

Venable, 1897

## THE ENTHRONEMENT OF CHRIST

Annual sermon delivered by Dr. A. Venable, Meridian, Mississippi, before the Southern Baptist Convention, Wilmington, North Carolina, Friday evening, May 7, 1897. Taken from The Wilmington Messenger, Wilmington, North Carolina, of May 9, 1897.

The line of Paul's thought is not difficult to trace. He is exhorting his readers to an earnest endeavor to Christian growth in the graces of the gospel, which they had received so joyfully. As hindrances of this much desired growth, he makes mention of self-esteem and self-seeking. Over against these, he places the mind of Christ Jesus, saying:

"Let this mind be in you which was also in Christ Jesus, who existing in the form of God, did not hold it as a means of self-enrichment to be equal with God, but emptied himself, taking upon himself the form of a servant, and being made in the likeness of men, and being found in fashion as a man, he humbled himself, becoming obedient unto death, even the death of the cross."

Then, as if to show his readers the certainty of the rich reward which awaits the exercise of the spirit of self-sacrifices, in the interest of others, he continues:

"Wherefore also God highly exalted him and gave him (as a matter of grace) a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and of things on earth, and of things under the earth. And every tongue confess that Jesus Christ is Lord to the glory of God the father."

Such is the line of the apostle's thought. But we can hardly think that Paul here intended simply to illustrate the idea of self-sacrifice. We must believe he had a large purpose; he was in a very brief form, defining his doctrine of the Christ. It is the classic passage from Paul on Christology. We may, without hesitation, therefore, take the larger purpose of Paul and in its light study the last portion of this sublime passage, under the statement,

#### THE ENTHRONEMENT OF CHRIST

Brethren and fathers, such is the theme which you are invited to consider with this speaker this evening. I crave your attention and your prayers.

First, The first thought to intrude itself in this discussion is: Firstly, the ground upon which Christ is exalted to the majestic position which he enjoys upon the throne of the universe. The word "wherefore" standing at the beginning of the text is retrospective and is designed to point out the ground upon which Jesus Christ is now enthroned. In this retrospective glance of the Apostle, we see, coming within well-defined limits, the two former states of our Lord, as the ground upon which his present state now rests. This brings us to consider, therefore, briefly,

First, That preincarnate condition of Jesus Christ, and secondly, his incarnate condition of earthly activity.. These two states are mutually supplementary in Paul's thought and are made to furnish the ground upon which Jesus Christ holds the position of regal prerogatives and enjoys that transcendent and unique elevation of character far above principalities and powers in the heavenly places.

In his preincarnate state Jesus Christ is represented in the New Testament as sustaining a relation to God. In the present context he is existing in the form of God and on equality with God. This relation is without time limitations. The relation was and is an eternal relation. We may be the better prepared to apprehend Paul's meaning, if we take his language in connection with other passages bearing upon the same subject. Jesus Christ is represented as "the image of the invisible God." "Being the effulgence of his glory and the very image of his substance." Again as God's son. Designated as Son of God with power by the resurrection from the dead. "Ye were reconciled to God through the death of his Son." He spared not his own son, but gave him up on behalf of us all." God sent forth his Son in the likeness of the flesh of sin." "God sent forth his son, born of woman, born under the law." John represents Jesus as the only begotten Son of God, Eternally existing with God in the form of the Logos. "In the beginning was the Word, the Word was with God, and the Word was God." This Word, in eternal companionship

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with God, became flesh, and tabernacled among men. This Son of God eternally derived from the Father, and in eternal companionship with God as from the Logos, came down to us in the habiliments of manhood, interpreting to us the Father. Jesus Christ not only sustained the relation of sonship to God, being one with God in the essence of his being, but he was the creative instrument through whom God made the universe.

"All things were made or came into being through him, and without him was not anything made that was made." "For in him were all things created, in the heavens and upon the earth, things visible, and things invisible, whether thrones or domains, or principalities, or powers; all things have been created through him and unto him, and he is before all things, and in him all things consist." "God hath spoken unto us by His Son, through whom he made the ages, and by whom all things are born along by the word of his power." Jesus Christ was God's creative instrument in the creation of the universe; through him all the ages were made, and he bears all things onto their final goal. Jesus Christ "is the element which takes place, and by which is caused that continuous creation, which is the preservation of the universe, as he is the element in which the original creative act took place of old. All things came into being and form and ordered unity in him. He links all creatures and forces into a co-operative whole, reconciling their antagonisms, drawing all their currents into one great tidal wave, melting all their notes into music, which God can hear, however discordant it may sometimes sound

to us". Such was the preincarnate condition of Jesus Christ, as set forth in other portions of the New Testament. The two expressions of Paul, "Existing in the form of God" and "Being equal with God" are synthetical statements, comprehending the entire essence of Christ, combined with his official relation to God and the universe, as the second person in the Holy Trinity, a relation of eternal subordination without inferiority. As the Father cannot be without the Son, as the will cannot be without the word, as the being cannot exist without its image, so the God head in the second person of the Trinity had its form." The "form of God" is the designation of the eternal son, as existing from eternity with the essential attributes and glories of the deity, which, as "the form of God," he might lay aside or veil for a season without losing the deity of his eternal generation.

We observe that Paul represents Jesus Christ in his primeval condition as proceeding to the act of his incarnation. So we pass to consider.

Secondly: The act of incarnation, and historical activity of Jesus Christ, as disclosing to us more fully the ground of his exaltation at the right hand of God. While still in his preincarnate state, he is represented as contemplating and resolving upon his entrance into a life on earth. There came before him, in his act of voluntary reflection, the surrender of the independent exercises of divine prerogatives. But this costly sacrifice he resolves to make, entering into life

subject to human limitations, "guided by infinite wisdom and prompted by infinite love, the eye omniscient was for a moment to be closed, and the power which made the world became latent. The possibility of this self-emptying lies deep in the mystery of the Divine Trinity, but it is the most wonderful outshining conceivable of the infinite splendor of the divine love." Upon this stupendous resolve of Jesus Christ were dependent momentous issues; the moral harmony of the universe; the vindication of God's moral government, and the eternal interests of a world lost in the darkness of sin and death, were bound up with that decision. But contemplation leads to resolve, and resolve to action.

The state of humiliation is disclosed to us by Paul in a descending series of expression, all serving to portray his conception of Jesus Christ in his earthly activity. The eternal Son is represented as contemplating the issues involved in such a transaction. Though equal with God, and existing in the form of God, he does not consider his equality as a means of his self-enrichment, but resolves to empty himself. By this act of self-renunciation, we do not understand that Jesus Christ surrendered any of the essential attributes of his Godhead. But he did surrender the prerogative to exercise what justly belonged to him by right of his essential being. The glory which was appropriate to his form of God he lays aside, and this not of any outward constraint. It was the exercise of an influence upon himself and of himself, in his preincarnate

state, which occupies Paul's thought, and lends a matchless dignity to the example of Jesus in the mind of the Apostle. Disrobing himself to the exercise of the divine prerogative and of the glory appropriate to such an exalted dignity, he takes the form of a servant. The conception in the mind of the Apostle which gives significance to his language is that of a son co-equal with the Father, in the administration of the affairs of the household, disrobing himself of his prerogatives, and taking his position among the servants. When we go in search of Jesus Christ, self-emptied of his divine glory, we do not find him among the ranks of the angels in heaven, but his position of servant places him among men, for "he laid not hold upon angels to help him then, but upon the seed of Abraham; wherefore, it behooved him in all things to be made like unto his brethren." In the capacity of servant he is restricted to humanity, in the form of his manifestation, "becoming in the likeness of men and being found in fashion as a man." "The likeness of men" and "fashion as a man" clearly represent Jesus as one with humanity. However much more than man, he was man, in all the essential elements of a man's being. Whatever of Godhead he possessed in no way suspended the essential qualities and elements which are required to constitute a perfect expression of manhood. He was the son of man as well as son of God, the two blending into one common personality, while each preserved its distinctive and essential character of being. How this was effected lies deep in the

councils of divine wisdom and love. The best exposition of the human limitation of Jesus Christ and his perfect identity with man is his earthly life, from the manger to the resurrection morn. Learn the lessons of his earthly activity and you have fathomed the depths of Paul's meaning of "likeness of men and fashion as a man."

But Jesus Christ, as a man, was not numbered among the royalty of earth. But clothed in the cerements of humanity, he humbled himself, becoming obedient unto death, yea, even the death of the cross. Such was the last step in his downward course of self-renunciation, in the interest of the lost. He reaches the goal of his stupendous sacrifice when he hangs dead upon the cross and lies helpless in Joseph's new tomb. Such matchless condescension and self-surrender cannot go unrewarded. "Wherefore, God also has highly exalted him and has given him a name, as a matter of grace, which is above every name, that at the name of Jesus every knee should bow, both of things in heaven and things on earth and things under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." Such, therefore, is the ground upon which Jesus Christ now occupies the throne of the universe.

II. We pass next to consider the nature of the enthronement which Jesus now enjoys at the right hand of God:

First: It is the enthronement of his humanity conjointly with his divinity. It was the God-man and man-God who ascended



from Mount Olivet. The appearance of Jesus on the throne was the appearance of a unique character in God's universe. The lifting of humanity up to this exalted position and placing it in inseparable and abiding union with the second person of the Godhead is a marvelous display of sovereign grace. It confers upon our humanity a distinction which we may believe and receive, but which we cannot fathom. The fact of the enthronement of the God-man is one receiving frequent mention in the Acts and in the Epistles. "This Jesus, whom ye crucified, God had made both Lord and Christ." "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree; Him hath God exalted with his right hand to be Prince and a Saviour." "According to that working of the strength of his might, which he wrought in Christ, when he raised him from the dead and made him to sit at his right hand in the heavenly places. Great is the mystery of Godliness, who was manifest in the flesh, justified in the Spirit, seen of angels, preached to the Gentiles, believed on in the world, and received up into glory." "For our citizenship is in heaven, from whence also we wait for a Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory." On the Isle of Patmos, John had granted to him, a vision of the exalted Christ. Amid the golden candlesticks, he appeared, "like unto the son of man clothed with a garment down to the foot, and girded about the breasts with a golden girdle, and his head and his hair were white, as white

wool, white as snow; and his eyes were as a flame of fire; and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters. And he had in his right hand seven stars and out of his mouth proceeded a sharp two-edged sword; and his countenance was as the sun shining in his strength. And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me saying: Fear not; I am the first and the last, and the living one; and I was dead, and behold, I am alive forevermore, and I have the keys of Death and Hades." The enthroned Christ is the Christ of history, the Christ born in a manger, reared in Nazareth, baptized in the Jordan, the Christ tempted in the wilderness, and yet without sin, whose voice sounded in the ears of the helpless as music from a world of song, whose word and touch brought sight to the blind, hearing to the deaf, cleansing to the leper, and life to the dead; the Christ who suffered on the cross was laid in Joseph's new tomb, emerging from which he came back from the realm of the dead bearing the spoils of victory, "the keys of Death and Hades." The enthroned Christ is enthroned humanity. In this mysterious unity of Godhead and manhood, we have humanity raised to its highest power. This honor becomes a part of humanity's possessions, a fact which must be taken into account in the unfolding history of the race, as an exhibition of the possibilities invested in man, in the economy of creation. Humanity exalted in Jesus Christ is not humanity as he found it, but as carried to the highest achieve-

ment in him. We may not understand the method employed by the enthroned Christ in carrying on his work in heaven, but we can believe where we cannot comprehend. We can adore and bow in joyful submission to our enthroned Lord, holding in perpetual union our human, but glorified nature with his divine essence. In him humanity has been brought into an eternal sonship with God in the person of an elder brother. Before him angels cast their glittering crowns, and swell the glorious acclaim of praise to him saying: "Worthy is the Lamb that hath been slain to receive power and riches, and wisdom and might and glory and honor and blessing."

Secondly. In this inseparable union of the human and the divine, in the person of our exalted Lord, is involved his priestly functions in Heaven. In his glorified form, he is qualified to represent humanity in session in the presence of God. "For Christ entered not into a holy place made with hands like to the pattern of the truth, but into the heaven itself, now to appear openly before the face of God in our behalf." "Having, therefore, a great high priest, who hath passed through the heavens, Jesus, the son of God, let us cling to our confessions; for we have not a high priest that cannot be touched with the feelings of our infirmities, but one that hath been tempted in all points like as we are, apart from sin." "Now in the things which we are saying, the chief point is this: we have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a ministry of

the sanctuary and of the true tabernacle, which the Lord pitched and not man." "He is able to save to the uttermost all those who come unto God by Him: seeing he ever liveth to make intercession for them." "Wherefore it behooved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make propiation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted. In the person of our glorified Saviour, we have humanity represented officially as our high priest. It is not a mere legal transaction, but real; for all that Adam failed to perfect for the world, Christ as the second Adam has

achieved. In him we recover all that lay within the grasp of humanity. In this our new head we stand, in him we find our perfect plea, we stand before God in the person of our ascended high priest. He represents us to God in his high priestly capacity; in his kingly capacity he represents God to us, and to the universe. His enthronement was more than a mere logical entrance into the Holy of Holies. It was the consummation of perfection in the humanity which the Son of God had taken into himself. It was the consummation of a character built out of the union of the human and the divine, which could not be localized and engaged othersiwe than in the presence of God. But combining in his one personality the infinite love of the divine being, and the results of his experience, as a perfect embodiment of humanity, we can appreciate the appropriateness of his ceaseless activity as a

faithful high priest, in things pertaining to God. The man Christ Jesus is our Mediator between God and man. In his enthronement he becomes high priest in the Holy of Holies, surrounded by an innumerable company of angels. Above these he is exalted to the right hand of God, and, because of his matchless dignity, they are his servants, whom he used as a ministering spirit, sent forth to minister to the heirs of salvation.

Now let our cheerful eyes survey,

Our great high priest above;

And celebrate his constant care

And sympathizing love.

Though raised to heavens exalted throne,

Where angels bow around,

And high o'er all the hosts of light,

With matchless honors crowned.

The name of all his saints he bears,

Deep graven on his heart;

Nor shall the meanest Christian say

That he hath lost his part.

So, gracious Saviour, on our breasts,

May they dear names be worn,

A sacred ornament and guard,

To endless ages borne.

Thirdly. But, in the exaltation of the man, Christ Jesus, there is involved a regal investiture. Not only as

High Priest, but as King, He sits at the right hand of God.

"God has 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 on earth, and things under the earth, and every tongue confess that Jesus is Lord, to the glory of God the Father." "And he put all things in subjection under his feet, and gave Him to be head over all things to the church."

(Col. 1:22). In the light of this regal investiture, Jesus could say after His resurrection, upon the eve of His ascension:

"All power is given unto Me, both in heaven and on earth.

Go ye, therefore, and disciple all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, and lo, I am with you alway, even unto the end of the world."

The independent exercise of the divine prerogative, of which Jesus emptied Himself during His state of humiliation, was restored to Him in His exaltation to the throne. This royal dignity which Jesus enjoys is one of prominence above the principalities, and powers, thrones and dominions in the heavens. The hosts of angels and myriads of supernatural intelligencies inhabiting the worlds invisible acknowledge His dominion, and are ready to do His bidding. This earth and the realm of the dead will bring to Him their universal homage. Christ, now raised to the throne of the universe, will continue His conquests until the last outlying province in the vast sweep of His universal empire shall be brought to bow the knee at the mention of His name. He will "be

enthroned upon the praises of the universe." Christ, as king, is ruling the ages. He is the ruling power behind all forces and activities directing all the accomplishment of His purpose. It is not as a posthumous influence which has come across the centuries, taking its rise in the earthly activity of Jesus, of which we are to think, but He is in the world as a power, omnipotent and abiding. He is the king of the ages, restraining subordinating, subjecting and directing all things to the consummation of that primeval purpose in the mind of God before the creation of the universe, which He purposed in Him before the foundation of the world, unto a dispensation of the fullness of the times to sum up all things in Christ, the things in the heavens and the things upon the earth." Within the church, which is His body, we find our enthroned king displaying his matchless sovereignty, and moving on the the conquest of the world. We must never forget that the church and ministry, the Bible and creeds, are only instruments in the hands of our King. They are only potent when animated by the living and reigning Christ. "The solid globe is within his grasp, and when our prayer touches the hand that upholds the western hemisphere, the other can instantaneously answer the prayer in India or Japan. His will is the electric current that throbs through the universe, and the faith of the humblest Christian can effect wonders, because it brings the soul in connection with that inexhaustible power." His departure from His disciples relieved Him of all limitations of space. He left us that He might be with us, and everywhere subduing all things unto Himself. Well may his church sing:

All hail the power of Jesus name,  
Let angels prostrate fall,  
Bring forth the royal diadem  
And crown him Lord of all.

Ye chosen seed of Israel's race,  
He ransomed from the fall;  
Hail Him who saves you by His grace,  
And crown Him Lord of all.

Let every kindred, every tribe,  
On this terrestrial ball,  
To Him all majesty ascribe,  
And crown Him Lord of all.

O, that with yonder sacred throng,  
We at His feet may fall;  
We'll join the everlasting song,  
And crown Him Lord of all.

Fourthly. This regal investiture of the God-man is limited in time. The Son is to make a transfer of his regal office and government back to the Father. This surrender of the throne to the Father shall not be made till the last hostile power shall have been subjected. Paul says: "Then cometh the end, when He shall deliver up the Kingdom of God, even <sup>to</sup> the Father; when he shall have abolished all rule and all authority and power. For He must reign till he hath put all His enemies under his feet. The last enemy that shall be abolished is death, for He must put all things in subjection



under His feet. But when He saith 'All things are put in subjection' it is evident that He is excepted who did subject all things unto Him. And when all things have been subjected unto Him, then shall the Son also Himself be subjected to Him, that did subject all things unto Him, that God may be all in all.

Let us remember we are now moving in the realm of divine mystery, but even here we may undertake to accommodate the apostle's thought of our limited comprehension. The conception is probably that of a king who does not leave his palace in the administration of the affairs of his kingdom, but places all royal acts in the hands of his son. The highest consideration prompt this son to perform the duties entrusted to him in accordance with the will of the father, with whom the son shares the throne. To those over whom the son exercises his royal prerogative he seems to be the sole ruler in the kingdom of the father. But there are outlying provinces in rebellion whom the son undertakes to subdue and recover to the father's rule. In this work of subjection the son is invested with 'royal prerogatives, which are conferred for the accomplishment of the work of bringing the rebels back to allegiance to the father. As the son enters upon his work of overthrowing and subduing the revolting powers it becomes necessary for a time for him to absent himself from the royal palace, but when he has organized his force and engaged the agencies employed by him, he returns to the capital, and from this seat of power he directs the war until the last enemy is subdued and universal

order is restored throughout the whole realm. During the period of conflict he is in the exercise of a full and free regal authority, conferred upon him for the suppression of the revolt. When the last enemy has been subdued, and order has been restored, and the kingdom is reduced to a cooperative whole, the son vacates the throne and hands the kingdom back to the father, while he takes his rank among the subjects. Such seems to represent the conception of the apostle on this mysterious subject. How long the conflict is to continue we cannot determine. "He must reign till He hath put all enemies under His feet. The last enemy to be conquered is death." The conflict must, therefore, continue till the grave gives up its prey. Man must be clothed once more in a body--human, though glorified--and reign over a renewed world rescued and bearing the image of Him who is the first fruits of them that slept. "All will come; patriarchs, prophets, Jews and Gentiles, bond and free, rich and poor--all, from Adam down, will come forth. And redemption's consummation, with one proud anthem, whose choral thunders, rolling along the paths of space, will shake the universe with its bursting chorus:

"Oh, death, where is thy sting?

O, grave, where is thy victory?"

III. But we pass next to consider the purpose of Christ's enthornement:

First, The apostle, in the text, makes the enthornement of Christ a reward bestowed upon Him--a compensation for His

self-sacrifice in the interest of the helpless and unworthy. Such a sublime display of unselfish devotion to the helpless and fallen cannot go unrewarded in the moral administration of the divine being. "Wherefore, God also hath highly exalted Him, and graciously given, given as a matter of grace, a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and every tongue confess that Jesus is Lord, to the glory of the Father." The outshining excellence of Jesus Christ and His perfect obedience in the promotion of God's moral government could not but touch the heart of Infinite Love. He could not restrain an expression of His infinite goodness in rewarding the matchless display of self-sacrificing love for man, and perfect obedience to the will of God. To pass over such a self-surrender for the uplifting and the upholding of the moral majesty of the universe would have been for God to have done violence to His own self-affirming holiness and love. Finding all moral values in the humiliation of the Son, God, from the moral necessities of His own being, has, as a matter of gracious reward, placed Him upon the throne, there to enjoy the homage of the entire creation. There He is crowned with a transcending glory, whose praise is to fill the universe, as the token of the Father's love. This resplendent exaltation of Jesus Christ finds its final goal in the glory of God the Father. Homage to the enthroned Son is homage to the enthroning Father. But creation

is not yet vocal with ascription of praise to our enthroned King. There is a darker side to His exaltation.

Second. And this brings us to remark upon still another aspect of the purpose of our Lord's enthronement. Paul says that to Him God gave the work of restoring the lost unity to creation, which He purposed in Him, unto a dispensation of the fullness of the time to sum up all things in Christ, the things in the heavens and the things upon earth." The expression "sum up" literally means "to sum up again", or "to place again under one head." There is, therefore, a clear intimation that universal harmony once existed throughout the realm of creation. This primal unity has been broken. Things visible and invisible have become alienated from each other. Systems have broken apart, and the order and purpose of their being have been diverted. Sin developing somewhere, at some time in the moral history of the universe, among the superterrestrial orders of intelligence has spread discord among the ranks of both celestial and terrestrial beings. Allegiance to one common headship is the divine plan. The extent of the rent which sin has made among the kingdoms, thrones, powers, and dominions, we cannot determine. The vast sweep of our enthroned Lord's operations belongs to the hidden things which God has not disclosed to the inhabitants of our planet. We are ignorant, also, of the methods employed in the subjection of these disserved powers lying within the theater of our Lord's work of "summing up all things again" into one common

unity. Paul's thought manifestly is "that it is God's purpose to restore creation to the unity which it originally had, but which has been broken. He is to bring back all things into their normal condition through Christ, the redeemer of sinful men. Christ is to be the point of unity, the reconciling bond of all things. The effect of His work is to extend beyond man himself, so that in Him creation as such shall be re-established in harmony in which it originally stood." In view of this vast undertaking, of unifying creation, Jesus Christ has been placed upon the throne of the universe, and the infinite resources of God have been placed at His disposal. From His throne He is to reign till He has put all enemies under foot, whether voluntary or involuntary. This work will not be consummated until the universe has been organized upon a Christian basis, and Christ, the organizing head, shall have become the center of unity, and the rallying point of the forces of peace and blessing throughout the realm of creation.

Third. But another aspect of the purpose in the enthronement of Jesus Christ, Paul affirms, is that God may, through him, reconcile all things unto himself. "For it was the good pleasure of the Father that in him should all the fullness dwell, and through him to reconcile all things unto himself, having made peace through the blood of the cross; through him, I say, whether things upon the earth, or things in the heavens." (Col. 1:19-20.) Not only is Jesus Christ to restore the primal unity of creation in himself, but he is the agent through whom

all things are to be reconciled unto God the Father. Because of the work of reconciliation, he has been assigned the position of pre-eminence which he now enjoys. The harmony of the universe has not only fallen a prey to the dis-serving force of sin, but it has lost its relation to God. The work of the enthroned Christ is to restore this lost relation. A reconciliation of all things unto God engages his activity, and constitutes the work embraced in his mediatorial reign. This will be accomplished when the number of the redeemed shall have been completed and all hostile powers subdued, the kingdom of God perfected and the whole system of things transformed."

Paul guards us against supposing that the work of unifying and reconciling means the restoration of all hostile and unbelieving intelligences, whether men or demons, to loving loyalty to God. Final restorationism can find so support in these passages, when interpreted in the light of what the Apostle says in First Corinthians 15:24-28. In this passage the reigning Christ is representing as subjecting or destroying, reducing to a state of non-efficiency, rendering inoperative, all hostile powers. It is neither an annihilation nor a loving submission, but a stripping them of their might. The purpose of Christ's enthronement will be consummated when God shall reign as king over a universal empire. Such a universe will Jesus present to the Father at the close of his mediatorial

reign, and God shall be all in all. What Jesus does not reconcile through the blood of the cross, in his high priestly functions he will overthrow in his regal capacity.

But we must hasten to a close. We pass now, in conclusion, to one practical inquiry, which may be answered briefly in the light of the scriptures, namely:

Fourth. The relation which exists between the enthroned Christ and His Church:

First. He makes it a part of himself, His body. The relation is organic; because he lives, His body lives, the believer lives. The church of his people-- His body--is hid with him in God. This organic unity between Christ and redeemed humanity is unique; it does not obtain between him and the universe of things. That would be pantheism. But the oneness of Christ enthroned and His people is the sum of human redemption.

Second. This suggests the kindred observation that the enthroned Christ makes the church as His body, the receptacle of His own abundant fullness. "It becomes the fullness of Him who all things in all" From Him flows out an abundance of grace and glory which fills His body--the church. The measure of the fullness of Him that giveth all things which redeemed humanity enjoys now and which shall be enjoyed in full in the ages to come, awes us with the grandeur of its surpassing glory. It is the fullness of the manifestation of the divine power and glory realized in our redemption. We do not wonder that Paul spoke of the exceeding and eternal weight of

glory, yet to be revealed in us. This brings us to say,

Thirdly and lastly. The enthroned Christ makes the church the organ, the medium of his self-manifestation, The teeming manifestation of the vital forces around us in vine, and plant, and flower, foliage and fruit, in warbling songsters and raving beasts, are all revelations of the unique and individual character of the life which given them being. The church reveals the marvelous character of that Christ life in us. So Paul said grace was given to him who preaches the unsearchable riches of Christ, in order that there may be known now to the principalities and the authorities in the heavenly places through the church, the manifold wisdom of God, according to a purpose of the ages, which He made in Christ Jesus our Lord. (Ephesians 3:10).