

OUR LORD: PROPHET, PRIEST AND KING

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Our lesson is concerning the very intimate relationship we have with our returned Lord. This is best proved by the titles he is known by—each title is related to a work of some kind.

You and I have been caused to appreciate the fact that we stand unique in a so-called Christian world, because of our insistence to take the scriptures and their support as the basis of our faith, the guidance of our lives and the motivation of all our activities.

We would like to turn this morning to the words of the Apostle Paul as the opening to our lesson: Heb. 3:1, 2, “Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house.” Our immediate reaction to the exhortation by Paul would be—Why should we consider our Lord as our Apostle and High Priest? What does this mean to us? Does it mean to consider the title of Our Lord? No, Paul says, more than that—you are related to the profession that his title indicates—as High Priest. And so, if we properly value the term “High Priest,” then we must evaluate our relationship to him as a part of the royal priesthood.

First, note that Paul appreciates that though there were 12 apostles of the Lamb, he did not forget that the real Apostle was Jesus Christ—he was the apostle of the apostles and so recognized him as such. We have no relationship to that title, but honor him as our High Apostle, Chief of the apostles.

Paul also says, consider him as the High Priest of our profession. We remember that in our tabernacle study of Lev. 16 picture, our Lord, during the Gospel Age is pictured as our high priest, dressed in sacrificial garments, offering the various members of His Body as joint-participants in the sin offering, to provide the means by which the value of the merit of the sin offering will go out for the blessing of the world, as it is pictured going through the bullock to the Lord’s goat and thus to the world—to receive the value of a perfect man’s life by reason of the joint sacrifice of Head and body.

This isn’t the only way in which the High Priest is shown. You and I appreciate from both Lev. 8 and 9 that our Lord is the High Priest dressed in his glorious garments; and we believe it is from this aspect that Paul right now is picturing our Lord as the High Priest of the Gospel Age, and extends over as the High Priest of the Messianic Age, the Royal Priesthood in full function.

Paul identifies our Lord as a High Priest in a very special sense. We note Heb. 3:2, “Who was faithful to him that appointed him, as also Moses was faithful in all his house.” In

verse one, Paul says, “Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.” What profession is this? What priesthood has been appointed by God? Let us read Heb. 5:5 and 6, “So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.” Paul is telling us that the vision of the High Priest as we see him, and our relationship to Him, is not that which was typified by Aaron, and the Aaronic priesthood, but the priesthood pictured by Melchisedec. the royal kingly priest.

And you notice that Paul points out that there was a beginning of this priesthood when our Lord was begotten—at the time when the voice was heard saying, “This is my beloved son in whom I am well pleased.”

Paul writes in Heb. 7:1, 2, “For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is King of peace.” Our Lord is the antitypical King of righteousness and peace and will serve the world of mankind in this capacity. When we evaluate our relationship to this antitypical Priest and priesthood, we must be on the plateau where we can grasp the understanding of the titles in their full meaning and importance—not just a sacrificing priest, but a kingly priest. As this relationship of priesthood is appreciated, let’s think of another aspect—Prophet.

In Matt. 16:15 to 17 we find a very peculiar statement. And as we think of this statement, which was a test upon the early church we realize that each phase of the church has had its peculiar trial, test, to prove its relationship to God. This peculiar statement is a very familiar text and is extremely meaningful to us. It is found in the last half of verse 16. Let us read verses 14 to 16, “And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God.” Jesus magnified the importance of Peter’s declaration by saying (V. 17), “Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.”

What was so great about the statement, “Thou art the Christ, the Son of the Living God”? This meant that Jesus was the Anointed—but what about the “Anointed”? We do not believe that at this time Peter fully recognized the import of his own statement—not until Pentecost did he fully understand. But our Lord indicated that Peter had stated a great substantial fact that was to be the impetus to the whole church during the entire Gospel Age.

Our Lord had only one anointing, and one spirit begetting. That took place when our Lord was immersed by John the Baptist, to fulfill the scriptures; and at which time the heavens were opened and the Holy Spirit came upon our Lord, at which time too John heard the voice, “Thou art my beloved son in whom I am well pleased.” Then it was that our Lord was anointed into three offices—he was anointed as a prophet, as a priest and as a king; and this anointing our Lord never lost.

Our Lord wanted Peter and the apostles to know that they were going to be involved in this anointed relationship in a most unique fashion, which eventually would cost them many trials and would cost them their physical lives. We believe it is important to understand that our Lord had only one anointing, but this anointing constituted him a Prophet, a Priest and a King.

In Malachi, fourth chapter, we have a prophecy concerning a prophet that is closely related to our Lord’s question, “Whom do men say that I the Son of man am?” “Some say thou art... one of the prophets.” This is where you and I fit into the picture of the relationship to the anointing of our Lord as Prophet. Let us read Mal. 4:5, 6, “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.” We believe time-feature-wise that we are involved in the great and dreadful Day of the Lord at which time this great prophet, the Elijah will be sent.

The mission of this antitypical Elijah (including the body members of The Christ), at the time of the return of the Prophet, would be to “turn the heart of the fathers to the children, and the heart of the children to the fathers.” In other words, this is the mission of the Elijah class. The footstep followers of the Master, at the end of the age, under the direction of the returned Prophet, are to declare the exhortation to repentance, that the world might be saved from the pronounced curse; but the prophecy indicates that the exhortation would go unheeded.

It is evident that the ministry of the brethren throughout the last 90 some years has been ineffective in converting the world, and because of this the world must suffer the calamities of the prophetic “curse.” You and I see the increasing time of trouble; and at the same time we have seen the energies of the brethren, particularly during the days of Brother Russell, used in a world-wide proclamation of present truth. We are aware that the Prophet has come and this was prophesied in Acts 3:22, “For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.”

The Apostle Peter is informing us that the prophet, whom he identifies as our Lord, points to His future work as one of full conversion under the blessings of the Messianic phase of

His Kingdom. But as the account in Acts 3:21 states, this prophet must first be sent by God, prior to his work. The account reads, “Whom the heaven must retain or receive until the times of restitution of all things.” The return of the prophet must be, according to the language of the text, concurrent with “the times of restitution.” Then notice how Peter climaxes his point of the work and the return of the prophet in the last text of the chapter, “Unto you first God, having raised up his Son Jesus, sent Him to bless you, in turning every one of you from his iniquities.” Peter is not referring to the Lord’s work of the ransom at this point since he is still discussing the conversion of Israel. Every one of Israel was not turned away from his iniquities by conversion at that time or until now. But at the time of the return of the prophet, His early work in 1878 was to make preparation for the full conversion of Israel by the raising of the sleeping saints and the work towards full completion of Spiritual Israel, whereby as Paul states in Rom. 11:26, the completed Prophet or Deliverer shall turn away ungodliness from Jacob. The present work in Israel is the work of the returned prophet setting the stage for Israel’s conversion. And now we turn to the consideration of the next title—“King.”

In Matt. 17:1 to 8 we find an account of an interesting vision witnessed by three of the Lord’s disciples: “And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only.” First of all, why did our Lord have this vision recorded for us?

It was said that “after six days Jesus taketh Peter, James and John up into the mountain.” If the vision was after six days, then it was on the seventh day that the vision occurred. This vision made a vivid impression upon the minds of the apostles; and Peter later mentioned it in one of his last writings, and this was many years after the vision. This vision on the seventh day would point forward to a grand prophetic fulfillment on earth’s Seventh Day. So, coming to the end of six thousand-year days, and beginning on the seventh thousand-year day, we believe the vision seen by the apostles, became a reality, and there would be movement and action in an antitypical fulfillment.

Moses and Elijah appeared with our Lord on the holy mount. Peter gives us a clue to the significance of the vision in 2 Pet. 1:16, “For we have not followed cunningly devised fables, when we made known unto you the power and coming [presence] of our Lord

Jesus Christ, but were eyewitnesses of his majesty.” Thus we see that the vision seen by the apostles on the seventh day was a picture of our Lord’s return in his offices of Prophet, Priest, King and Mediator (to the extent of preparation for this work). Notice what Peter says—“we were eyewitnesses of his majesty”—His kingship. He saw our Lord between Moses and Elijah—he saw our Lord as King. Our Lord returns as King; he returns as a Prophet; he returns as a Priest; he returns to perform the work of a Mediator—the Mediator of the New Covenant to be made with Israel for the eventual blessing of the world.

In this connection, notice the account of Paul, speaking of the service of the great Moses class in which we have a part: “And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.” Here Zion refers to the church, the completed Christ, the completed Heavenly phase of the Kingdom, the Spiritual Zion, the Heavenly phase of the world organization of the Kingdom—“and so Israel, all Israel shall be saved.”

It has been suggested by some that under the terms of the New Covenant, the Covenant will be made with only saintly people, because it is a righteous law. This was never in Paul’s mind. He says the purpose of the New Covenant is to deal with ungodly people—it is to be made with Israel. Note Verse 27, “For this is my covenant unto them, when I shall take away their sins.”

We are related to our returned Lord as servants of the New Covenant. The blood of the sin offering is to seal the covenant, to make it effective to take away ungodliness from Jacob. And I remind you that it does not say, it is to take ungodliness from the Gentiles. Why? Because the Gentiles were never under a covenant. The New Covenant is to replace the old covenant so as to remove ungodliness from Israel and Israel will be used to bless the Gentiles, the world of mankind. The Gentiles will receive blessings under the New Covenant by associating themselves with Israel.

Let us now turn to Matt. 3:1 and 2, “In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand.” You and I believe that God in heaven moved the mind of John the Baptist to exhort the people in this way. Because how could John, a cousin of Jesus, know that Jesus was the royal majesty of the heavens, excepting he might have heard a story from Elizabeth and Mary and was caused to believe it?

John announced the Lord, at his first advent as the King of the Heavens. Why is this so important to us? Well, recently, in a religious journal, there appeared a statement like this: “There is a King whose day is shortly to appear.” This statement is believed by all nominal Christians, who believe our Lord will shortly come. He will come and they will see the nail prints in his hands and see the marks of the thorns on his forehead, and He’ll

come as the King. So there's nothing alarming about this.

However the same writer of this religious journal, 23 years earlier wrote, "There is a King, whose day is just beginning. As His day dawns the world is in a very sorry state of affairs." There is a King whose day is just beginning and as his day dawns, the world is in a very sorry state of affairs. We believe that is exactly correct and anything to the contrary of this is a denial of four important facets of doctrine: 1) a denial of the Lord's presence; 2) a denial of the ending of the Times of the Gentiles; 3) a denial of the return of favor to Israel; 4) a denial of the raising of the sleeping saints.

Brethren, when we read religious statements we should carefully consider them so we may determine their real meaning. By so doing we are able to detect an evolvment of doctrine away from sound teachings, if such evolvment does occur. Think of the easy test our Lord placed on his disciples—"Whom say ye that I am?" "Well, I don't know—what difference does it make? I like your works, I appreciate your miracles, I'll follow you." But our Lord was looking for those that were keenly aware of the relationship they shared with him then and would share with him future.

We believe it is of great importance that we have a full substantial support for our faith. Now I know you are going to ask, Prove that these four cardinal doctrines, important to our relationship to present truth, and the outworking of the Divine Plan, flow from our recognition of our Lord as the returned king?

Going back to an earlier statement—"our Lord had only one anointing;" and in this anointing we find all of his offices in which he would have a future role of service. This meant that during his pilgrimage of 3½ years his offices were recognized by God, and also by the disciples as they later reflected upon his life and teachings.

May we turn now to Rev. 3:20—a very familiar text to harvest-truth brethren. "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." We recognize this as the voice of our returned Lord since 1874. Our Lord prepares a supper for his people. This word "sup" is from the word supper, in contrast to the breakfast that he served to the disciples during the period of his forty days. You might remember the time when the stranger was on the shore broiling fish and the disciples were out in the boat. It was Peter that sensed that it was the Lord who was responsible for the full net of fish. Peter swam ashore and the other disciples rowed the boat to shore and they found the Master and the breakfast prepared for them: and your Diaglott uses the term breakfast. Our Lord served the breakfast to the church, and he served the evening meal. So when any of us think that the ministry of Brother Russell was the writings of a man, let us think rather that what we have is the ministry of our returned Lord to the Church at the end of the Harvest period.

In the Divine Arrangement, the writings of the Pastor were meant for all of the church at the end of the age. And whether we put our feet under the table or not is our own choice, for the Lord says, “I will invite him to sit down with me and I with him.” Now note the verse that follows (V. 21). This is where I believe is the important statement that if we do not believe our Lord has returned as a king, but “is shortly to come,” then we cannot believe in the raising of the sleeping saints. Why? Let us read verse 21, “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” Our Lord identifies that when he returned as a king, he returned with a throne and he would invite the overcomers: Phillip, Steven, Paul, James, Peter, the early church and all those throughout the Gospel Age—to rise and be a part of this great throne that He would establish. No wonder he said, “I go to prepare a place for you, that where I am there ye may be also.” “If I go, I will return again.” What did he go to prepare? He went to prepare a throne to associate his brethren with.

We might say, in a sense, brethren, if we do not identify our Lord as a king now and always, we may question the call of the church. Oh, what a statement! Think a minute on Psalm 45—the glorious picture of the marriage. We see the pageantry in the King’s palace. We see the bride in her golden attire, and she’s beautiful within. We see the bridesmaids carrying her train—the virgins that follow her. There’s not one word in Psalm 45 of “bride” or “bridegroom.” It’s “King and Queen.” So at all times, the choice of the call of the New Creation has been to Queenship, because the King was calling the Queen. He is thy King, he “greatly desires thy beauty, worship him.” The Queen responds to the King. So you see the beautiful analogy, that the call of the New Creation has been to Queenship. Of course, there are the pictures of Bride and Bridegroom; but we think in the completed sense (as this vision of Psalm 45 gives us), this is the office to which the call of the New Creation leads.

The Bride isn’t always spoken of as a bride—she later becomes the husband’s wife, and she later becomes a part of his title: he is the King, she is the Queen, and this is what she is called to appreciate. So in the text of Rev. 3:20, 21, we notice the knock and its identity with the establishment of the throne—it shows that the Lord’s call has been mapped correctly.

Let us consider Luke 19:11 to 13. We will start out with verse 11, “And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.” The brethren were enthused with the thought of the Kingdom of Israel. They had imaginative minds. They even saw the throne that they were going to sit upon, and they probably had parceled out Jerusalem into districts and they had agreed that now Peter was going to take this precinct, and the other disciples different precincts. “We’re going to the Master and tell him that we will sit upon the throne with him, and help him to judge Israel.” Our Lord says, ‘Wait a minute, brethren; you have no idea what is going to happen. I don’t

blame you for not knowing. I want you to understand something—I'll give you a picture, an illustration.' And then he gave them the parable (Vs. 12, 15), "He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return... And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading." Our Lord's purpose in giving this parable was to show a time lapse. "I want you to know I'm going to leave you. I'm going to return; and when I return, I'm going to come back with that which you now ask—'Will you now establish the Kingdom?' When you see me at my return, I will have received the Kingdom." So when our Lord returns he has a Kingdom and Kingship. To say otherwise, is to deny the Lord's presence. Then our Lord returns and takes office, it is as King.

Beginning with Luke 19:28 we find an account of the fulfillment of the prophecy of Zech. 9:9 concerning the great work of the Lord in establishing his kingdom when he would come down from the mount of Olives, identified as the King, in the midst of the hosannas of the populace. We read now Luke 19:35 to 38, "And they brought him to Jesus; and they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest."

You and I know that Zech 9 is identified with the Mishneh, Israel's double, and we know that this event took place at 33 A.D. And we know that Israel's double is a period of 1845 years, and this brings us to 1878, when our Lord appears in regal authority, vested by God as the great King of kings. Why? He could not be king of kings until there were kings with him. So the raising of the sleeping saints came and they assumed the position of kings with the great King—"King of kings," the 1878 event at the time of the end of the Mishneh. So in this relationship of Luke 19, we see the beginning, "blessed art thou, the King that cometh to the earth to rule in its affairs."

We read now Matt. 25:31, "Then 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." We have noticed already, our Lord has come—he has come in his glory, and the glory that he shares is the glory of his throne. "And with him, his angels, his mighty angels." We believe verse 31, however, will not be put into full force or action until there is the complete number of the church. That will begin to make the full statement found in verse 34: "Then shall the King 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:..." This will be when the Millennial Age is in its full function.

Those who are of the sheep-like, docile disposition are pictured as inheriting the kingdom prepared from the foundation of the world. The complete fulfillment of the parable will not occur until all mankind have been brought back to or brought up to full character development. The test that will be upon mankind is no different in its intent than the test upon the church—all must become obedient, loyal and faithful. We do this under conditions of faith and sacrifice; while mankind does it under more favorable conditions.

We take notice now of the account found in John 18:33 to 37. This was when Jesus was before Pilate, and Pilate inquired of Jesus as to his claim of kingship. Pilate asked him, “Art thou the King of the Jews?” Jesus’ reply found in verses 36 and 37 is of tremendous interest to us. “Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.”

Our Lord claimed that he was born a King; he served as a King; and he died as a King. The only accusation that Pilate could bring against Jesus was written in three languages and nailed to the cross—‘Jesus of Nazareth the King of the Jews.’ And remember his own countrymen said, “He sayeth he is the King of the Jews—he is an imposter from our viewpoint.” Pilate maintained his position—“what I have written I have written.” Our Lord died as King of the Jews. How do you think our Heavenly Father would have crowned him when he was raised three days later? He was King of the Jews; for it was his purpose to be King that he came into this world and died.

Now notice an interesting and simple text. Every one of us at Christmas time hears the marvelous words of Jesus of Nazareth, born in Bethlehem. Let us read Isa. 9:6, 7, a prophetic description that fits our lesson today. “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.” They brought kingly presents, not to a pauper’s son, but to a King’s son.

We believe the ordering of the Kingdom in an essential sense has been from 1874 to now. Why? The cabinet members, those that are to share with him, King of kings, Lord of lords are being drawn. This is the ordering of the Kingdom. It will not be put into full function until the completed Christ takes place and the royal marriage has been finalized. Then this grand pageantry of King and Queen will become fully accomplished.

But notice this simple prophecy says, this relationship will be “to order it, to establish it.” When Nixon was voted in as president in November, what did he do before Jan. 4th? He ordered his cabinet. He ordered his government. He put the behind-the-scenes functions together, so that when it came to the legal day for him to take office, he moved with his cabinet members. Hence, we see the period of the ordering of the Kingdom which our Lord is taking. So for that reason, we see how we’re involved in this in our full appreciation of these things.

This is why Psalm 2, verses 1 to 3 has become so meaningful to us as brethren. This is true now: “Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us.” The restraint that the Lord’s anointed is bringing upon the kingdoms and the merchants of the earth are such that they wish they could break these shackles. What is binding the kings today? The cry of Laodicea, “Justice for the people.” This cry is stimulating the whole movement of the earth, whereby mankind is claiming their rights. The day of Jubilee has begun and mankind is beginning to recognize their lawful rights. “Why should there be a caste system?” “Why should there be some who never can rise out of poverty, because of nationality or education or other limitations?” “Why the injustices?” “Let’s do something about it.” And they are beating upon the governments of the earth; and these kings in taking all legal measures are striving to quell this sea that’s rising to destroy their foundations.

Psalm 2:4, 5, “He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure.” I don’t think in any sense this suggests that God is, as it were, fooling the world or trying to shame them; but it means that he is amused by the fact that he sees the way out and they are fighting against a losing battle. And when they finally see God’s victory, they’ll say, “This is our God, we’ve waited for him; let’s rejoice and be glad.” And they will wish that they hadn’t fought against the incoming Kingdom so tenaciously, but had given up long ago.

Verse 6, “Yet have I set my king upon my holy hill of Zion.” This is God still speaking. Here is where again we find the statement that as young David was anointed by the hand of Samuel to be king of Israel—from the day of David’s anointing, from the Divine standpoint, David was king of Israel, and Saul was on his way out—it just took time. So God reckoned the movement of David and prepared the exodus of Saul. And so David, anointed as king, was ordering and establishing his kingdom until the time came and he was set into full function. So in Psalm 2:6 God speaks, “I have set my king upon my holy hill of Zion.” We believe 1878 was the legal date of the establishment of the hill of Zion, and our Lord is the great King of kings, and began to move through his kingship in

relationship to the exodus of the crowns of earth.

So this brings us to Dan. 2:44, “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 and consume all these kingdoms, and it shall stand for ever.” Now we believe this was in 1878 when the God of Heaven set up his Kingdom through our Lord who returned in 1874. We might say this was Divine Authority, Divine Right—Psalm 2:8, “Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” And so our Lord could not move into this relationship yet as he was tied by a time feature which was the Times of the Gentiles. Our Lord was restricted until the stone would smite the image in the feet, and the great crumbling processes would begin; which I believe prophetically was 1914, when the ten toes of the Roman image began to be dissolved. The great ruling houses of Europe which represented the Church-State powers were disintegrated by World War I—1914 - 1918.

Now note Dan. 7:13, 14 and 18, “I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And 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, and his kingdom that which shall not be destroyed.” “But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even forever and ever.” Now notice this picture takes place when there are existent conditions upon the earth—the kings of earth. But this vision lifts higher than this. We see the King of kings sitting here and he says, “now my saints are going to possess the kingdoms.”

Verse 21, “I beheld, and the same horn made war with the saints, and prevailed against them”—this is the little horn that goes among the others, the great Catholic power. Verses 22 and 27, “Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.” “And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” In every instance, this prophetic picture of the saints possessing the Kingdom is existent with the earthly kingdoms. So this shows that this is the transition period during which the King of kings is ordering and establishing His government, and this precedes the final Kingdom of peace; and is by the aid of the risen saints who, with those this side of the veil, are working together. This is in agreement with Psalm 149 which states that the early work of ordering and establishing the Kingdom will be by executing vengeance, punishments, binding earthly kings by restraint, and execution of judgment. The fall of Babylon and the ten toes of Europe are proofs of the early work of the returned King, and the kings with Him—both

sides of the veil.

And now we want to consider the idea that some are expressing, viz. “that our Lord is not now king, but is shortly to appear.” We believe this implies that such do not believe the Times of the Gentiles have ended. Why? We turn to Ezek. 21:25. We sometimes have read Bible texts and have never carefully noted them word for word. This is in the time of King Zedekiah, the time when the last Jewish king sat upon the throne, the time in which his exodus was being prepared by God. The statement was prophetic—“And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end.” Rotherham is very clear on this text—“Thou therefore, O profane, lawless one, prince of Israel,—whose day hath come, in a time of final iniquity.” What was involved? What did King Zedekiah have? King Zedekiah had a kingship, a throne, a kingdom. God said, Zedekiah you’ve been unfaithful; so this scepter which you have, I’m going to reserve until He come whose right it is, and I’ll give it to Him. In the meantime this kingship that you’ve shared is going to be overturned—it’s going to be turned from Babylon to Medo Persia, from Medo Persia to Greece, from Greece to Rome—your three overturnings. Now Rome does not turn the kingdom over to our Lord—it has no right; it was never invested with kingship; it merely was an interlude; it merely filled a period of time. But the Kingship that King Zedekiah pictured, and his scepter, “I’m going to give it to Him when he comes.”

So, if our Lord returned in 1874, which we believe is substantiated by the signs in the earth and scriptural chronology, then our Lord returned as a King with scepter and crown. If our Lord did not return as a King, then the Times of the Gentiles cannot end, because it takes a King to rule the crown. So if the king is yet to appear, what right has he then to fulfill Rev. 19:11, “And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.” This is a victorious warrior preceding His reign of Peace.

Verse 12, “His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.” Where did he get all these crowns? He uncrowned ten kings; he took the ten toes which represented the ten kings of the earth. In 1914 God said “take off these assumed crowns; take away from them the doctrine of the divine right of kings; the time has come, whose right it is, and I will give it to him.” So here’s the picture of our Lord wearing all the crowns of earth; a picture of complete victory; yet no man would know His name, but Himself. He was clothed with a vesture dipped in blood, and His name is called The Word of God.

Verse 14, “And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.” This is a picture, we believe of the raised saints (who were formerly sleeping), who are now with him, also upon white horses.

Verse 15, “And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God.” The very fact that our Lord included the thought of the “winepress” identifies that this is still a feature of the winepress of the vine of the earth, which is still before us. Babylon has not yet experienced the full squeeze of the winepress fulfillment.

Verse 16, “And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.”

Brethren we trust we realize our relationship to our returned Lord as Prophet, Priest and King!

DEAD AND BURIED

In the fourth century a young earnest disciple sought an interview with the great and good Macarius, and asked him what was meant by being dead to sin. He said, “You remember our brother who died and was buried a short time since. Go to his grave and tell him all the unkind things you ever heard of him. Go, my son, and hear what he will answer.” The young man doubted whether he understood; but Macarius only said, “Do as I tell you, my son; and come and tell me what he says.” He went, and came back, saying, “I can get no reply; he is dead.” “Go again and try him with flattering words—tell him what a great saint he was, what noble work he did, and how we miss him; and come again and tell me what he says.” He did so, but on his return said, “He answers nothing, father; he is dead and buried.” “You know now, my son,” said the old father, “what it is to be dead to sin, dead and buried with Christ. Praise and blame are nothing to him who is really dead and buried with Christ.” (Rom. 6:3.)—Selected

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