The Redeemer then states the issue as regards these  
enemies. “I will make them to come and worship  
before thy feet.”  
 *The very nation to which promises so lofty are made  
will have itself to stoop*, in the presence of others *as  
jar loftier than themselves* as they are above the Gentiles. “The last shall be first.” This promise then  
will receive its *accomplishment at the first resurrection;* after God’s love, which now flows in secret  
towards His children, shall then display itself openly  
“at the manifestation of the sons of God.”  
 As of Christ in that day it is said, “To me every  
knee shall bow, and every tongue shall swear,” so shall  
part of the radiance which falls upon the King of kings  
be reflected on His subordinates: Ps. lxxii. 9; cx. 1;  
Phil. ii. 10.  
 After having boldly, and with blasphemies, denied  
Jesus to be Messiah, David’s Son, and derided believers  
in Christ as followers of a deceiver, when at length  
Jesus sits upon His throne, these Jews shall with awe  
and dismay confess Him Lord; and His people the  
true and worthy rulers of earth.  
 “And know that **I** loved **Thee**.”  
 The “I” and “Thee” are both emphatic in the  
original. They will find themselves excluded from  
the kingdom which they boasted as theirs; they will  
perceive a nobler people of God, a more excellent order  
of priests and kings than those known to Israel, and  
the better covenant established on better promises. The  
Lord’s promise to these saints is not, however, a word,  
as it is generally said, “*to all true Christians*.” No; ’tis  
the result of a special testimony, not borne by all believers.  
  
 10. “Because thou keptest the word of my patience, **I** also will  
keep **Thee** out of the hour of the temptation that is about to come  
upon the whole habitable earth, to try the dwellers on the earth.”