


SERMON XVII.



ON THE BIRTH, GIFT, NAMES, THRONE, KINGDOM,
INCREASE, AND PEACE OF MESSIAH, AND HIS
PRINCIPALITY OF GRACE.



ISAIAH ix. 6, 7.

“ 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, Counsellor, 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.”

THE Holy and Eternal Spirit, who is distinct in personality from the Father and the Son, the co-equal, co-eternal, and co-essential with them,

in the unity of the one incomprehensible God-head, was pleased to give an outward evidence of his personality, deity, and office, in the economy of grace, to the old testament church, by raising up a succession of prophets, who spake as they were moved by him, and who foretold the incarnation, work, and office of the God-man, Christ Jesus. The prophet Isaiah is one of them who bore testimony to the eternal acts and transactions of the incomprehensible Three, and spake out most freely, fully, clearly, and distinctly, how the everlasting counsel and covenant were to be carried into execution by God manifested in the flesh. In the words before us, he expresses himself most divinely on the subject of the birth of Christ; and with transporting joy celebrates the unspeakable gift of God's love to his church realized in the advent of his Son. That the people to whom he ministered, as a prophet, these glad tidings, might feel the mercy he relates to them, what joy would be diffused by the birth of Christ, and how some parts of Galilee would be comforted and enlivened by the presence and preaching of Messiah amongst them.

Ver. 1. "Nevertheless, the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterwards did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations." Those parts

of Israel suffered much by Tiglath-Pileser, who carried them captive. See 2 Kings xv. 29. This is what the prophet refers to, he calls it vexation. Now, as the inhabitants of these parts of Judah were to suffer, according to prophecy, so the prophet comforts them, that in future time these parts in Judea should be honoured and very glorious by the presence and ministry of Christ among them, so that he comforts them with the promise and prospect of it.

Ver. 2. "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." The evangelist shews the accomplishment of this by our Lord's going to, and dwelling at Capernaum, a city on the sea coast of Tiberias, or Genesareth, in the borders of Zebulun and Nephtholim, and quotes this very prophecy, saying, "That it might be fulfilled which was spoken by Esaias the prophet, saying, the land of Zebulun and the land of Nephtholim, by the way of the sea beyond Jordan, Galilee of the gentiles, the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Matt. iv. 14, 16. Christ, the Sun of righteousness, rose upon them, by which they must be enlightened, comforted, and refreshed: "For he is the light of everlasting life."

Ver. 3. "Thou hast multiplied the nation and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil." The meaning seems to be this: though Messiah preached good things, wrought and performed divers miracles, so that it might truly be said, "It was never so seen in Israel," for he was followed by a goodly company of persons who believed on him; though this ought to have been a means of increasing joy throughout the whole land, yet, through their blindness, ignorance, and unbelief, it did not; those who received Christ, and confessed him, rejoiced in him with exceeding great joy; and great reason they had for it, as it follows, in the next verse.

Ver. 4. "For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian." Christ came to destroy the works of the devil; to throw down his strong holds in the souls of men; to conquer sin, the world, death, and hell; and this by the power of his own arm. As the Lord delivered Israel from the Midianites by the hand of Gideon, who cried, "the sword of the Lord, and of Gideon;" so he would bring back his people from their captivity, and restore them to their ancient dwelling-places: they should dwell in them. Christ should tabernacle amongst

them, preach his gospel unto them, work his miracles amongst them, be life and light unto them; and the whole should be accomplished by the invincible power of the Lord, as easily, and more so, than in the days of Gideon, when Israel was delivered.

Ver. 5. "For every battle of the warrior is with confused noise, and garments rolled in blood, but this shall be with burning and fuel of fire." The salvation of the church of Christ was to be wrought miraculously. Not by war and blood-shedding, but by his coming in the flesh; and having finished his work, and poured out his Spirit, he shewed his indignation towards his enemies who destroyed them, and burnt up their city, so that Christ's coming was attended in the issue with burning and fuel of fire.

The prophet having thus prepared the way for the reception of the account he had to deliver concerning the ineffably precious Jesus, proclaims his subject thus: ver. 6, 7. "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, Counsellor, 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 justice, from henceforth even for ever. The

zeal of the Lord of Hosts will perform this." In which words the prophet sets forth the birth of Christ, the gift of him to his church, with his names, throne, kingdom, and the increase and peace thereof; which is a most glorious principality of grace. And for the truth and performance of all this, he says, "The zeal of the Lord of Hosts will perform this."

The subject is most truly divine, and of infinite importance. It contains the wisdom of God in a mystery, and expresses the ineffable love of God. The subject of all this grace and mercy is the church of the living God. Our prophet, in a view of the birth of Christ, triumphs over all enemies, evils, and miseries, either felt or feared: and we may well do so too.

In order to set the text forth to our present and spiritual advantage, I will cast it into the following divisions:

First. I will treat of the birth of Christ, and shew that he is God and man in one person; the Son of God, and the Son of Man: and that his nativity is the fruit of his Father's love, who so loved as to bestow his only begotten Son on his church, that we might live through him.

Secondly. That the government of the church, and world also, is upon his shoulder.

Thirdly. That his names are expressive of his ability to execute his work and offices; and

contain a firm foundation for his people's faith and hope.

Fourthly. That his throne and kingdom is not of this world, but is in his church, and is set up in the hearts of his people. It is a delegated one. "Of the increase and peace of it there shall be no end."

These divisions, I conceive, will afford occasion for introducing and explaining every part of our text, which I pray God may be accompanied with his divine and most gracious presence and blessing.

I will first treat of the birth of Christ, and shew that he is God and man in one person; the Son of God and the Son of Man: and that his nativity is the fruit of his Father's love, who so loved as to bestow his only begotten Son on his church, that we might live through him. "Unto us a child is born, unto us a son is given."

The prophet speaks in the name of the elect church of God; to whom the Lord had promised to send a Saviour, a great one, who should deliver them. This great Saviour was the only begotten Son of God; equal in Godhead with the Father and the Holy Ghost: who, in the everlasting council and covenant, was laid by the Father, as the one alone Saviour and Mediator, who was to perform the everlasting salvation of his people, by becoming true and very man, the

woman's seed, the seed of Abraham according to the flesh, the son of David; but this could not be without a most infinite and amazing act of condescension in him. He was by essence God, by personality in the self-existing Essence, the Son of God. He was in the form of God, and thought it not robbery to be equal with the Father and the Spirit, in all the incommunicable glories and perfections of the Divine nature. To become man was an act of inestimable grace; without it he could not perform the work he engaged in, of obeying the law, bearing the sins of his people, and sustaining the curse of the broken law for their transgressions. If he becomes man, he must be a partaker of the nature of his people, in an ineffable way and manner; so that the guilt and pollution of original sin touch it not. This was brought about by the overshadowing of the Holy Ghost, who formed his human nature, which was conceived and born of a pure virgin, without spot or stain of sin, to make us clean from all sin. By the union of the divine and human nature, in the person of one Christ, the Son of God became the Son of Man; perfect God and perfect man; God-man, in whom dwelleth all the fulness of the Godhead. The Man, Jéhovah's fellow, the Lord of Hosts is his name. The man of God's right hand, the Son of Man whom he made strong for himself; and whom the Father, out of his infinite love, bestowed on his

church, as the fruit and effect thereof. This is grace which exceeds and far surpasseth all the conceptions and praises of angels and saints, and will be for ever beyond what can be fully comprehended, even throughout the ages of eternity.

The prophet speaks in rapture of it, saying, "Unto us a child is born, unto us a son is given." We have in these words a true, clear, and proper distinction between the human and divine nature of Christ. He was true and very man, made of a woman, and born into our world, in the form and likeness of sinful flesh; that having taken our nature into personal union, he might take all our sins to and on himself, and be made, by the Father's act of imputation, sin for us, and be nailed with them to the cross. He bore them in his own body on the tree, and put them away by the sacrifice of himself.

Our prophet had a glorious visionary representation of the essential and personal glories of Christ, God-man, which he relates in the sixth chapter of his prophecy; and heard the seraphim, who veiled their faces, worship him with a thrice holy is Jehovah of Hosts. Great emphasis is laid on the dignity of Christ's person, "Unto us a son is given;" it was this which gave dignity to this illustrious birth. The humanity was of the earth, earthy; but he who assumed it was the Lord from heaven. In the birth of Christ, the love of all the persons in God was mani-

fested to the elect: it was the good will of the Eternal Three to shine forth in all the glory, meridian splendour, and majesty of their mutual love towards the elect in the person of God-man, Christ Jesus. "God so loved the world, that he gave his only begotten Son;" "In this was manifested the love of God towards us, because that God sent his only begotten Son into the world that we should live through him;" "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." John iii. 16. 1 John iv. 9, 10. The love of the Essential Three towards the elect is unspeakable; and, as each of the Eternal Three have expressed it personally, it exceeds all thought, and transcends the conception of the spirits of just men made perfect in glory.

In this instance before us, the love of the Father is infinite; he gave his Son, his only begotten Son, his own Son, the Son of his love, to take our nature, and to be made man: in which the wisdom of God is displayed, and the personality in Godhead realized and fully revealed: so that, had there been no other end in the birth and life of Christ designed but this, it would have been truly and really worthy of God. For how could the mystery of the Trinity, in the incomprehensible Jehovah, have been so evidently displayed to elect angels and saints, and they

take in such full discoveries and distinct apprehensions thereof, as by one in the self-existing Essence becoming true and very man? Or as by God-man shining forth in all the full blaze of Godhead, and in all the communicable blessings of it on the elect and beloved of God? In the person of Christ the eternal Trinity shine forth in all the glory and blessings of everlasting love: and in Christ the elect have blessed union and communion with the holy Three; by him they draw nigh unto God, and in him God draws nigh to them. They find all the blessings which God can bestow, or which they can enjoy, flow into their souls in their communion with him, through the Spirit, from the birth, life, mediation, and blood-shedding of the Son of God.

In the knowledge of these inestimably precious truths, consists the life of our souls. The prophet found it thus to him: he testifies it to others, with an heart as warm with the love of Jesus as it possibly could be this side heaven, and says, "Unto us a child is born, unto us a son is given." He applies it to himself; he puts in himself with the *us*, a word consecrated here, and also in the new testament, whereby to express the elect church of God. O that God the Holy Ghost may give us to see and feel, in this most glorious God and Saviour, in his divinity, person, birth, and in the Father's gift of him, with the blessings and benefits which flow into

our minds through him, what the prophet saw when he thus spake, wrote, and testified of him. Grant it, O Holy Spirit, for the honor of thy grace and name. Amen.

I proceed, secondly, to shew, that the government of the church, and also of the world, is upon his shoulder. "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder."

In the everlasting councils and settlements of grace, it pleased the Father, that Christ, God-man, in all things should have the pre-eminence. The Father loved the Son, and gave all things into his hands. The elect were chosen in him, given to him, committed to his care, and made his special treasure: all grace and glory were bestowed on them in Christ before the world was. He was to be their head of grace and glory; he was to be their one everlasting rock and foundation, to support them, their one living head, to quicken them, their one immutable Saviour, guide, protector, and friend. He was to be their King, to rule them by his word and Spirit, to dwell in their hearts by faith; he was to be the Lord their righteousness, purifier, and atonement; he was to rule over their outward and inward, their temporal and spiritual estate.

All power was given unto him, both in heaven and in earth; his kingdom ruleth over all. His church is his peculiar care; to govern, guide,

protect, and defend it, belongs to him, "The government is upon his shoulder." He is the Lord God omnipotent, therefore he is almighty to support his church. In him are hid, treasured up, or contained, all the treasures of wisdom and knowledge; therefore he is equal to the government of it. The world is his also; he made it, he upholds it, he governs it: as Mediator, he hath a universal empire; so that his people may set their hearts at rest, dismiss every care and fear, rely on his never-failing providence, which orders all things both in heaven and earth, and rest fully well pleased and satisfied with his wisdom and government. For the gates of hell, the power of satan, with all his principalities and powers, shall never finally prevail against them; he will be as a wall of fire round about his people, to defend them; he will preserve them from all evil; he will establish his church for ever. What is said of that bright constellation in the heavens, Orion, that it is the brightest in the heavens, and sheds the greatest light of any of the constellations, may truly and properly be said of this sacred scripture before us; it contains more light, and sheds more of it on the church, than any other single portion of the word doth. Jesus, the child born, the son given, in whom it hath pleased the Father that all fulness should dwell, in whom all his people are complete, in whom all the promises meet

and centre, will be the beauty and glory of his church upon earth, will be their sun of righteousness, burning and shining with lustre inextinguishable on them, and will continue his shine on his whole church in heaven to all eternity.

I come, thirdly, to shew, that his names are expressive of his ability to execute his work and offices, and contain a firm foundation for his people's faith and hope. "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, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

What a divine collection of names and titles are here! and all brought forth as so many crowns and diadems to adorn the head of our almighty, inestimably, and infinitely precious Jesus, who for us men, and for our salvation, became incarnate, came down from heaven, and was made man. To express, set forth, and declare his divine, infinite, and transcendently glorious person, love, work, offices, and ability to save his church with an everlasting salvation, he is here proclaimed in his person, name, titles, characters, offices, relations, works, and word, all expressed in his being called "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." All these titles are substantives, and convey to the enlightened mind,

as accompanied with the unction of the Holy Ghost, vast and supernatural ideas of the personal glory, excellency, worth, ability, and fitness of Christ for his work of mediation. None but God manifested in the flesh, could be the subject of such titles: no head but his could wear so bright a crown: none but he could undertake the work of saving his people from their sins. To prove him equal to it, the prophet sets forth his incommunicable titles, his personal royalties, his inherent fitness and qualifications, that his church may trust in him, make her boast in him, set up her rest in him, and glory in his holy name, and triumph in his praise. Each of these names contains a savour, which, as diffused on the minds of elect saints, perfumes their affections, and increases their esteem and value of Christ.

We will begin this divine collection of epithets, and go over them, one by one, hoping through the mercy of Jehovah the Spirit, and his presence accompanying them to our minds, that they will render Jesus all perfume, and a rich fragranciness of precious ointment to us. Holy Spirit, grant it, to the glory and praise of thine own grace. Amen.

To speak then on the first, "His name shall be called Wonderful." And sure we are that Jesus is very properly expressed and called thus, because he is truly wonderful, the wonderful

One, the wonder of heaven, God dwelling personally in the Man Christ Jesus. It was once proposed, and it was a question indeed, such as angels and saints could never have answered, without God's own revelation of it to them, what the nature, perfections, personalities, and name of God's Son were? It was put in these words, "Who hath ascended up into heaven, or descended? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name, and what is his son's name, if thou canst tell?" Prov. xxx. 4. None can tell the infinity, the eternity, the perfection, the blessedness of the divine nature; none can find out the mode of existence in the essence existing: none can comprehend how the essential Three receive their personal subsistence in the Godhead. The scripture contains a revelation of it; our prophet returns an answer to it, the name of the Son of the Father in truth and love is Wonderful. When he appeared to the patriarch Jacob, who requested to know his name, he replied, that it could not be expressed fully, but he did not reprove Jacob for his enquiry, as he suggested it would be one day more fully known: this I take to be the meaning of these words of the God-man to him, "Wherefore is it that thou dost ask after my name? and he blessed him there," Gen. liii. 29. The learned

Ainsworth says, in the greek it is, ' my name is marvellous.'

When the Lord Jesus, the Angel Jehovah, appeared to Manoah and his wife, and he wanted, as Jacob did, to know his name, the reply was, why askest thou thus after my name, seeing it is secret? In the margin it is wonderful, Judges xiii. 18. which is the very name the prophet gives the incarnate Saviour here. His person is truly wonderful: he is God essentially, he is man truly; God and man united in one person; the brightness of the Father's glory, and the express image of his person; the Lord of glory; the temple of the Deity; the fountain of glory; the Sun of everlasting light and life; who hath by inheritance, as God-man, obtained a more excellent name than all the angels in heaven, even that of Son of God. His love is wonderful in the outgoings of it before all worlds; in his covenant engagements: his goings forth therein on the behalf of his people, were of old from everlasting. His incarnation was a wonderful and mysterious act: his life of obedience, his death of suffering, and expiation, were truly wonderful: his manifestations of love and mercy to his church and people, will entitle him the wonderful one. Let believers but spiritually contemplate this, and he will be wonderful in their view, high in their hearts; they will prize and value him above all on earth, beyond all in

heaven. O that Jehovah, the Spirit, may set his seal to these truths on your hearts.

“His name shall be called Wonderful.” He is truly so: also his name is Counsellor. He is the angel of the great council; one of the parties in it, with whom the Father entered into council and covenant concerning the salvation of the chosen ones, on whom he laid his help, and in whom he trusted all his people, and his manifestative glory. He is the Counsellor of his church; and he well may, seeing he is as God-man, Mediator, the power of God, and the wisdom of God. He gives us in his word the best advice, and most wholesome instruction. We never fail in any matter when we consult him; we honour him in so doing; and his word suits our every case and circumstance. He is free of access, and our spiritual life and happiness is promoted by our free access to him, and receiving the word from his mouth. Holy Ghost help us so to do!

His name is also the Mighty, or Almighty God; which is expressive of his eternal Godhead, greatness, and majesty: there is nothing too hard for him to accomplish. His life was the life of God incarnate: his righteousness of Jehovah the Son, dwelling personally in our nature: his blood the blood of God, of him who was essentially God; who was in distinction of personality, the only begotten Son of the Father,

and who having assumed our nature into personal union with himself, stamped the actions and sufferings performed in that humanity, with Godlike dignity, and everlasting efficacy; so that his blood cleanseth from all sin. Our Jesus proclaims himself to be mighty to save, Isaiah lxiii. 1. and the Almighty, Rev. i. 8. O Lord the Spirit, do thou help us to believe him to be God over all blessed for ever, Amen; and to trust in him as such.

His name is also, the Everlasting Father, or the Father of eternity, or of the ages to come. He stood in relation to his church and people from everlasting; he was their everlasting Father, and they were his children. His love to them is immutable and everlasting; his mercy towards them is from everlasting to everlasting: there is in his fulness an everlasting treasury of grace and glory for them. He will take everlasting care of them, and remember them with everlasting kindness: he will be their everlasting light, and their everlasting glory. O thou Spirit Jehovah, take of these things of Christ, and shew them unto us.

He is also named the Prince of Peace. He came from heaven to be the peace-maker: he obtained it by the blood of his cross; he publishes it in the everlasting gospel; he bestows it on his people. He is seated on the right hand of the majesty on high, as the Prince of Peace;

he liveth after the power of an endless life, to continue it to his church and people. Holy Ghost! thou art the peace bringer, do thou most sweetly give us to enjoy it in our hearts.

How all-sufficient must our Surety be, for every part of his work and office, seeing his "name is Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." The perfection of his work exceeds our utmost conceptions. He is almighty; we cannot fail or perish, if we rely on him. He is all-sufficient; we can have no want, but he is able to supply it, and will do so, he being able to do for us, and to work in us, above all we think or ask.

These great and glorious names here given to Jesus Christ, are to shew us, how able he was to perform his mediatory work; and we may well trust in him, seeing he hath made an end of sins, redeemed us from the curse of the law, brought in everlasting righteousness, and made peace by the blood of his cross. And he is our peace.

I come, fourthly, to shew, that his throne and kingdom is not of this world, but is in his church, and is set up in the hearts of his people; it is a delegated one; of the increase and peace of it there shall be no end. "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, Counsellor, 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 justice, from henceforth, even for ever. The zeal of the Lord of Hosts, will perform this."

Thus the prophet, having set forth Christ, in his essential, personal, mediatorial, and relative glories, and by an aggregate of names and titles, set forth the matchless Saviour's glory; he closes the subject with an account of his throne and kingdom, with the increase, peace, and duration thereof; "Of the increase of his government and peace, there shall be no end." This proclaims the blessings and permanency of it: "Upon the throne of David, and upon his kingdom, to order it, and to establish it, with judgment and justice from henceforth, even for ever." This shews that the Lord Jesus, the king of Zion, will reign for ever and ever. Christ, as king and governor in Zion, was foreshadowed by David, who was king of Judah and Israel.

Jehovah declared, "Of the fruit of thy body will I set upon thy throne." Psalm cxxxii. 11. This promise had a two-fold meaning: it related to Solomon in type and shadow, and to Christ in truth and substance; that it belongs to Messiah, the prince, we have Peter's authority in Acts ii. 30. "David being a prophet, and

knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne," &c.

David's throne and kingdom was a typical representation of Christ, the antitypical and true son of David, of whom the prophet hath been speaking.

In the testament times, and to old testament saints, Jerusalem was a type of the church, as surrounded by the Lord's protection, and blessed with the Lord's presence and peace.

David was a type of Christ, as being the anointed of Jehovah, crowned with victory, and placed triumphantly on the sacred hill of Zion, as expressed in the second psalm; which, as expressed there, shews the whole was divinely prophetic of the exaltation and enthronization of the Lord Jesus Christ. Hence the application of it to him in the new testament, Acts iv. 25.

Christ's throne and kingdom indeed is not of this world, it is a spiritual one, it is by his Father's appointment and delegation, according to the counsel and covenant, which obtained between the Three in Jehovah, before the world was: in consequence of which, Christ, God-man, is king mediator.

His throne is a throne of grace. To set up a church, is to set up Christ a throne.

His kingdom is in his church ; it is set up by him in the hearts of his people : he displays his throne and kingdom, in his word and ordinances : he exercises it, by sending his Holy Spirit with his word to convince of sin, to correct the judgment where it erred from the truth, to govern the hearts, lives, and conversations of the true citizens of Zion, who have their conversation in heaven, and who walk in all his commandments and ordinances blameless.

“Of the increase and peace of Christ’s kingdom and throne, there shall be no end.” He is exalted on it, and established in it, by the counsel and oath of the eternal Three.

And being thus established on it, and the kingdom put into his hand, he will order and establish it with justice and judgment. His gospel shall be preached ; his ordinances continued ; his church continued ; his Spirit sent, and given to make a willing people in the day of his power : the called people of the Lord, through their knowledge of him, and out of love to him, and as gathered into orderly, organized, settled churches and communities, shall enjoy the blessings of his presence, love, and peace ; their understandings shall be further illuminated ; their lives and conversations more regulated ; their love to him, and faith in him, more increased.

All opposition to his person, throne, and kingdom, shall in the end finally fall, and for

ever cease. He will be Jesus, the everlasting Conqueror: he shall live and reign for ever and ever: all his subjects shall find everlasting life, increasing joy, unspeakable delight, and endless uninterrupted peace in him: he will, as the great prophet over the house of God, in whom all fulness dwells; as the great high priest over the house of God, who lives in heaven to bestow an everlasting blessing; as the King of kings, and Lord of lords, rule, defend, and protect his church; he will rule in the hearts of his people, over their persons, and all their concerns, spiritual and temporal, through all successive generations, even unto the end of the world: he will reign personally with them in the new Jerusalem state, where the increase of his government and peace shall be fully exercised and enjoyed a thousand years; and he will reign with them in the ultimate state of bliss, to all eternity.

“The zeal of the Lord of Hosts will perform this:” which is the seal of God, set to what the prophet had declared concerning the birth, gift, names, throne, and kingdom of Messiah, of the increase and peace of his rule and reign, and principality of grace.

May the Lord accompany what hath been delivered on this subject, with the grace and energy of his Spirit to your hearts. Amen.