

# “EVER WITH THE LORD.”

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## A SERMON

PREACHED BY THE

Rev. J. BATTERSBY

(*Vicar of St. James', Sheffield*),

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*In the 1st Epistle of St. Paul to the Thessalonians,  
the 4th Chapter, and the latter part of the 17th verse:*

“AND SO SHALL WE EVER BE WITH THE LORD.”

When I was here the last time, I addressed you upon the words—“To be absent from the body, and to be present with the Lord.” (2nd Cor. v. 8.) We divided our subject into three parts: first, the time-state of the believer; secondly, the state of the believer’s soul from its leaving the body to the resurrection morning; and thirdly, we touched very slightly upon the blessed state of the saints—body, soul and spirit—after the resurrection. I said upon that occasion, that it was my intention to enter more fully upon the third part of our subject, at some future time. I think that I cannot do better than complete our subject as far as possible this evening. This third part is brought before us to some extent in the chapter whence our text is taken. The

Apostle, in writing to the Thessalonians, was most desirous that they should not be ignorant concerning the saints which are asleep, or those who had died in the Lord. (verse 13) Their souls are with the Lord. The Thessalonians were not to sorrow, "even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord."—this command the Apostles had received from Jesus—"That we which are alive,"—and some will remain unto the coming of the Lord—"shall not prevent them which are asleep"—or those which have died in the Lord. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:"—this is the order—"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." He then impresses the Thessalonians that they were to comfort one another with these words. You will understand clearly, that the subject which I have to bring before you to-night, is that of the saints being with the Lord, body, soul, and spirit, after the resurrection morning.

*First, I shall notice some of the events which are to usher in the state of the saints being with the Lord, body, soul, and spirit, after the resurrection; and, Secondly, I shall point out some of the distinguishing features which will characterise the saints, body, soul, and spirit in their resurrectionized state. I shall throw under these two heads what I have to say to you to-night, and although my remarks may appear at first a little tedious, yet I hope that they will prove instructive and not altogether unprofitable.*

*Let us notice first, some of the events which are to usher in the state of the saints being with the Lord, body, soul, and spirit, after the resurrection morning. One of the first great events which I must here name is the Personal coming again of the Lord Jesus Christ. "The Lord Himself shall come." Let us clear the ground a*

little in order to the opening up of this truth. The Lord appeared frequently to His servants during the Old Testament Dispensation: sometimes in the way of mercy, and sometimes in the way of judgment. He appeared in the garden, and conversed with our first parents. He appeared also in Noah's time, in the way of terrible judgment in the destruction of the old world. He appeared to the Patriarchs at different times in the way of favour and mercy. He appeared also for the deliverance of Israel out of Egypt. Again and again, He appeared to the Old Testament saints in "divers manners" to their comfort and encouragement, but in the fulness of time He was manifested literally in the flesh. "The Word was made flesh." Type, promise, and prophecy were literally fulfilled when God sent forth His Son, made of a woman, made under the law for the redemption and salvation of His people. The Lord Jesus Christ has appeared *literally* and *personally* in the flesh upon the earth! He lived and died, and rose again, and when He was going away He told His disciples that He should come again. I do not wish you to confound His *spiritual* coming into the hearts of His disciples with His *Personal* coming again. In our chapter it is said expressly, "For the Lord Himself shall descend from heaven with a shout." Compare this with what is said in the 1st chapter of the Acts of the Apostles, "And when He had spoken these things, while they beheld, He was taken up"—or caught up—"and a cloud received Him out of their sight." And while they looked stedfastly toward heaven as He went up, behold two men stood by them in white apparel; which also said, "Ye men of Galilee, why stand ye gazing up into heaven? *This same Jesus*"—this crucified Jesus, this risen Jesus, this ascended Jesus—"this same Jesus, Which is taken up from you" and whom you have now seen go up "into heaven," "shall so come in like manner, as ye have seen Him go into Heaven." Here, then, you see that there is to be a *literal* return of the same Lord Jesus Christ. "That which was, and is, and is to come"—is the

Coming One, Jehovah Jesus. "Behold, He cometh with clouds and every eye shall see Him." (Rev. i.) Again, the Lord Jesus Christ is mentioned in our Epistle as coming again. The Thessalonians may have made mistakes as to the time, but not as to the fact. The Apostle says, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the Presence of our Lord Jesus Christ at His coming?" (ii. 19) And again, "To the end He may stablish your hearts unblameable in holiness before God, even our Father, at the *coming* of our Lord Jesus Christ with all His saints." (iii. 13) St. James refers to this great event of the Lord's coming again, "Be patient, therefore, brethren, unto the *coming* of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts: for the *coming* of the Lord draweth nigh." (James v. 7 & 8) St. John also stimulates the children of God by the *coming* of Christ. "And now, little children, abide in Him; that when He shall appear, we may have confidence, and be not ashamed before Him at His *coming*." (1 Epistle ii. 28) When the Lord does come again, the wicked shall perish, the earth shall tremble, but the upright shall dwell in safety. The righteous have nothing to fear at the coming again of the Lord Jesus Christ. On the contrary, He will appear to their comfort, joy, and delight.

*Another distinguishing feature is the manner of His coming.* He shall come in company with His saints. He shall bring His saints with Him. This harmonizes with what I stated to you last month. Where are the souls of the saints now who have departed this life, but with the Lord? He is taking care of them, and will bring them with him at the right time, that they may receive their glorified bodies. When He does come again, He will appear from heaven with His holy and powerful angels:—"When the Lord Jesus Christ shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not"

God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the *presence* of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe . . . . in that day." (2 Thes. i.) The coming of Christ will be glorious to the saints, but terrible in judgment to the wicked. St. Jude confirms what I say, by quoting the prophecy of Enoch. "And Enoch also, the seventh from Adam, prophesied of these, saying, the Lord *cometh* with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." The lookout is dark and dreadful to the ungodly at the *coming* again of the Lord Jesus Christ. I would not, I dare not go beyond the Word of the Lord in this matter. The *manner* of the Lord's coming will be both terrible and glorious.

*Another event is the resurrection of the saints, and the change of those who shall be alive at His coming.* Shall the dust of the saints which has gone into the earth rise again? And shall the sea give up its dead? The Sadducean sceptic may sneer, because he knows neither the Scriptures nor the power of God. We ignore carnal reasoning upon this point; and we say to Science, stick to your own sphere; and we will abide by the Word of the Lord, which reveals to us the true science of God respecting the resurrection. Read St. Paul's 1st Epistle to the Corinthians, the 15th chapter and the 23rd verse: "But every man in his own order. Christ the first fruits; afterwards they that are Christ's at His *coming*." You see here what *has* taken place, and what will take place. Christ has risen, and His saints shall rise at His coming. The souls of the saints shall then have their bodies. The graves will yield up their dead. Many of them that sleep in the dust of the earth shall awake to everlasting life. This will be done in a moment, in the twinkling of an eye, at the last trump.

The dead shall be raised and the living shall be changed. What an event! The living saints shall not go without those who have died in the Lord, and those who have died in the Lord shall not go without the living, but they shall be changed and ascend together to meet the Lord in the air. *Then*, the saints will have been raised in incorruption. *Then*, for dishonor, they will have glory; for weakness, they will have power; for a natural body, they will have a spiritual body; for mortality, they will have immortality. Death, and the grave, and sin, will be swallowed up in victory. Let God be praised Who gives such a triumphant victory to the saints over every foe, through our Lord Jesus Christ. Does this astonish you? Do you marvel to hear of the saints being caught up to meet the Lord in the air at His coming? Beloved, what I have stated to you, I believe to be the truth of God's most holy and precious Word. The events which I have mentioned to you will certainly usher in the state of the saints being with the Lord, body, soul, and spirit, after the resurrection.

*Again, what is the hope of the Church?* Is it not, that the Lord Himself is coming again? and is not His coming again connected with the resurrection of the saints, and the glory that shall follow? Say what we will, do what we will, and think what we will, that which allays our fears and removes our doubts, is the realization in our own souls, that we are begotten again unto a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us, who are kept by the power of God through faith, unto salvation, ready to be revealed in the last time, or, at the appearing again of the Lord Jesus Christ in Person, power, and great glory. We are now waiting for, and earnestly expecting the manifestation of the sons of God. We groan in our earthly house, it is true, but we hope and wait for our manifest adoption, to wit, the redemption of our body. What a blessed and glorious hope the believer has even in his time-state here on earth:—"Looking for that blessed hope, and the

glorious appearing of the great God even our Saviour Jesus Christ."

"With this 'blessed hope' before us,  
 Let no harp remain unstrung,  
 Let the mighty advent chorus  
 Onward roll from tongue to tongue—  
 The Lord is coming!  
 Come, Lord Jesus, quickly come!"

*In the second place, I shall point out some of the distinguishing features which will characterize the saints, body, soul, and spirit, in their resurrectionized state.* They shall ever be *with* the Lord. This will be their privilege, their honour, and their glory. The Lord dwells now by His Spirit in the hearts of believers here on earth. The spirits of just men made perfect are now *with* the Lord. But the risen and glorified saints are to be *with* the Lord, body, soul, and spirit. When Christ, who is their life, shall appear *for* them, then shall they also appear *with* Him in glory for ever and ever.

*Perfect likeness to Christ, will be one of their distinguishing features.* Here I shall have to explain a little as to what is meant by "*likeness*." We speak of the picture of a person as his *likeness*. The *resemblance* between the two may be good, bad, or indifferent. *Likeness* denotes *similarity*. When we speak of *likeness* to Christ, we mean that the glorified saints shall *resemble* Him in *certain qualities*, and that these qualities shall be impressed upon them by Jehovah Jesus Himself. I must now ask you to read the account of the creation of man:—"And God said, Let us make man in our *image*, after our *likeness*; and let him have *dominion* over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his *image*, in the *image* of God created he him, male and female created he them. And God blessed them." (Gen. i. 26-28) Now what was this *image* or *likeness* in which our first parents were created? It strikes me that they were created after the *image* or *likeness* of the future Man, Christ Jesus. "Adam was a *figure*," a *type*, an *image*, a *model* of "Him that was

to come." (Rom. v. 14.) This *figure* includes more than headship of a family. True, Adam was the Head of his family, as Christ is the Head of His family. Christ had a perfect body *prepared* for Him." (Heb. x. 5) And it was after the *pattern*, or *model* of this perfect body, that "the Lord God formed man of the dust of the ground." (Gen. ii. 7) But man had breathed into his nostrils the breath of life, and so became a living soul. Christ, as the perfect Man, possessed *moral* and *spiritual qualities*, such as perfect holiness, perfect righteousness, and perfect knowledge. And so did Adam. God made Him "very good." He was holy in his nature, righteous in his actions, wise in his understanding, comprehensive and exact in his knowledge, as may be gathered from his giving a name to every living creature. (Gen. ii. 19, 20.) These moral and spiritual qualities impressed upon the first man form the *image* and *likeness* of God in which he was made. "Christ is the *image* of the invisible God." (Col. i. 15.) Hence, Adam, who was made in the *image of the future Man* Christ Jesus was made in the *image* of God. This *image* is worthy of our constant meditation. It would be utterly impossible for me to describe minutely the *image* and *likeness* of God as impressed upon man in his unfallen state. Some of the *features* of that *image* and *likeness* do appear, but Adam by disobedience transgressed the covenant of works, and by this means *defaced* the *fair image* and *marred* the *divine likeness* in which God had created him. In the regeneration of a sinner, the Holy Ghost reproduces the *image* and *likeness* of Christ which is called "the new man." "And that ye put on the new man, which after God is created in righteousness and true holiness." "And have put on the new man, which is renewed in knowledge after the *image* of him that created him." "Christ is all and in all" the children of God. (Eph. iv. 24, Col. iii. 10, 11.) I beseech you to notice well the restoration of the *divine likeness* in the saints of God. They are new creatures in Christ Jesus. A holy nature, a heavenly seed, has been planted in their hearts by the Spirit of

holiness, they are righteous and do righteousness, they know the Lord, and rejoice in hope of the glory of God. Are not these some of the *moral* and *spiritual qualities* which form the *image* and *likeness* of God in every regenerate and saved soul. Now let us prosecute this subject a little further. The Christian is a compound creature. He is made up of two men, one is an "old man" and gives him endless trouble, the other is a "new man," and gives him great joy. The old man is to perish, but the new man is to live for ever. The new man is to have a new body in the resurrection, a perfect body—a body *like* Christ's body. The saints shall be *like* Christ, body, soul, and spirit. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be *like* Him; for we shall see Him as He is." (1 John iii. 2) This is the *satisfying likeness* which David anticipated. (Ps. xvii 15) But Adam was to have "*dominion* over every living thing." How long he exercised lordship thus we are not informed. One thing is certain, that he forfeited the *dominion*. The *dominion* is now in the hands of the second Man, the Lord from heaven. "What is man, that Thou art mindful of him? and the Son of man, that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have *dominion* over the works of Thy hands: Thou hast put all things under his feet." Of whom does the Psalmist write? The answer is given in the 2nd of Hebrews. It is Jesus Who is crowned with honour and glory Who has the *dominion*. When the *dominion* was given to Adam it was also given to his wife in him. So it is with Christ and His church. *Dominion* has been given to Him, and to her in Him, for she has been always in Him. The saints shall possess the kingdom and the *dominion*.

Again, the saints shall reign with Christ, body, soul, and spirit. This will be another distinguishing feature of the resurrectionized children of God. The Lord now reigns in the hearts of all true believers. "Grace

reigns through righteousness unto eternal life by Jesus Christ our Lord." "The kingdom," or reign "of God is *in* you." The excellencies of this kingdom are "righteousness, and peace, and joy in the Holy Ghost." Now, those persons *in whom* these spiritual qualities exist "are the children of the kingdom." (Mat. xiii. 37.) But these children of the kingdom are not now *reigning with* Christ, but Christ is reigning and ruling *in* them by His Spirit. Again, I would observe, that the souls of those who have departed this life in the faith and fear of God, are *with* Christ, but they are not said to be *reigning with* Him. True it is, that they are present *with* the Lord, which is "*very far better*" than being in their time state of trouble and trial. There are some very express Scriptures in proof of the saints hereafter *reigning with* Christ. Hear what St. Paul says to Timothy:—"Remember that Jesus Christ of the seed of David was *raised* from the dead according to my gospel: wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. Therefore, I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: For if we be *dead with* Him, we shall also *live with* Him; if we suffer, we shall also *reign with* Him." (2 Epistle ii. 8-12) The Apostle is here speaking of *reigning with* Christ after the resurrection. He first mentions the resurrection of Christ, and then of our being *dead with* Him, and then of our being *alive with* Him, and then of our *suffering* and finally of our *reigning with* Him. Let us now turn to another very striking passage in the 20th of Revelation. It is in connection with the *first* Resurrection. I know that some persons look upon this first Resurrection as Regeneration; that others look upon it as a Resurrection of Gospel principles in their descendants and successors. These are very pious thoughts and, no doubt, well intended, but they seem to me, at least, to do violence to the whole context. The idea of Gospel principles having souls and having their heads cut off, appears to me to be a very fanciful interpreta-

tion. The reasoning is not commendable, but to my mind, the veriest folly. I may be wrong in my impression. Let us, however, read together from the 4th to the 7th verse: "and I saw thrones, and *they* sat upon them, and judgment was given unto them." Who are meant by "*they*" in this verse? The antecedent is in the preceding chapter. "*They*," are the "saints," the "armies," which follow Him Who wears the "many crowns," and on Whose "vesture and on His thigh a name is written, KING OF KINGS, AND LORD OF LORDS." The saints are they who occupy the thrones and act as judges. Now read on:—"And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and *reigned with Christ* a thousand years." The souls of those who had been beheaded are the martyrs whom John saw under the altar—which is Christ. "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled." (Rev. vi. 9-11) The saints and martyrs are "THEY" who shall live and *reign with Christ* a thousand years. "But the rest of the dead," the wicked dead, "lived not again until the thousand years were finished. This is the first resurrection." Now for the practical application of this truth:—"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall *reign with Him* a thousand years." Some one may be saying, what is meant by reigning "*a thousand years*" with Christ? Is it a *definite* or an *indefinite number* of years? Some

contend that the expression "*a thousand years*" means an *indefinite* number of years. Others, as earnestly contend, that the expression "*the thousand years,*" or these thousand years, means a *definite* number. I incline to the latter view myself, and I think, that it agrees best with the general facts of God's Word. The saints are not only to be *with* Christ, after the first resurrection, but they are to *reign with* Him. The vision of Daniel bears upon the saints *reigning with* Christ after the resurrection:—"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." Surely, this is the glorious kingdom of Christ. Now, the saints are very deeply interested in this kingdom, for it is said, "But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Judgment is given to them, and they possess the kingdom. "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. Hitherto is the end of the matter." (Dan.vii.) The saints shall *reign with* Christ. The children of God are joint heirs with Christ now, but soon, they shall be glorified together with Him. Christ has sat down with His Father in His throne, and soon shall all the saints of God sit down with Christ in His throne, and *with* Him *rule* and *reign* together.

*Here a question may arise in the minds of some inquirers, saying, "But where shall the souls reign with Christ?"* I am not aware that it is ever said in the Scriptures

that the souls of the departed saints are now *reigning with Christ* in heaven. They may be, but the Scriptures do not say so. Neither are the resurrectionized saints, who are caught up to meet the Lord in the air, said to *reign with Him there*. There is only one verse which seems to deal with the inquiry. "For thou," O Lamb of God, "wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God, kings and priests: and we shall reign on the earth." (Rev. v. 9, 10) This expression does not positively prove that the saints shall *reign with Christ on the earth*, but it does establish the fact that the *redeemed shall reign on the earth*. The other passages, which we have already quoted, prove that the saints shall *reign with Christ*. And I do not see any very valid objection to the saints *reigning with Christ on the earth* after the first Resurrection. I know that I am touching upon the vexed question of Millenarianism, a subject which has excited the wrath of some persons who seem to have been so spiritually minded, that they could not for a moment entertain the carnal thought of a saint having a resurrectionized and glorified body like Christ's. Let us not, however, be turned aside from the Scriptures of truth, but let us search them, and bow to their teaching. Our views of some Scriptures may be very imperfect and faulty, but God will accomplish His Own Word in His Own time, and in His own way, and will bless His saints withal. We do not contend for what is designated Millenarianism, or anti-Millenarianism, but Scriptarianism. We wish to stand or fall by the Scriptures.

*But there are scoffers.* There were some such persons in the days of St. Peter. "There shall come in the last days scoffers," or mockers, "walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." By the fathers who had fallen asleep, must be understood the Old Testament worthies who had died. Had all things continued as they were from the begin-

ning of the creation? The Apostle exposes the ignorance of these scoffers respecting creation as recorded in Genesis. "For this they willingly are ignorant of, that by the Word of God the heavens were of old, and the earth standing out of the water and in the water." (See Gen. i) "Whereby," that is, by means of these waters, for "the fountains of the great deep were broken up, and the windows of heaven were opened," and "the world that then was, being overflowed with water, perished." So that it was not true what the scoffers said, that "all things continue as they were from the beginning of the creation." The Apostle then proceeds to shew that the next overthrow and dissolution of the heavens and the earth, whatever these may mean, will be by fire and not by water. "But the heavens and the earth, which are now, by the same word" of God, "are stored up for fire, or with fire, being reserved against the day of judgment and destruction of ungodly men." (R.V.) Having answered the objections of the scoffers or mockers, he then addresses the brethren.

*The brethren are warned, instructed, and exhorted.* They are warned not to forget this one thing, "that one day is with the Lord as a thousand years, and a thousand years as one day." The Lord is not bound by men's ideas of time. He is an *eternal now*. "A thousand years in God's sight are but as yesterday when it is past, and as a watch in the night." The Lord can do a thousand years' work in a day, and with Him there can neither be delay nor neglect. "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering towards us, not willing that any" of us, or of those who make up the one body of Christ "should perish, but that all" the members of that one body of Christ "should come to repentance," and be saved with an everlasting salvation. The day of the Lord will come in judgment unexpectedly and quickly. The present aspect of the heavens meant by the Apostle shall pass away, the earth and the works that are therein shall be burned up. I do not under-

stand the Apostle to mean that the heavens and the earth will be *annihilated* as to substance, but cleansed and purified by fire as to their *properties* and *qualities*. Whatever damage sin has done in these heavens and in this earth shall be repaired. St. Peter next exhorts the brethren to holiness of life: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all *holy conversation* and *godliness*, looking for and hasting unto the *coming* of the day of God" in judgment, "wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to His promise," as given in Isaiah lxx. 17, "look for new heavens and a new earth, wherein dwelleth righteousness," or righteous persons, even all the Lord's redeemed. "Wherefore, beloved, seeing that ye look for such things, be *diligent*," be watchful and wakeful; be laborious and careful; be persevering, and continuing unto the end, "that ye may be found of Him," and in Him, "in peace, without spot, and blameless. And account that the longsuffering of our Lord," which some men may call delay, "is salvation" to every vessel of mercy. I believe this to be a fair and honest exposition of St. Peter's words, and in perfect keeping also with the rest of the subject, which I have endeavoured to set before you this evening. You may rely upon it, that the saints of God shall, after the resurrection morning, *reign with Christ* for ever. If Christ reigns upon the earth, the saints shall reign with Him. If He reigns in the air, they shall reign with Him. If He reigns in the heaven of heavens, they shall reign with Him. "And so shall we ever be with the Lord. Wherefore, comfort one another with these words." What more can the saint of God desire? I shall only add a few words in conclusion:—

*Finally, the saints shall enjoy an entirely new state of things after the resurrection in their ultimate glory.* This new state of things is described as "a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea"; for

the purifying fire had exhausted it. New Jerusalem comes down from God out of heaven, prepared as a bride adorned for her husband. *Then*, the tabernacle of God is with men. *Then*, tears, sorrows, pains, and deaths will be no more. The Lord will make all things new. The Lamb's wife is presented to John's view in vision as a perfect, beautiful, and glorious city, whose light is the glory of God and the Lamb. *Then*, her walls shall be Salvation, and her gates Praise. *Then*, the sun shall be no more her light by day; neither for brightness shall the moon give light unto her: but the Lord shall be unto her an everlasting light, and her God her glory. Her sun shall no more go down; neither shall her moon withdraw herself: for the Lord shall be her everlasting light, and the days of her mourning shall be ended. (Isa. xl.) All her people shall be righteous, that the Lord may be glorified. They shall see His face, and bear His name in their foreheads. Their night will have ended, for there will be no night *there*. They will need, neither sun, nor moon, nor stars, for the Lord Himself will be their eternal day: and they shall reign with Him for ever and ever. (Rev. xxi. xxii.)

“What a city! What a glory!  
 Far beyond the brightest story  
 Of the ages old and hoary;  
 Ah! 'Tis heaven at last!  
 Christ Himself the living Splendour,  
 Christ the Sunlight mild and tender;  
 Praises to the Lamb we render,  
 Ah! 'Tis heaven at last”!

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