which it obtains in the Gospel of John. There it means  
the world *morally* considered; the men who lie within  
the light and sound of the Gospel, but reject it. It is  
there the opposite of the elect or the disciples. But  
now, owing to the different dispensation which John  
has to announce, “the world” is taken *physically*.  
 The kingdom at present belongs openly to the Gentiles,  
and secretly to Satan. The Adversary exhibited them  
and their glory to Jesus on the mountain, and declared  
them to be his. Matt. iv. 8, 9. He is called by the  
Saviour, “the Prince of this world.” If there be  
dissension in Satan’s camp, “how then,” says our  
Lord, “shall his kingdom stand?” (Matt. xii. 26). In  
this book the kingdom is shown to be Satan’s, as the  
next chapter will manifest. The seven heads and ten  
horns belong to the Dragon. He gives the throne to his  
servant, the False Christ. Rev. xiii. 2.  
 In chapters v. and vii. the sentiment was—“Glory to  
the enthroned One, and to *the Lamb*.” But now that  
the kingdom extends over the earth and heaven, Jesus  
takes as His title, “the Christ.”  
 “And *He* shall reign for ever and ever.” Why not  
“And *they* shall reign for ever and ever”? Probably  
to intimate to us that truth which John in his Gospel  
propounds in our Lord’s words—“I and the Father 1  
are *one*” (John x. 36). This same idea afterwards  
appears in a similar mode of expression at the conclusion of the book. xxii. 3, 4.  
 The millennial reign is not the conclusion of the  
reign of the Father and the Son: it extends to eternity.  
  
 16. “And the twenty-four elders, who sit before God on their  
thrones, fell upon their faces, and worshipped God. 17. Saying,  
‘We give thee thanks, O Lord God of hosts, who art and who  
wast; because thou tookest thy great power and reignedst.’ 18.  
And the nations were wroth, and thy wrath came, and the season  
  
1 ‘Ο Πάτηρ.