the reign of God? Shall we assert that it is a  
Hebrew idiom, and is to be taken as a present? Or  
shall we affirm that it is to be taken strictly, and  
that it denotes the giving up of the kingdom by the  
Father, and the Son’s taking it? The same tense is  
used in the previous announcement by the elders at  
the seventh trump. “We give thee thanks, O Lord  
God of Hosts, who art and who wast, because thou tookest  
thy great power and reignedst.” Here we have, not  
the surrender of power, but its resumption. And thus  
it must be here also. In English we should express  
this by the present tense. “The Lord of Hosts  
reign*ed*,” would to us indicate the cessation of His  
power at some previous date. The kingdom of God  
has begun from this point. The judgment of Babylon  
and the reign of God introduce the rewarding of all  
God’s holy ones.  
 Now is fulfilled the Lord’s word on the Mount.  
“Blessed are those who have been persecuted for righteousness’ sake: for theirs is *the kingdom of heaven*.”  
“*Rejoice and be exceeding glad;* for great is your reward  
in heaven” (Matt. v. 10, 12).  
 The Bride here is not the Church, as in the Epistles  
of Paul. Neither the standing of the Church, nor its  
relations to God and to Christ, are the same as in Paul’s  
Epistles. The Bride there is the body of those saved  
by faith in Jesus ascended, beginning from the time of  
the Spirit’s descent on the day of Pentecost, to the day  
of the saints’ gathering together to Jesus in the air. It  
is the great unity of those regenerate by the Holy Spirit’s  
operation during this dispensation of the Mystery of  
God. But in the Apocalypse the Church is never presented as a unit, not even in the part of the book  
specially allotted to it.  
 It is a series of seven parts; rejected, or partially  
accepted, according to their works. Hence they stand