

IS CHRIST COMING AGAIN?

by

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CHAPTER FOUR

THE KINGDOM OF GOD—ITS CITIZENSHIP

The citizenship of the Kingdom is not sufficiently defined in any one solitary passage of the Word. The elements involved are too many, and the subjects concerned too varied, to find full expression in either a verse or a chapter, or even a book. This custom of the Spirit, in inspiration, compels the comparison of Scripture with Scripture in the making clear of any great and important truth.

The wisdom of this divine method is easily apparent to the good student. Being compelled to search the sacred pages for any single subject, one gains rich stores of information upon other themes while following his peculiar interest to its biblical end.

The man that makes himself thoroughly familiar with the general theme of the Kingdom of God will have been compelled to go from Genesis to Revelation, and to walk again and again through the green pastures and beside the still waters of almost every one of the sixty-six sections of God's great Word.

- How interesting the search for "the definition of the Kingdom";
- how stimulating the study of "the evolution of the Kingdom";
- how delightful the survey in determining "the location of the Kingdom".

But with more keen interest still must men inquire after "the citizenship of the Kingdom," since its understanding determines one's personal relationship to the Kingdom itself. Having in the previous chapters maintained that the coming Kingdom is real and literal, as well as ideal and spiritual, we now invite attention to real citizens, and to literal citizenship in the Kingdom of God.

ITS SOVEREIGN CITIZEN

Its sovereign Citizen is Jesus Christ.

- He is "**of heaven**" (I Corinthians 15:47);
- He was born "**king of the Jews**" (Matthew 2:2);
- to Him the supremacy of the earth— "**dominion from sea to sea**" (Psalm 72:8)—has been promised.

- The Kingdom to be “**set up**” at the second advent is distinctly described as “**His Kingdom**” (II Timothy 4:1).

Christ Himself said: “**The Son of man shall send forth His angels, and they shall gather out of His Kingdom all things that offend [cause stumbling], and them which do iniquity**” (Matthew 13: 41).

In Luke 22:30 He describes it as “**my Kingdom**”; while the Apostle Peter encouraged his brethren to give the more diligence to make their calling and election sure that there might richly be supplied unto them “**an entrance . . . into the everlasting kingdom of our Lord and Saviour Jesus Christ**” (II Peter 1:11).

He originated the Kingdom.

Other kingdoms grew up; this Kingdom is “**set up**” of God (Daniel 2:44). In the judgment, described in Matthew 25:34, Christ Himself declares concerning “**the Kingdom**” that it had been prepared for His own “**from the foundation of the world.**” If then “**all things were made through Him; and without Him was not anything made that hath been made**” (John 1:3), the Kingdom of God is no exception. Paul, in his epistle to the Hebrews, declares concerning the Son— “**appointed heir of all things**” (1:2)—that He is the One through whom also God “**made the world [ages]**” or dispensations, and, of the Son, God said, “**Thy throne is for ever and ever**” (v. 8); and to the Son, whom He had exalted beyond the angels, is His combined appointment and promise, “**Sit on my right hand, until I make thine enemies thy footstool**” (v. 13). It is little wonder that the psalmist, anticipating the Kingdom, should say, “**The Kingdom is the Lord’s: and He is the ruler over the nations**” (22-28).

He rules in the Kingdom.

It would hardly seem necessary to further emphasize this fact in view of what has already been presented. The clear declarations of Daniel; of Isaiah 9: 6-7, of Jeremiah 33:21, of Psalms 2 and 72, of Zechariah 9:10, and 14: 9, and scores of other Old and New Testament Scriptures addressed to this theme put it past dispute.

There is no question that He rules in the Kingdom; the only point of dispute is whether the Kingdom be real or ideal.

Some have seemed to feel that if Christ was ever to appear in person in the world, that He would be located in that circumstance, and, consequently, limited! But, let it be remembered that all wisdom is with Him! Since He needed not to be present, in person, to know when His friend was dead, nor yet present in person to speak the word that should heal the sick, His omniscience would make possible His perfect and righteous administration if He remained in Jerusalem for a thousand years! When we recall the circumstance that, in His risen body, He appeared when He pleased, hindered in His movements by no distance, retarded by no obstacle, excluded by no walls, who can successfully dispute His ability to be present in any part of the earth at any moment when righteous government might demand special administration?

On an occasion of defeat, Napoleon petulantly said, "I cannot be everywhere!" But who will attempt to so limit Christ whether He speaks of His bodily or His spiritual presence? In the days of the Rebellion, by forced marches, Confederates were often surprised and scattered; but in the days of Christ on the throne, forced marches will not be a necessity, since the most secret plot would be by Him as clearly anticipated as was the fainting crowd that came out to arrest Him.

He receives homage.

It is in vain for men to argue that because Christ is to be in civil command of all the earth, that His government will be that of authority versus affection. Opposition shall be broken as with a rod of iron (Psalm 2:9). Enemies shall feel the tread of His conquering feet (I Corinthians 15:25); but He that shall reign in righteousness shall also administer in love, **"Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father"** (Philippians 2:9-11).

His reign is everywhere described as a reign of peace as well as of righteousness; and of prosperity as well as of conquest; and if He brake in pieces the oppressor, **"He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall come down like rain upon the mown grass: as showers that water the earth. In His days shall the righteous flourish"** (Psalm 72:2-7).

If **"His enemies"** are compelled **"to lick the dust,"** the kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him: all nations shall serve Him, **"for He shall deliver the needy when He crieth; and the poor, that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence; and precious shall their blood be in His sight: . . . prayer also shall be made for Him continually; they daily shall He be praised. There shall be an handful of grain in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth. His name shall endure forever; His name shall be continued as long as the sun: and men shall be blessed in Him; all nations shall call Him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things"** (Psalm 72:8-19).

"Kingdom of Peace, whose music clear
Swept through Judea's starlit skies,
Still the harsh sounds of human strife
Break on the heavenly harmonies.

Yet shall thy song of triumph ring
In full accord, from land to land,
And men with angels learn to sing:
'Behold, the Kingdom is at hand!'"

ITS MOST HONORED CITIZENS

Its most honored citizens are the Translation saints.

When **“the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, the dead in Christ shall rise first. Then we which are alive, and remain shall be caught up together with them in the clouds, to meet the Lord in the air”** (I Thessalonians 4:16-17).

The glorious changes accomplished for these translation saints Paul fully explains in his epistle to the Corinthians. **“Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God. Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality”** (I Corinthians 15:50-53).

Aside from the circumstance that they shall be the first to behold the face of the King, there are three respects in which these saints are specially honored.

They shall be saved from the surpassing tribulation.

It will be remembered that the tribulation of all tribulations immediately precedes the coming of the King. It is the sign that His Coming is nigh. It seems to be fairly clear that Christ is to come into the first heavens for His saints before He comes to the earth with them to establish His throne.

The first appearance is as sudden as a thief in the night.

- It separates the men in the field, one is taken and one is left; the women at the mill, one is taken and one is left (Matthew 24: 40-41).
- It occurs when the inhabitants of earth are engaged in indifferent revelry akin to that which characterized the eating, drinking and marrying immediately preceding Noah's entrance into the ark (Matthew 24:38).

The second appearance is as evident as the lightning that **“cometh forth from the east and is seen even unto the west,”** and it will find a world in the throes of tribulation, **“such as was not since the beginning of the world to this time; no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elects sake those days shall be shortened?”** (Matthew 24:21-22).

If one turn to the twelfth chapter of Revelation he will find that the converts are to be driven into the wilderness for a thousand two hundred and three score days, or three years and a half, at the beginning of which time there is to be a war in heaven, Michael and his angels against the dragon.

“And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.” And John heard a great voice in heaven saying, **“Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night”** **“Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child”** and drives her into the wilderness, where for **“a time and times and half a time”** (or three years and a half) she is nourished from the face of the serpent. And the wrath of the serpent is described as waxing greater, and he makes war with the rest of the woman’s seed that keep the commandments of God and hold the testimony of Jesus.

By a careful study of the supremacy of the Antichrist it will be seen again how the saints must suffer at his bloody hands. It is a significant fact, however, that there is no hint of such suffering for those that come out of their graves at the call of Jesus; or those that, being changed from mortals to immortals, are caught up **“together with them”**! On the contrary, in his epistle to the church of Philadelphia, Jesus says of certain favored ones, **“Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour that is to come upon the whole world, to try them that dwell upon the earth.”** He also said, of them that should be **“counted worthy”** to obtain to the resurrection from the dead, **“they are equal unto the angels; and are the children of God, being children of the resurrection”** (Luke 20:36). Such could not suffer!

They shall be His companions in the crowning celebration.

Evidently there is a great event to be celebrated in the heavens when risen saints, having been changed from the corruptible to the incorruptible and living believers having been transformed from mortals to immortals, are **“caught up together in the clouds to meet the Lord in the air.”**

It is commonly accepted that that is the time when the Lord shall receive unto Himself His bride, the Lamb’s wife. The parable of the wise and foolish virgins would seem to add emphasis to the opinion, since those who were ready and watching, at His sudden and unexpected appearance, **“went in with Him to the marriage feast”** (Matthew 25:20). It will be a blessed hour in the course of the eternal ages; and happy are those that shall be privileged a part in it.

It may be at morn, when the day is awaking,
When sunlight through darkness and shadow is breaking,
That Jesus will come in the fulness of glory,
To receive from the world “His own.”

It may be at midday, it may be at twilight,
It may be, perchance, that the blackness of midnight
Will burst into light in the blaze of His glory,
When Jesus receives “His own.”

While its hosts cry Hosanna, from Heaven descending,
With glorified saints and the angels attending,
With grace on His brow, like a halo of glory,
Will Jesus receive "His own."

Oh, joy! oh, delight! should we go without dying,
No sickness, no sadness, no dread and no crying,
Caught up thro' the clouds with our Lord into glory,
When Jesus receives "His own."

O, Lord Jesus, how long? How long,
Ere we shout the glad song? Christ returneth;
Hallelujah! Hallelujah, Amen.
Hallelujah! Amen.

They shall be His associates in the coming administration.

Of certain it is written, "**They lived and reigned with Christ a thousand years.**" Before John had been vouchsafed his apocalyptic vision Jesus had already declared, "**Verily, I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit on the throne of His glory ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.**" The word might easily refer not alone to the birth of the Spirit, but to that other change that makes men, that were once dead, to live again; or that were mortal to become immortal.

It will be remembered that when Napoleon, at the early age of thirty-three, was proclaimed consul for life, and two years later was decreed Emperor of the French with the succession of heredity in his family, he crowned himself in the presence of the Pope in Notre Dame.

A little later, he was crowned by others in Milan, taking the title of King of Italy. Establishing a court of imperial splendor at Paris he made the members of his house princes and kings. Jerome became king of Westphalia; Louis of Holland; Joseph of Naples and Sicily; his generals he made marshals of France. So the Son of Man takes the throne as His right; but at the same time is accorded it by the common consent of angels and men; and, once in the place of power, His own are in the line of appointment, for they "**shall have authority over cities.**" The apostolic band preeminent, the martyr-company occupying scarcely less important places, while such other saints and believers as were most faithful in service in the time of His absence, shall come to places of power in the day of His presence.

ITS NATURAL CITIZENS

Its natural citizens are Israelites.

They are the original children of God's Kingdom.

Israel was the earth's first theocracy.

The plans and purposes of that theocracy were alike voiced in connection with the call of Abraham. **"I will make of thee a great nation, and I will bless thee, and make thy name great; in thee shall all the families of the earth be blessed"** (Genesis 12:2-3).

When the descendants of Abraham became both numerous and prosperous, pride took possession of their hearts, and at Ramah they came to Samuel demanding, **"Make us a king to judge us like all the nations."** And Samuel, in his disappointment, prayed unto the Lord, **"And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee, for they have not rejected thee; but they have rejected me that I should not be King over them."**

- In the selection of Saul the theocracy was eclipsed, but God's plans can never be permanently thwarted.
- In the choice of David, He put His own man on the throne, and by His promises to him, revealed the way to a recovered theocracy.

To David He said, **"When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, who shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever"** (II Samuel 7:12-13).

Of this, the Psalmist sings, **"I have made a covenant with my chosen, I have sworn unto David my servant; Thy seed will I establish forever, and build up thy throne to all generations"** (89:3-4).

When, therefore, Jesus was about to be born, it was said, **"He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto Him the throne of his father David: and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end"** (Luke 1:32-33).

"The Lord hath chosen Jacob unto Himself and Israel for His own possession" (Psalm 135:4). In Matthew 8:12 Jesus speaks of faithless Israelites as **"the children of the Kingdom."** In the same gospel, having described them by the parable of the wicked husbandman, He declares, **"The Kingdom of God shall be taken away from you, and shall be given unto a nation bringing forth the fruits thereof"** (21:43).

That this is only a temporary loss of their relation to the Kingdom, Paul makes evident when writing to the Romans.

He says, **"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 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: For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes"** (11:25-28).

In truth, this whole chapter from the pen of the Apostle Paul is written to answer the question, **“Did God cast off His people?”** And the answer is, **“God did not cast off His people that He foreknew.”** The argument is that if the Gentile church was come out of that **“which is by nature a wild olive tree, and wast grafted, contrary to nature, into a good olive tree: how much more shall these, which are the natural branches, be grafted into their own olive tree”** (v. 24).

Concerning the Kingdom, the Jews are heirs of special promise.

If one deny that the promise in the Pentateuch of the favored land for this people has aught to do with the Kingdom, one can hardly maintain the same attitude concerning the poetical and prophetic books of the Old Testament.

The Psalmist, anticipating the time of restitution, says, **“O clap your hands, all ye peoples; shout unto God with the voice of triumph. For the Lord Most High is terrible; he is a great King over all the earth. He shall subdue the people under us, and the nations under our feet. He shall choose out inheritance for us, the glory of Jacob whom He loved”** (47:1-4).

And again, **“Once have I sworn by my holiness; I will not lie unto David; His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as the faithful witness in the sky”** (89:35-37).

Isaiah also writes of Israel, **“Whereas thou hast been forsaken and hated, so that no man passed through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of nations, and shalt suck the breasts of kings; and thou shalt know that I, the Lord, am thy Saviour, and thy Redeemer, the Mighty One of Jacob”** (60:15-16).

Ezekiel is more explicit still, **“And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever”** (37:21-25).

Dr. West remarks that “he who studies Paul will find him teaching the same truth when discussing ‘the Jewish problem,’ as men call it.

In Romans 10:6-10, 11:25-29, he puts Israel's conversion as a people, even as Isaiah does (Isaiah 59:16-21), and as Peter does (Acts 3:19-21), at the second coming of Christ.

Luke tells us that after the church is gathered, Israel's restoration is to occur, and in these words, **"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world"** (Acts 15:16-18).

We never think of promises of dispersion of Israel but we are greatly enheartened concerning the recovery of this ancient people.

You are familiar with the Jewish legend that represents two venerable Rabbis as walking among the ruins of Jerusalem after its destruction, with such meditation as might naturally characterize the truest of patriots, as they studied the desolation of their capitol city.

One is reported to have given way to unrestrained tears as he mourns, "Alas! alas! This is the end of all. Our beautiful city is no more. Our temple is laid waste; our brethren are driven away into captivity."

The other, with a greater knowledge, replies, "True; but let us learn from the verity of God's judgments we behold about us, the certainty of His mercies. He hath said, **'I will destroy Jerusalem,'** and we see He hath done it; but hath He not said, **'I will rebuild Jerusalem,'** and shall we not believe Him?"

His promise concerning the capital city, whether in its desolation or in its restitution, can hardly be more sure than His covenant to Israel concerning their loss of the Kingdom, but their final recovery of the same. We have seen the first in the outworkings of the divine plan; we shall behold the second: **"the mouth of the Lord hath spoken it."**

ITS ADOPTED CITIZENS

The adopted citizens of the Kingdom of God are the regenerate Gentiles.

They have been made heirs by adoption. Paul writes to the Ephesians,

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

“For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God” (Ephesians 2:11-19).

In writing to the Romans Paul describes the process by which Gentiles come into this great grace, as an adoption, saying, **“Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.”**

Abbott, in his *“Biography of Napoleon,”* recites how, after the battle of Austerlitz, the great general immediately adopted all the children of those soldiers that had fallen. They were supported by the state. They all, as the children of the emperor; were permitted to attach the name of Napoleon to their own.

Our great God hath done more gloriously—He hath adopted the children of those who died fighting against Him, and the descendants of rebels against His government, and permitted them to wear His name, calling them **“children of God; and if children, then heirs; heirs of God, and joint heirs with Christ”** (Romans 8:16-17).

By His grace they have been made Israel’s equals.

Paul writes to the Ephesian Christians, concerning the **“revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel”** (3:3-6). So **“there is neither Jew nor Greek; . . . if ye be Christ’s, then are ye Abraham’s seed; and heirs according to promise”** (Galatians 3:28,29), **“God having provided some better thing concerning us, that apart from us they should not be made perfect”** (Hebrews 11:40).

By grace, Gentile opponents become God’s patriots.

“God commendeth His love toward us, in that, while we were yet sinners Christ died for us” It was of Gentiles that Paul wrote, **“Your obedience is come abroad unto all men. I rejoice therefore over you?”** (Romans 16:19).

Unquestionably the most glorious republic of ancient times was that of Rome, citizenship in which was prized so highly that even Paul boasted it for himself. Her policy was a generous one. Whom she conquered she killed not, but adopted; and, in many instances these engrafted sons rewarded her mercy by the most meritorious service.

So much is this true that Gibbon declares that among them were some of the noblest ornaments. Virgil was a native of Mantua; Horace was inclined to doubt whether he should call himself an Apulian or a Lucanian; the patriotic family of Catos emerged from Tusculum; and the little town of Arpinum claimed the double honor of producing Marius and Cicero, the former of whom deserved, after Romulus and Camillus, to be styled the third founder of Rome; and the latter, after saving his country from the designs of Catiline, enabled her to contend with Athens for the place of eloquence. So also Gentiles, aliens, conquered and adopted, play a conspicuous part in the services of Him to whom the Kingdom belongs, and in the interests of the Kingdom itself.

Its alien citizens.

It is an interesting thing to see that almost every parable of the Kingdom presents alien citizens. If it be the Kingdom in embryo, there are the tares which belong not to it either by generation or adoption; if it be the parable of the net, there are the bad fish that must be cast away. We are told, **“So shall it be in the end of the world, the angels shall come forth and sever the wicked from among the righteous.”**

- In the parable of the talents the alien citizen is dismissed to **“outer darkness.”**
- In the parable of the sheep and goats, aliens **“go away into eternal punishment.”**
- In the millennium of Revelation 20, aliens follow Satan in his last attack upon the Kingdom and the camp of the saints, and share his fate in the pit.

When Christ Himself referred to them He declared that they shall be gathered out of His Kingdom by His holy angels.

Campbell Morgan, commenting upon this, says, “I believe that the new era in the world’s history will be ushered in first of all by this strange and marvelous and overwhelming angel visitation, angel discrimination, and angel separation. Angel discrimination means heaven’s standards set up among the affairs of men. Angel separation means heaven’s might enforcing heaven’s standards”; and, later, he adds, “I sigh for the coming of the angels. I feel increasingly that the government of men is a disastrous failure, and will be to the end. Presently when the church is complete, and lifted out, angels will take this business in hand, and there will be no seducer clever enough to dodge an angel, and there will be no scamp master enough of traffic to escape the grip of an angel hand.”

The G-men, under Hoover, will be far surpassed! . . .

“Buildings will crash at their touch, and unholy places will be demolished at their bidding; and yet the angels are only the King’s messengers. Think of the King Himself behind it all, coming to establish His Kingdom. This is an unbelieving age, a very clever, busy one; but a very small age in its thinking. I love to get back from magazine articles and philosophies to my Bible, and I love to hear Him say, **“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.”** That is my hope today. Oh, my hope is not in any missionary society in existence, nor in any evangelistic society in existence.

“I pray that they may do their duty, preach the gospel, and hasten the coming day; but my hope is in these flaming seraphs; my heart cries out for their coming. The things that remain shall be the basis of the new Kingdom, and the rule of the iron rod shall be established; and then Africa will get her great chance, and China too. When the angel guards China against any man’s daring to suggest opium, then is the chance for China.”

~ end of chapter 4 ~

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