

8, and *Hebrews* xi. 10-16. The hope of the Jews was Christ coming as their king (*Jeremiah* xvii. 12, 13), to the glorious city of the earthly Israel (*Isaiah* lxi. 17-25). This restoration is alluded to in *Psalms* xlii., xlvii., xlviii., lxxxvii., xcix., cxlvi., cxlvii., cxlix.

Israel are to be a people before God for ever (*Isaiah* lxi. 22)—not for the short period of 1000 years, as some seem to assert. The city, the dwelling-place of the Lord, is to be called Jehovah Shammah, or the Lord is there. God has forsaken His people for a small moment (*Isaiah* liv. 7), which has already existed for the past 2,500 years, but when the restoration comes it is to be FOR EVER, never will Israel be cast aside by God again, never will the wondrous glory of the new city abate, the promises to Abraham in *Genesis* xiii. 14 will be carried out in all their fullness. The beauty of the new city will far surpass the old. The very foundations, as it were, laid with precious stones (*Isaiah* liv. 11, 12), imagery, expressive of the beauty of the future Zion. From these Scriptures quoted is seen the great glory, happiness, joy, prosperity, and blessing, and honour, which is to centre in the Jerusalem of the future, the very centre of the glory of the earth, the perfect order under the reign of Christ, symbolised in *Revelation* xxi. 1, as new heavens and new earth, and the no more sea, or confusion, which is now predominant in this present Babylon world; all the governmental powers will then be ordered in righteousness and universal peace (see *Isaiah* xxxii. 1, 15-17). The God of righteousness now DWELLS among men as referred to in *2 Peter* iii. 12, 13; *Revelation* vii. 15; *Zechariah* ii. 11, etc., and the figure of the "heavens being on fire, and the elements melting with fervent heat", is explained by *Psalms* xlii. 6, and xcvi. 5. Such will be the 'consuming fire' of the glory of the coming of Christ with all His saints, in manifested power to the earth.

Let it be remembered that that which is the glory of God—"a light which no man can approach unto" (*1 Timothy* vi. 16)—and of which every saint is to be a partaker, a glory assuming the form of a consuming fire, terrible to every unbeliever, and destroying all that partakes of evil, as seen in *2 Thessalonians* i. 8-10, where the two aspects—the glory and the fire—are in contrast; and let the reader remember that in *verse* 8 the word "from" there means *on account of*, or *by means of*, which shows the full meaning of the passage otherwise very indistinct. So the verse reads in sense thus, "Who shall be punished with everlasting destruction *on account of* the presence of the Lord, and *on account of* the glory of His power".

Yet once more, at the end of Christ's reign of righteousness on earth, is the devil to be loosed for a short time, and again Jerusalem becomes the envy of the nations on earth who are

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