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spending much time within the 'presence of God' in prayerful devotion.

There is one aspect of worship we must never forget, namely its intimate relationship to prayer and intercession for other lives beyond our own. Worship can never be sustained by a self-centered character of our prayer life. What leads the heart to worship in 'the beauty of holiness' will always lead to a prayerful intercession for other lives also. Prayer, Praise, Intercession are the concomitants of worship. What was the outstanding feature of Daniel's great ministry for God, and to whom God committed such wide knowledge of His plans both for Israel and even the world of his day at large? Was it not his intimacy with God in prayer and worship? The angelic messenger from God addresses him: 'O Daniel, thou man greatly beloved' (Dan. 10:11, 19).

Few indeed may have reached that standard: and yet, did not such men as Thomas-à-Kempis; Henry Martin of Serampore; Brother Lawrence who served God in the kitchen; Praying Hyde of Sialkot; George Muller of Bristol, to name only a few who attained to heights of worshipful devotion and fruitful living.

## THE MILLENNIUM

W. FRASER NAISMITH

This poor world today lies bleeding at every pore! Paul reminded the Romans that 'the whole creation groaneth and travaileth in pain together until now' (Rom. 8:22). Men's hearts are failing them for fear; and the cold war keeps statesmen bewildered—for when some would say 'peace, peace', there is no peace. The time is not far distant when men shall accept the overtures of a man who will be Satanically inspired, and they will follow him like sheep. When this man comes into view he will introduce a universal rationing system so that no business transactions can be executed without first securing the suitable ration book—the mark of the beast on hand or forehead—(Rev. 13:16-17). The Great Tribulation will run its course; and the Lord has restricted the period to three and a half years, otherwise no flesh

should be saved—(Matt. 24:21-22). The faithful remnant amongst the Jews—who wait for the coming of Messiah—shall refuse this mark and shall be chased like partridges on the mountains.

While all this goes on God has His Man in readiness and at the opportune moment shall bring again His first-begotten into the world. There is One only who can put the troubles of this world right: His name is Jesus. It is the divine purpose to head up everything in The Man—(Eph. 1:22). The Psalmist states in Psalm 2:6 'Yet have I set My King upon My holy hill of Zion'. In the verses which follow in Psalm 2 we hear God say 'Thou art My Son, this day have I begotten Thee'. In ancient Hebrew the King of Israel was designated 'Son of God'; and the day of his coronation was the day when he was 'begotten'. Our Lord Jesus Christ is the Son of God and He has been decorated with glory and honour—(Heb. 2:9).

The Millennium, with its grandeur, glory and peace is the vestibule into the Eternal state. Though not perfect in the absolute sense—as the Eternal state will be—yet Christ must reign till He has put down all rule and all authority and power (1 Cor. 15:24-25). There are two realms in which His authority shall be manifested—Heaven and Earth.

In the Word of God there are certain terms used to describe this period of peace and equity. Hebrews 2:5 'The world to come'; Matthew 19:28 'The regeneration'; Eph. 1:10 'The dispensation of the fulness of times'; Acts 3:21 'The times of restitution of all things'; Eph. 1:21 'That (age) which is to come'.

Throughout the Old Testament, and particularly in the Book of Psalms, the words 'Most High God' are found: this term is a Millennial title. The Heavenly aspect of the Millennial Kingdom is where the Bride, together with the Old Testament saints and the martyred companies of Revelation, (see Ch. 6:9-11; 13:7-10) shall be displayed in that glory won by Christ on the battle-fields of earth (see John 17:22). They shall govern under their wonderful Lord, and then the heavens, which today declare the glory of God, shall declare the righteousness of God—(see Psalms 50:6 and 97:6).

The earthly side of the Kingdom rule will have the 144 thousand of the tribes of Israel and the company of Gentiles which no man can number—(Rev. 7). In Matthew 13:41 we learn that 'The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity'. The Kingdom of the Son of Man presents to us the earthly aspect. In Matthew 13:43 Christ affirmed 'Then shall the righteous shine forth as the sun in the kingdom of their Father'. Paul also, by the Holy Spirit, in 1 Cor. 15:41 reminds us that 'There is one glory of the sun, and another of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead'. The Kingdom of the Father is obviously the heavenly aspect of the Millennial Kingdom; and this is the moment when the heavens shall declare the righteousness of God; for when the heavenly saints are displayed in the glory which Christ imparts to them then those who look at such a sight will readily agree that God was righteous in placing the redeemed, who once were lost sinners, but have been saved and brought nigh to God, in association with the Son of His love in absolute righteousness.

#### Israel one commonwealth in the land

In Isa. 10:5 God uses the Assyrian to scourge a hypocritical nation; that is, the apostate portion of the Jews who are wiped out at Armageddon by the forces of the King of the North—the Assyrian. The faithful remnant flees to the valley for safety when the 'overflowing scourge' passes through the land—(see Isa. 28:15-18, Zech. 14:5).

Christ shall be King of Israel in that day. He was the King of the Jews in humiliation and rejection, but shall never again bear that title. Nathaniel confessed Christ as 'King of Israel' in John 1:49; and such He will be in that Day of Glory. He does not govern two tribes, but ten. The restoration of the ten tribes to the land and the blessing of the Millennial Kingdom is alluded to by Ezekiel in chapter 20:33-42. The ten tribes pass under the rod, and will be brought into the bond of the covenant: then all who are rebellious shall be 'purged out'. The Lord

will execute His judgment upon those who refuse to acknowledge the Messiahship of Jesus Christ our Lord. The faithful remnant of the Jews together with the people brought 'into the wilderness of the people' shall form one great commonwealth in the land of promise. Then shall the answer be given to the query of Song of Solomon 8:5 'who is this that cometh up from the wilderness, leaning upon her beloved?' as indicated in ch. 6:12—for the word 'Amminadib' means 'my willing people'; and this agrees with Psalm 110:3 'Thy people shall be willing in the day of Thy power'.

There is a further point of interest as Christ takes His place as King of Israel, King of Glory (Psalm 24), and King of Kings (Rev. 19:16): He is designated 'David' in Ezek. 34:23; 37:24. This is obviously the traditional and heraldic name; just as reigning monarchs of certain countries adopt the names of predecessors: e.g., 'Edward': 'George'. David was the man after God's own heart; and when the true David takes control He will make everything to prosper that He touches—'the pleasure of the Lord shall prosper in His hand'—(Isa. 53:10).

#### Nature will be convulsed

One of the evidences of the munificence of God in the Millennium will be that recorded by the Psalmist in Psalm 72:16—J.N.D.'s translation of this verse reads 'There shall be abundance of corn in the earth, upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall bloom like the herb of the earth'. The ferocious beasts of the forest shall know the restraining influence of the reign of Christ as Isaiah reminds us in ch. 11:5-10; and 65:25. What is impossible today shall be possible in that day. The combines shall vanish out of the land as God Himself gives countenance to the labours of the private enterprise—for 'every man shall sit under his vine and under his fig tree; and none shall make them afraid'. Mic. 4:4. The days of Solomon are a pre-view of that Millennial day; and in 1 Kings 4:25 we learn 'Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan to Beer-sheba, all the days of Solomon'.

**Righteousness shall Reign**

Isaiah attests the righteousness of the monarch who shall reign over Israel saying 'Behold, a king shall reign in righteousness, and princes shall rule in judgment' (Ch. 32:1). God addressing Christ in that prophetic Psalm 45 states 'They throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness'. Christ, as Wisdom—for Paul affirms 'Christ the power of God, and the wisdom of God'—speaking in Proverbs 8:20 says 'I lead in the way of righteousness'. In this present economy grace reigns through righteousness; but in the Millennium righteousness shall reign.

**His Kingdom shall not be Superseded**

Peter writing his second epistle speaks of 'the everlasting kingdom of our Lord and Saviour Jesus Christ'—2 Peter 1:11. The interpretation of the dream of Nebuchadnezzar as given by Daniel the prophet in Dan. 2 reveals that there had to be four world kingdoms—commencing with the head of gold and deteriorating to the iron; giving us the Chaldean, Medeo Persian, Grecian and Roman empires. Then there had to be the ten toes of the feet—part iron and part clay—taking us in thought to the day of Christ. He is seen as a stone cut out without hands which smote the image upon his feet that were of iron and clay, and brake them to pieces. Dan. 2:31-45. This kingdom of our Lord and Saviour Jesus Christ shall not be left to other people.

**A Rebuilt Temple**

Ezekiel in his prophecy gives minute details about the temple which shall be built in a future day. From chapter 42 to the end of the prophecy there is a description of the building and its functioning given to us. Some have found it difficult to appreciate that the old ritual divinely given should be restored; and sacrifices, such as were once offered, should again be presented to God. Such sacrifices would be of a memorial character; as the bread and the cup are memorials to us today. From Ezekiel 44 onwards we have mention made of 'the prince'—this is not Christ but His vicegerent on earth, who would be a prince of the royal tribe of

Judah. The prince prepares for himself and all the people a bullock for a sin offering (Ezek. 45:22); moreover, the prince is a family man—as suggested in Ezek. 46:16.

#### Christ, the True Melchisedec

The student of the Word of God must have observed that Melchisedec functioned in no earthly sanctuary: he interceded for no one; but his functions were wholly eucharistic. He carried blessing from God to man, and from man to God. His ministry is not for the wilderness it is for the land. He met Abraham as he returned with the laurels of victory, and blessed him. Death could not terminate it as it did that of Aaron; for 'He lives in the power of an endless life.' Zechariah assures us that 'He shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne'. (ch. 6:13). In that day He shall communicate blessings from God to man and take from man and carry to God those blessings that are offered.

#### What about Russia?

This question has been in the minds of many during the past two decades and the Word of God gives us to understand that her greed for gain at an easy price shall bring her from the 'far northern parts' towards the land which God calls Immanuel's land, saying 'I will go to them that are at rest, that dwell safely all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey' (Ezek. 38:11). God permits her to almost reach the land, but on the mountains of Lebanon which skirt the northern parts God decrees 'thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured'. Her greed for gain shall bring her to destruction, just as the Millennial glory of the Lord is about to shine forth.

#### How can man become so docile in such a short time?

In Revelation 12:9 we are informed that there will be war in heaven. Michael—who stands for the people of Israel—and his angels will fight against the dragon and his angels. The result

of such a conflict is revealed, for Satan was cast out of heaven and he began his nefarious work which lasted till the end of the Tribulation. That old serpent, which is called the Devil and Satan, was caught and bound for a period of one thousand years. Throughout the reign of Christ in righteousness and peace Satan will be incarcerated in the bottomless pit. The wicked influences of the arch enemy of human souls will be absent for that lengthy period. There will be no war during this time—(see Isa. 2:4). There will be no food shortage for God has decreed 'I will abundantly bless her provision: I will satisfy her poor with bread'—(Psalm 132:15). No housing shortage shall manifest itself throughout that long reign in righteousness as is indicated in Isa. 65:21—'they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them'. In that day Israel shall be pre-eminent amongst the nations of the earth—see Zech. 8:20-23.

There shall be awards in the Kingdom and commensurate with our fidelity will our reward be. As Christ, the Sovereign Ruler, shall be faithful in this mediatorial Service; may we in some small degree at least endeavour to be faithful also, so that His 'well done' may be our portion at the Judgment Seat of Christ.

The rightful monarch shall reign till He hath put all enemies under His feet. The mediatorial aspect of the kingdom is consummated when Christ hands it back to God, even the Father: and when God shall be all in all. The Man Christ Jesus who shall wield the sceptre for a thousand years shall hand back the Kingdom to the One who could say 'Sit Thou at My right hand till I make Thy foes Thy footstool'—(Psalm 110:1). The Son also Himself shall be subject to Him that put all things under Him, that God may be all in all. The perfect Servant, who has caused everything in which God finds pleasure to prosper—(Isa. 53:10), and has been faithful in every responsibility as Man, retreats into the Godhead where He ever has a place, and God is all in all. "The end", being the epoch of the delivery of the kingdom in which He is to judge, must be after all judgment is over, and still more after the rest of the dead have been raised in order to be judged. It is in this way, then, that the resurrection of the wicked is not expressed but involved; not in the blessed life-giving resurrection



which is for His own, but in that exertion of His power which characterises His kingdom, when all the enemies are to be put under His feet, the last of those to be annulled being death. The unjust are no longer, even seemingly, under that power of death or Satan; for they must be raised, Satan punished, and death annulled. It is strictly 'the end', when eternity in the fullest sense begins, the new heavens and new earth, wherein dwelleth righteousness." (Wm. Kelly). What a dawning eternity will have when in heaven and earth righteousness dwells!

## CONCERNING THE HOLY SPIRIT

C. F. HOGG

*(Continued)*

### 2. The Epistle to the Ephesians

is addressed to 'the saints . . . and the faithful in Christ Jesus'. 'Saints' or 'sanctified persons', are those who have been made fit for the presence of God, here and hereafter, 'through the offering of the Body of Jesus Christ once for all', and is therefore a comprehensive term including all the children of God (Heb. 10:10). The added words, 'and the faithful', are a further description of the whole number of the 'saints' at Ephesus; compare Col. 1:2, 'the saints and faithful brethren in Christ which are at Colossae'. The double description does not distinguish two classes of Christians; they were saints because of what God had done for them, they were faithful, or believing, because they had responded to the Gospel. Dr Moule writes, 'the adjective is used for Christians frequently; see (in the Greek) 2 Cor. 6:15, for example, 'a believer with an unbeliever'.

In contrast with the Epistle to the Colossians, wherein the Holy Spirit is not once mentioned, in that to the Ephesians He is mentioned ten times. The first of these mentions is in ch. 1:13, 14. They had heard the word of the truth, the Gospel of (their) salvation, and 'on believing' (better than 'after believing', Moule) they 'were sealed with the Holy Spirit of promise'. In harmony with every relevant passage in the New Testament