is above all, and what he hath seen and heard, that he testifieth.*⁶⁾ *He whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him.*⁷⁾ And hence he says of himself, *We speak that we do know, and testify that we have seen.*⁸⁾ As in his sacerdotal office God was in Christ reconciling the world unto himself, so in his prophetic office God was in Christ and preached the peace he himself established, the reconciliation wrought by himself.⁹⁾ As in his sacerdotal office, in which, being God himself, he is the mediator between God and man, a greater mediator than Moses, the mediator of the old covenant, so in his prophetic office, in which, being God himself, he is the spokesman of God, he is a greater prophet than Moses was, greater also than John, who was more than a prophet,¹⁰⁾ but not worthy to unloose the shoe's latchet of the prophet of Nazareth.¹¹⁾ The law was given by Moses, who had held converse with God on mount Sinai many days.¹²⁾ *But grace and truth came by Jesus Christ, not by inspiration or suggestion, but as by the only begotten Son, which is in the bosom of the Father,*¹³⁾ testifying what

1) John 12, 49; cf. v. 50; ch. 14, 10.

3) John 14, 6. 4) John 1, 14.

6) John 3, 32. 7) John 3, 34.

9) Eph. 2, 17; cf. v. 22. 2 Cor. 5, 18 f.

10) Matt. 11, 9. Luke 7, 26—28.

12) John 1, 17. Exod. 19, 20 f.; 24, 15—18.

2) John 18, 37.

5) Col. 2, 3.

8) John 3, 11.

11) John 1, 27.

13) John 1, 18.

he has seen and heard in the eternal counsels of God. Neither according to his humanity only, nor according to his divinity only, but the God-man, Jesus Christ, who is made unto us righteousness in his sacerdotal office, is also *of God made unto us wisdom*¹⁾ in his prophetic office. In this prophetic office as in his priesthood Christ is *sui generis*. He is not only the greatest of the prophets, but *ὁ προφήτης, the prophet*.²⁾ Being a prophet, sent of the Father, he was *approved of God by miracles and wonders and signs which God did by him*.³⁾ In his prophetic office he *did works in his Father's name, which bore witness of him*.⁴⁾ But in that same office, being God and of the same divine essence with the Father, he also did miracles in his own name, saying, *Young man, I SAY unto thee, Arise*,⁵⁾ and *manifesting forth HIS glory*,⁶⁾ *the glory as of the only begotten of the Father*.⁷⁾ And as such he was the prophet like whom there was not and cannot be another among men. *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him*.⁸⁾ *Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him*.⁹⁾ He is the Word which was in the beginning *with God* and the Word that *was God*. He is the prophet *sent of God* and the prophet who *is God*.

As the divine official spokesman of God Christ was accredited by miracles. When he was asked, *Art thou he that should come?*¹⁰⁾ his answer was, *The blind receive their sight, and the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, the poor have the gospel preached to them*.¹¹⁾ Thus Christ's doctrine and his miracles went together. Jesus of Nazareth would not be looked upon and sought as a magnetic healer, and when he knew that those who had witnessed his miracles would only speak of his mak-

1) 1 Cor. 1, 30.

2) John 6, 14; cf. 1, 21.

3) Acts 2, 22.

4) John 10, 25.

5) Luke 7, 14.

6) John 2, 11.

7) John 1, 14.

8) John 1, 18.

9) Matt. 11, 27.

10) Matt. 11, 3.

11) Matt. 11, 5.

ing the deaf to hear, and the dumb to speak,¹⁾ *he charged them that they should tell no man.*²⁾ When Christ fed the five thousand whom he had *taught many things,*³⁾ *speaking unto them of the kingdom of God,*⁴⁾ he achieved his purpose when they who *had seen the miracle that Jesus did,* said, *This is of a truth that prophet that should come into the world.*⁵⁾ But when others, instead of believing in him as the Prophet sent of God, set about *to make him a king* according to their own perverse notions, *he departed again into a mountain, himself alone.*⁶⁾ When in his own country he achieved little by his doctrine beyond the astonishment of those who said, *Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? etc.,*⁷⁾ and some were even *offended in him.*⁸⁾ Jesus rebuked them for slighting his prophetic office,⁹⁾ and *he did not many mighty works there because of their unbelief.*¹⁰⁾ That men might know and believe that the Father was in him and he in the Father,¹¹⁾ was the end and aim of his miracles. *I told you,* said he, *and ye believed not; the works that I do in my Father's name, they bear witness of me.*¹²⁾ Thus was Jesus of Nazareth *approved of God by miracles and wonders and signs,*¹³⁾ and there were those who understood this relation of Christ's words and works. *We know,* said Nicodemus, *that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him.*¹⁴⁾ And when by the very beginning of miracles Jesus *manifested forth his glory, his disciples believed on him.*¹⁵⁾ Thus, also, *when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.*¹⁶⁾

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| 1) Mark 7, 37. | 2) Mark 7, 36; cf. 5, 43. | Matt. 8, 4; 9, 30; 12, 16. |
| 3) Mark 6, 34. | 4) Luke 9, 11. | 5) John 6, 14. |
| 6) John 6, 15. | 7) Matt. 13, 54 f. | 8) Matt. 13, 57. |
| 9) Ibid. v. 57. | 10) Ibid. v. 58. | 11) John 10, 38. |
| 12) John 10, 25. | 13) Acts 2, 22. | 14) John 3, 2. |
| 15) John 2, 11. | 16) John 2, 23. | |

It has been said above¹⁾ that Christ's resurrection was a divine acknowledgment of the completeness of the work of redemption and of Christ's atoning sacrifice. But not only in his priesthood was Jesus publicly acknowledged in and by his resurrection. When the Jews demanded a sign whereby he would establish his authority for casting out the abominations from the temple of the Lord, he said, *Destroy this temple, and in three days I will raise it up.*²⁾ *But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them and they BELIEVED the scripture, and THE WORD WHICH JESUS HAD SAID.*³⁾ Thus did the sign whereby Jonas was declared a prophet of the Lord to the men of Niniveh prefigure the greater sign whereby Jesus, greater than Jonas, was declared a prophet sent of God.⁴⁾ This connection between the word of Christ and his resurrection was pointed out in the angelic easter sermon preached to the women of Galilee in the empty sepulchre, when the angel said, *Tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, AS HE SAID UNTO YOU.*⁵⁾ This was the great argument employed by the apostles to accomplish their object of establishing the truth of the gospel of Jesus Christ.⁶⁾ And to this day the resurrection of Christ is the keystone of Christianity. When Lepaux, member of the French Directory, complained to Talleyrand of the little headway he made with his new religion, Theophilanthropy, Talleyrand recommended a very simple method whereby his friend might hope to gain ground for his enterprise, and when asked what that method was, he said: "Preach your doctrine, work miracles, heal the sick, quicken the dead, then be crucified and buried, and

1) pp. 141. 150.

2) John 2, 18.

3) John 2, 21 f. Cf. Matt. 12, 39 f.

4) Matt. 12, 39 f.

5) Mark 16, 7; cf. 14, 28. Matt. 26, 32.

6) Acts 2, 24; 3, 15. 26; 4, 10; 5, 30; 10, 40; 13, 30. 33. 34. 37; 17, 31; 26, 8. 1 Cor. 15, 14—17.

rise again on the third day, and you may meet with a fair measure of success."—

Christ, in his prophetic office, was not the originator of a new religion. *Search the scriptures*, we hear him say; *for in them ye think ye have eternal life, and they are they which testify of me.*¹⁾ When he preached at Nazareth, he expounded the prophet Isaiah.²⁾ And when he was risen from the dead, he reprimanded his disciples for being slow of heart to believe all that the prophets had spoken, and *beginning from Moses and all the prophets expounded unto them in all the scriptures the things concerning himself.*³⁾ Even the eleven, his apostles, who had heard his doctrine and witnessed his miracles for years and seen him risen from the dead, were by their risen Lord instructed from the scriptures as he said, "*These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.*" Then *opened he their understanding, that they might understand the scriptures, and said unto them, "THUS IT IS WRITTEN, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."*⁴⁾ In fact, it was the *Spirit of Christ* that was in the prophets and *testified beforehand of the sufferings of Christ, and the glory that should follow.*⁵⁾ Israel of old *drank of that spiritual Rock that followed them; and that Rock was Christ.*⁶⁾ In various Messianic psalms and in the Prophets the Son of God speaks of himself in prophecy, predicting what he should do and suffer after his incarnation.⁷⁾ What the Son of God had spoken by the prophets long before his coming into the flesh, he did not set aside when he was made flesh.

1) John 5, 39.

2) Luke 4, 16—21.

3) Luke 24, 25—27.

4) Luke 24, 44—47.

5) 1 Pet. 1, 11.

6) 1 Cor. 10, 4.

7) Ps. 16. 22. 40. 69. Is. 50, 6; 61, 1. Cf. Luke 4, 18 ff.

Least of all was Christ, in his prophetic office, a new lawgiver. When he did preach the law, it was the law of Moses, the sum and substance of which was, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and, Thou shalt love thy neighbor as thyself.*¹⁾ In the Sermon on the Mount, he did not extend or amend, but only exhibit and expound, the law.²⁾ And when a certain lawyer had quoted the summary of the law as it was written in the law, Jesus did not correct him, but *said unto him, "Thou hast answered right: this do, and thou shalt live."*³⁾ Christ himself, being *made under the law,*⁴⁾ walked according to the old commandments, giving us *an example that we should do as he has done,*⁵⁾ *walk even as he has walked,*⁶⁾ *follow his footsteps.*⁷⁾ And inasmuch as in his fulfillment of the law, also in his suffering, loving his brethren to the end and praying for his enemies, he has set us an example, that taking upon us his yoke we may *learn of him,*⁸⁾ he is, in this, our prophet, teaching the law, the old law of love, by his example. This is his new commandment. *Love one another; as I have loved you, that ye also love one another.*⁹⁾

But Christ's proper prophetic task and work was to preach the gospel of the kingdom¹⁰⁾ to show the glad tidings of the kingdom of God.¹¹⁾ For this was he anointed and sent, *to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.*¹²⁾ When he taught and preached in the cities, *the poor had the gospel preached to them,*¹³⁾ and this was whereby he would be known as *he that should come.*¹⁴⁾ At that time he said, *I thank thee,*

1) Matt. 22, 37—39. Cf. Deut. 6, 5; 10, 12; 30, 6. — Lev. 19, 18.

2) Matt. 5—7.

3) Luke 10, 26—28.

4) Gal. 4, 4.

5) John 13, 15.

6) 1 John 2, 6.

7) 1 Pet. 2, 21.

8) Matt. 11, 29.

9) John 13, 34; cf. 15, 12.

10) Matt. 4, 23. Mark 1, 14.

11) Luke 8, 1.

12) Luke 4, 18—22.

13) Matt. 11, 1. 5.

14) Matt. 11, 3.

*O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes;*¹⁾ and then continued, *Come unto me, all ye that labor and are heavy laden, and I will give you rest.*²⁾ Thus Christ, in his prophetic as in his priestly office, is eminently the Savior, *preaching deliverance to the captives, as gracious words proceeded out of his mouth.*³⁾ He came and preached peace;⁴⁾ the peace which he established in his priesthood he dispensed in his prophetic office.⁵⁾ Being the prophet sent of God, it was his task to announce the will and counsel of God. And hence we hear him say, "*This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life.*"⁶⁾ Hence, when he taught his disciples, *he expounded unto them in all the scriptures the things concerning HIMSELF.*⁷⁾ In his sacerdotal prayer he says, *This is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent.*⁸⁾ To communicate such saving knowledge was his prophetic work; and of its performance he says, *I have given unto them thy words which thou gavest me; and they have received them, and have KNOWN surely that I came out from thee, and they have BELIEVED that thou didst send me.*⁹⁾ And again, *O righteous Father, the world hath not known thee: but I have KNOWN thee, and these have KNOWN that thou hast sent me. And I have DECLARED unto them thy name, and will declare it, that the love wherewith thou hast loved me may be in them and I in them.*¹⁰⁾

When Christ here says, *I WILL declare, γνωρίσω, I will make known*, he points to a continuation of his prophetic work. To the last moments of his visible presence among his disciples we find him occupied with this work, *speaking*

1) Matt. 11, 25.

2) Matt. 11, 28.

3) Luke 4, 18, 22.

4) Eph. 2, 17.

5) John 14, 27; 20, 19, 26. Eph. 2, 14—17.

6) John 6, 40.

7) Luke 24, 27; cf. v. 44.

8) John 17, 3.

9) John 17, 8.

10) John 17, 25 f.

of the things pertaining to the kingdom of God.¹⁾ Nor did his office terminate when he was taken up and a cloud received him out of their sight. His parting words recorded are, *Ye shall be witnesses unto me.*²⁾ He was the prophet sent of God; and his work was not to come to a close after his exaltation. *As my Father has sent me, even so send I you,* said he as he endowed them with the power and authority to dispense the benefits of his redemption.³⁾ As he had preached the gospel, he also charged his church, *Go ye into all the world, and preach the gospel to every creature;*⁴⁾ and when they, in obedience to this charge, went forth and preached everywhere, *the Lord worked with them.*⁵⁾ It was *his* work which they performed. *Repentance and forgiveness of sins should be preached in his name,*⁶⁾ as by ministers of Christ,⁷⁾ who *prayed IN CHRIST'S STEAD, Be ye reconciled to God,* and whose word was his word, as he had said, *He that heareth you heareth me.*⁸⁾ St. Paul, the great apostle of the Gentiles, is everywhere *an apostle of Jesus Christ,*⁹⁾ and says, *I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed.*¹⁰⁾ Christ is the chief Shepherd,¹¹⁾ and the lambs and sheep to be fed by his ministers are *his.*¹²⁾ To this day he gives preachers of righteousness, as from the beginning *he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.*¹³⁾ Hence one doctrine only is admissible in the church of Christ, the doctrine of the one prophet sent of God, whose ministers are truly his ministers only as far as their doctrine is his. Paul, the apostle of Christ, is not ashamed of the Gospel of Christ;¹⁴⁾ yea more, he pronounces the curse even

1) Acts 1, 3. Cf. Mark 16. Luke 24. John 20 and 21.

2) Acts 1, 8. Cf. Luke 24, 48. 49.

3) John 20, 21—23.

4) Mark 14, 15.

5) Mark 14, 20.

6) Luke 24, 47.

7) 1 Cor. 4, 1.

8) Luke 10, 16.

9) 1 Cor. 1, 1. 2 Cor. 1, 1.

Gal. 1, 1. al.

10) Rom. 15, 18.

11) 1 Pet. 5, 4.

12) John 21, 15—17. Cf. Acts 20, 28.

13) Eph. 4, 11.

14) Rom. 1, 16.

upon the angel from heaven who should preach another gospel than that which he has preached.¹⁾ In Christian households and congregations the *word of Christ should dwell richly in all wisdom;*²⁾ and the doctrine which should be voiced forth from the church throughout the world is again *the word of the Lord.*³⁾ *The doctrine of Christ is the doctrine of the only true religion. Whosoever transgresseth, and abideth not in THE DOCTRINE OF CHRIST, hath not God. He that abideth in the DOCTRINE OF CHRIST, he hath both the Father and the Son.*⁴⁾

And the doctrine of Christ is the doctrine of Moses and the prophets, of the Scriptures. Though the Canon of holy Scripture was enlarged by the addition of the inspired writings of the New Testament, the Spirit of Christ who was in the holy penmen did *not speak of himself,*⁵⁾ but only exhibited with greater clearness and in more plentiful measure *those things which God before had showed by the mouth of all his prophets,*⁶⁾ and what Christ had taught in accordance therewith.⁷⁾ *He shall take of mine and shew it unto you,*⁸⁾ said Christ when he promised the coming of the Spirit of truth, who, while he would guide Christ's own disciples into all truth, would not speak of himself, but whatsoever he should hear.⁹⁾ Thus, for all time, *one is our Master, even Christ,*¹⁰⁾ who has said, *If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.*¹¹⁾ By this saving truth Christ the Prophet is to-day and for all times the Savior, whose gospel, *the gospel of Christ, is the power of God unto salvation to every one that believeth.*¹²⁾ This is the word of the truth of the gospel, which is *in all the world and bringeth forth fruit,*¹³⁾ and whereby *the Father hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.*¹⁴⁾

1) Gal. 1, 8. 9. 2) Col. 3, 16. 3) 1 Thess. 1, 8. 4) 2 John 9.

5) John 16, 13. 6) Acts 3, 18.; cf. 10, 43; 15, 15. 7) Acts 1, 1.

8) John 16, 14. 15. 9) John 16, 13. 10) Matt. 23, 8. 10.

11) John 8, 31 f. 12) Rom. 3, 16. 13) Col. 1, 5 f. 14) Col. 1, 13.

Christ the King.

When Jesus said before Pilate, I AM A KING, he bore witness unto the truth.¹⁾ In the exercise of his prophetic office he, the suffering High Priest, authoritatively pronounced himself a king. He does not say, "I shall be a king;" for when he was in the manger, he was declared Christ the Lord, and the Christ, the promised Messiah, was prophesied a king.²⁾ Hence the enquiry of the wise men from the East after Him that was born King of the Jews,³⁾ and their offerings meet for a king.⁴⁾ Prefigured even in the days of Abraham by that mysterious priest and king to whom Abraham gave the tenth of the spoils,⁵⁾ and prophesied a priest after the order of Melchizedek,⁶⁾ he is a *King of righteousness* and a *King of Salem, which is, King of peace.*⁷⁾ Of him the psalmist said, *The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.*⁸⁾ His kingdom is universal. He is *King of kings and Lord of lords.*⁹⁾ This royal dignity is not identical with his divine majesty, but an *official* capacity. *I have set my king upon my holy hill of Zion,* says the Lord.¹⁰⁾ Christ is king by divine appointment, in power and dignity conferred upon him. *All power is GIVEN unto him in heaven and in earth.*¹¹⁾

In his vast kingdom Christ the God-man has various subjects, and he rules them in various ways. His kingdom is a kingdom of *power*, a kingdom of *grace*, and a kingdom of *glory*.

Christ's kingdom is a *kingdom of power* inasmuch as he with his omnipotence governs the universe, controlling

1) John 18, 37.

2) Jer. 23, 5. 6. Is. 9, 6 f. Numb. 24, 17. Ps. 110, 2. Cf. Hebr. 1, 8.

3) Matt. 2, 2. 4) Matt. 2, 11. 5) Gen. 14, 18—20.

6) Ps. 110, 4. 7) Hebr. 7, 2.

8) Ps. 110, 1. 2. Cf. Matt. 22, 41—44. Mark 12, 35—37. Luke 20, 41—44. Acts 2, 34. 1 Cor. 15, 25. Hebr. 1, 13. 1 Pet. 3, 22.

9) Rev. 19, 16. 10) Ps. 2, 6. 11) Matt. 28, 18.

and directing all creatures according to his wise and good and just purposes. Hereof the psalmist says, *Thou madest him to have dominion over the works of thy hands; thou hast put ALL THINGS under his feet: all sheep and oxen, yea, and the beasts of the field.*¹⁾ His dominion is universal. *For in that he put all in subjection under him, he left nothing that is not put under him.*²⁾ *There was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away.*³⁾ Heaven and earth and hell, rational and irrational creatures, animate and inanimate beings, all things, are subject to his royal sceptre. The winds and the sea obey him;⁴⁾ disease and death are at his command;⁵⁾ the devils ask his permission to go away into the swine.⁶⁾ (And all this not only according to his divine nature, but also according to his human nature, not only after his exaltation, but also in the days of his humility. For all power, which he had from eternity according to his divinity, was *given unto him* in time according to his humanity;⁷⁾ and the God-man was not exalted to royal dignity and power after his resurrection or ascension, but was born a king,⁸⁾ and by innumerable miracles, before his exaltation, manifested his dominion over angels and men and devils, disease and death,⁹⁾ wind and waves,¹⁰⁾ the water in the waterpots,¹¹⁾ the fishes in the lake,¹²⁾ the figtree in the way.¹³⁾ Christ's humiliation consisted in this very *κένωσις*, that, being a king, he took upon himself the form of a servant, in his abstinence from the full and constant use and exercise of his royal power and dominion according to his human nature. } It is pathet-

1) Ps. 8, 6. 7. Cf. Hebr. 2, 7. 8.

2) Hebr. 2, 8.

3) Dan. 7, 14. Cf. Phil. 2, 10. 11. Eph. 1, 21. 22. 1 Pet. 3, 22.

4) Matt. 8, 27.

5) The miracles of Christ.

6) Matt. 8, 28 ff.

7) Matt. 28, 18.

8) Micah 5, 1 f. Matt. 2, 2. 6. Luke 2, 11. Is. 9, 6. al.

9) Mark 5, 41 f. John 11, 43 f. 10) Matt. 8, 23 ff.

11) John 2, 7 ff.

12) Luke 5, 1 ff.

13) Matt. 21, 19—21.

ically significant that in the depth of his humiliation he suffered himself to be decked out in the mockery of a sham sceptre and purple and crown, the insignia of royalty.¹⁾ But having drunk of the brook in the way, he lifted up his royal head,²⁾ and in his exaltation he resumed the full and constant use and exercise of his power and sway, being crowned with glory and honor.³⁾ Especially is his sitting at the right hand of God that feature of his exaltation whereby he entered into the full and constant participation, according to his human nature, in the exercise of the universal dominion, rule, and government over heaven and earth and all creatures.⁴⁾ The final judgment, too, will be a manifestation of his royal majesty and exercise of his universal dominion. When *the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, then shall THE KING say unto them on his right hand, Come, etc.*⁵⁾ Then it will be manifest to sight, what we now believe, though *now we see not yet all things put under him*,⁶⁾ and Christ's kingdom of power is an article of faith revealed in the word.

And this *rex tremendae majestatis* is revealed to us as *a Prince and a Savior*.⁷⁾ He was the Savior not only in his abstinence from his omnipotent rule of heaven and earth, but also in its exercise. It is remarkable that the miracles of Jesus were acts of beneficence, as, *being anointed with power, he went about doing good*.⁸⁾ Moses changed water into blood; Jesus, into wine. Elisha said to Gehazi, "The leprosy of Naaman shall cleave unto thee and unto thy seed for ever;" and he went out from his presence a leper.⁹⁾ Jesus said, to the leper, "I will; be thou clean;" and immediately his leprosy was cleansed.¹⁰⁾ All power is given

1) Matt. 27, 28 ff. John 19, 2 ff.

2) Ps. 110, 7.

3) Hebr. 2, 7—9.

4) Phil. 2, 9—11. 1 Pet. 3, 22. Eph. 1, 20—23.

5) Matt. 25, 31 ff.

6) Hebr. 2, 8.

7) Acts 5, 31.

8) Acts 10, 38.

9) 2 Kings 5, 27.

10) Matt. 8, 3.

unto him in heaven and in earth; *therefore* shall the work of extending his church among all nations be carried on even unto the end of the world.¹⁾ He holds power and sway over the gates of hell, and this power and sway he has promised to exercise in the defense and protection of his church, that the gates of hell shall not prevail against her.²⁾ The power wherewith he rules the universe is omnipotence;³⁾ and the working of that mighty power which was wrought in Christ is exercised to *usward who believe*.⁴⁾ He is the lord and ruler of all things in heaven and in earth and under the earth,⁵⁾ of *all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come*.⁶⁾ And hence *we are more than conquerors through him that loved us*,⁷⁾ and *neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord*.⁸⁾

Yet, while Christ the King exerts his mighty power in and for his church on earth, and his believers are not exempt from but included in his kingdom of power, he has his peculiar dealings with those of his subjects who hold a peculiar relation to him, who are his own in a peculiar sense,⁹⁾ a chosen generation, a royal priesthood, an holy nation, a peculiar people.¹⁰⁾ Christ's kingdom is a *kingdom of grace* inasmuch as he, the only head of his church, rules his spiritual subjects, jointly and severally, by his word. The church of Christ is not a democracy, where majorities rule; nor an aristocracy with a ruling superior class; but it is a monarchy, where the will of the king is the law of the realm, where all power is vested in the sov-

1) Matt. 28, 18—20.

2) Matt. 16, 18.

3) Matt. 28, 18.

4) Eph. 1, 19. 20.

5) Phil. 2, 10 f.

6) Eph. 1, 21. 22.

7) Rom. 8, 37.

8) Rom. 8, 38. 39. Cf. John 10, 28. Rom. 8, 28.

9) 2 Tim. 2, 19.

10) 1 Pet. 2, 9.

ereign, and the subjects have just such and so many rights as the king has given them. The members of this *holy nation*, this *peculiar people*, are all those and only those whom God has *called out of darkness into his marvelous light*,¹⁾ whom he has *delivered from the power of darkness and translated into the kingdom of his dear Son*;²⁾ *saints and faithful in Christ Jesus*.³⁾ This kingdom, though *in the world*,⁴⁾ is *not of this world*.⁵⁾ It is even now and on earth the *kingdom of heaven*.⁶⁾ When Christ was asked when the kingdom of God should come, he answered and said, *The kingdom of God cometh not with observation: neither shall they say, Lo here! or lo there! for behold, the kingdom of God is within you*.⁷⁾ It is an invisible, spiritual kingdom. As in the government of the world God has his ministers,⁸⁾ so also in his kingdom of grace there are *ministers of Christ*;⁹⁾ but their ministry differs from that of the rulers of states and nations of this world. *Ye know*, says Jesus, *that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you*.¹⁰⁾ “*Not that we have dominion over your faith*,”¹¹⁾ “*neither as being lords over God’s heritage*,”¹²⁾ say the great apostles of Christ. In this kingdom of Christ there is but *one Lord*,¹³⁾ and but one authority and power, that of the word and of Christ in the word. Civil rulers bear the sword;¹⁴⁾ but in the kingdom of grace *the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, casting down IMAGINATIONS, and every high thing that exalteth itself against the KNOWLEDGE OF GOD, and bringing into captivity every thought to the OBEDIENCE OF CHRIST*.¹⁵⁾

1) 1 Pet. 2, 9. 2) Col. 1, 16. 3) Phil. 1, 1. Col. 1, 2. Eph. 1, 1.

4) John 17, 11. 5) John 18, 36; 17, 14; 15, 19.

6) Matt. 3, 2; 4, 17; 13, 24. 31. 33. 44. 47; 18, 23; 20, 1; 22, 1; 25, 1.

7) Luke 17, 20. 21. 8) Rom. 13, 4. 9) 1 Cor. 4, 1.

10) Matt. 20, 25. Mark 10, 42. Luke 22, 25. 11) 2 Cor. 1, 24.

12) 1 Pet. 5, 3. 13) Eph. 4, 5. 1 Cor. 8, 6; 12, 5.

14) Rom. 13, 4. 15) 2 Cor. 10, 4. 5.

To set up a throne to human reason and imaginations in the church is treason and rebellion. To teach or entertain doctrines contrary to those which convey the true knowledge of God in Christ Jesus is making war against the king of truth. Every thought which sets itself against a word of Christ must be subdued and led captive by the weapons which constitute the panoply of Christ's warriors, especially by the sword of the Spirit, which is the word of God.¹⁾ To claim for a visible church the dignity of the spiritual kingdom of Christ is to pervert the very nature of that kingdom; and he who demands homage as the visible head of the church is a rebellious pretender and impostor, not a vicegerent of Christ, but Antichrist.²⁾ To wield the secular sword and exercise the police power of the state in the government and discipline of the church, or to rule the state by the means of grace and the discipline of the church, is disorder and misrule in church and state.³⁾ Anarchy is to be discountenanced in the church no less than in the state. *Obey them that have the rule over you, and submit yourselves, for they watch for your souls,*⁴⁾ is a divine commandment as truly binding upon all Christians in the church as we are *put in mind to be subject to principalities and powers, to obey magistrates,*⁵⁾ in the state; and *Let the elders that rule well be counted worthy of double honor,* is said especially of those *who labor in the word and doctrine.*⁶⁾ But they rule "by the word and doctrine." The apostle says, *Know them which labor among you, and ARE OVER YOU IN THE LORD and ADMONISH YOU;*⁷⁾ and they admonish, or beseech, *by the mercies of God.*⁸⁾ Christ's spiritual subjects are ruled precisely by that which makes them free. They are exhorted to *stand fast in the liberty wherewith Christ hath made us free.*⁹⁾ And they are

1) Eph. 6, 13—17.

2) 2 Thess. 2, 3. 4. 8—11. 1 John 2, 18. Dan. 11, 36—45.

3) Matt. 22, 11.

4) Hebr. 13, 17.

5) Tit. 3, 1. Cf. 1 Pet. 2, 13. 14. Rom. 13, 1.

6) 1 Tim. 5, 17.

7) 1 Thess. 5, 12.

8) Rom. 12, 1.

9) Gal. 5, 1.

made free by the truth which they learn as they continue in the word of Christ.¹⁾ Christ, *the HEAD of the church, is also the SAVIOR of his body.*²⁾ In his kingdom of grace he, the King of righteousness, divides the spoil of his victories, and his subjects rejoice.³⁾ Forgiveness of sins, the peace of God which surpasses all understanding, comfort in all our afflictions, hope and joy even in the valley of the shadow of death, are the blessings dispensed to the subjects of this kingdom. And all this of grace, and by the means of grace, according to Christ's ordinances. As he distributed the loaves and fishes through his disciples, so he has ordained that the public administration of his spiritual benefits shall be performed by the ministry which he has established,⁴⁾ and that *all things be done decently and in order.*⁵⁾ The powers which the King has delegated to his subjects must be exercised according to the King's own instructions. He has determined how the keys of the kingdom of heaven shall be applied to their proper purposes.⁶⁾ He has prescribed and defined the qualifications for the ministry in the church.⁷⁾ He has for all times ordained how his sacraments shall be administered, saying, *This do ye,*⁸⁾ he has also determined who should and who should not be permitted to eat of the sacramental bread and drink of the cup of the Lord,⁹⁾ and it is not charity but rebellious presumption to set aside his royal will by what is called open communion. He has made his spiritual subjects *fellowcitizens with the saints,*¹⁰⁾ and it is gross disloyalty and treason when Christians are leagued together in unholy alliance with the enemies of their King and his kingdom in the face of his injunction. *Be ye not unequally yoked together with unbelievers: for what fellow-*

1) John 8, 31. 32.

2) Eph. 5, 23.

3) Is. 9, 3.

4) 1 Cor. 12, 29. Rom. 10, 15. 2 Cor. 5, 18. Acts 20, 28. 1 Pet. 5, 2.

5) 1 Cor. 14, 40.

6) Matt. 18, 15—17. 1 Cor. 5, 13.

7) 1 Tim. 3, 2. 3; 3, 4—7. Tit. 1, 5—9. 1 Cor. 14, 34. 1 Tim. 2, 12.

8) Matt. 28, 18—20. 1 Cor. 11, 24 f. Luke 22, 19.

9) 1 Cor. 11, 27—29. Matt. 26, 26. 27.

10) Eph. 2, 20.

*ship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?*¹⁾ *Be not conformed to this world.*²⁾ *A man that is an heretic, after the first and second admonition reject.*³⁾ *Come out from them, and be ye separate, saith the Lord.*⁴⁾ On the contrary, it is the duty of a loyal subject of Christ to be a good soldier of Jesus Christ,⁵⁾ to war a good warfare,⁶⁾ to fight a good fight,⁷⁾ against the flesh, the world, and the devil, all the enemies of Christ and of his kingdom. For the church of Christ on earth is a church militant,⁸⁾ until we shall say with St. Paul, *I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not unto me only, but unto all them also that love his appearing.*⁹⁾ This is our hope: *The Lord shall deliver me from every evil work, and will preserve me unto his HEAVENLY KINGDOM.*

This "heavenly kingdom" is Christ's *kingdom of glory*, in which Christ the God-man forever reigns over angels and archangels and the glorified elect, the church triumphant, and his subjects forever do him homage and serve him in perfect obedience, praise and adore him, their Savior and their King. In the kingdom of glory, as in the kingdom of power and grace, Christ is king in an official capacity; his kingdom is not identical with his divinity. He is the King of glory by appointment, and not only in his state of exaltation, but from the time of his incarnation. *I appoint unto you a kingdom, as my Father hath appointed unto*

1) 2 Cor. 6, 14—16.

2) Rom. 12, 2.

3) Tit. 3, 10.

4) 2 Cor. 6, 17.

5) 2 Tim. 2, 3.

6) 1 Tim. 1, 18.

7) 1 Tim. 6, 12. 2 Tim. 4, 7.

8) Eph. 6, 10. 11. 1 John 5, 4. John 15, 18—21.

9) 2 Tim. 4, 7 f.

me, he said in the days of his humility;¹⁾ and when he was cradled in a manger, the heavenly host were his subjects and chanted his cradle song of *glory to God in the highest, and on earth peace, good will toward men.*²⁾ Paradise on high was *his kingdom* on the day of his deepest humility, when the robber by his side prayed, *Lord, remember me when thou comest into thy kingdom*, and he replied, *this day shalt thou be with me in paradise.*³⁾ Yet, as Christ, though the King of glory by birth, entered into his glory,⁴⁾ *the glory that should follow* after his sufferings,⁵⁾ so also Christ's subjects enter into the kingdom of God through much tribulation,⁶⁾ though they are already in the kingdom of God. Thus it is scriptural to distinguish between these different phases of Christ's kingdom, though the kingdom is one as the King is one. *Our conversation is in heaven*⁷⁾ even now; but *it doth not yet appear what we shall be.*⁸⁾ But *when Christ, who is our life, shall appear, then shall we also appear in glory.*⁹⁾ Now Christ is with us always;¹⁰⁾ then *we shall ever be with the Lord.*¹¹⁾ Now we are the children of God by faith;¹²⁾ and *walk by faith, not by sight;*¹³⁾ then *we shall see him as he is.*¹⁴⁾ Now *we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.*¹⁵⁾ Now *we see through a glass darkly; but then, face to face.*¹⁶⁾ Now the Lord knoweth them that are his;¹⁷⁾ then *we shall know even as we are known,*¹⁸⁾ and being with him where he is, we shall *behold his glory*¹⁹⁾ and *see his face.*²⁰⁾ Into that state of per-

1) Luke 22, 29.

2) Luke 2, 14.

3) Luke 23, 42. 43.

4) Luke 24, 26.

5) 1 Pet. 1, 11.

6) Acts 14, 22. Cf. 2 Pet. 1, 11.

7) Phil. 3, 20.

8) 1 John 3, 2.

9) Col. 3, 3.

10) Matt. 28, 20.

11) 1 Thess. 4, 17. John 17, 24. Phil. 1, 23.

12) Gal. 3, 26.

13) 2 Cor. 5, 7.

14) 1 John 3, 2. Cf. Rev. 22, 4. Job 19, 26. Matt. 5, 8.

15) 1 Cor. 13, 10.

16) 1 Cor. 13, 12.

17) 2 Tim. 2, 19.

18) 1 Cor. 13, 12.

19) John 17, 24.

20) Rev. 22, 4.

fection and glory with Christ we enter, according to the soul, in the hour of death. For this reason we *have a desire to depart, and to be with Christ,*¹⁾ knowing that *to be absent from the body is to be present with the Lord,*²⁾ with Christ *in Paradise.*³⁾ But the kingdom of glory will be fully consummated when, after the resurrection of the dead, *the King shall say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,* and the righteous shall go, body and soul, *into life eternal.*⁴⁾ Among the subjects of that kingdom of glory there will be various degrees of glory.⁵⁾ But all the glory of the righteous will redound to the glory of their King.⁶⁾

A. G.

1) Phil. 1, 23.

2) 2 Cor. 5, 8. Cf. Acts 7, 59. Eccl. 12, 7.

3) Luke 23, 43.

4) Matt. 25, 34. 46.

5) 1 Cor. 15, 41 f. Rom. 2, 6 f. 10.

6) Rev. 4, 10. 11; 5, 8—12.