

accomplished, God will be all in all. The tabernacle of God will be with men, not coming down, so to speak, but come down from heaven.

All these things, and the way in which they will have their accomplishment, are revealed in detail in the Scriptures.

Although the Church and the people of Israel are each respectively the centres of the heavenly glory and of the earthly glory, in their connection with Christ; and although they cast on each other a mutual brightness of blessedness and joy, yet each of them has a sphere which is proper to itself, and in which all things are subordinate to it. With respect to the Church, angels, principalities, and powers, with all that belongs to heaven—the domain of its glory; with respect to the people of Israel, the nations of the earth.

We will confine ourselves here to the history and condition of the Church, on one hand; and to those of the people of Israel, on the other.

“In the beginning God created,” the Old Testament tells us.

“In the beginning was the Word,” says the New, proclaiming the foundation of a higher glory and more durable than that of the first creation, and on which was to rest the restoration of the latter, when ruined by the weakness of man and by sin.

“In the beginning God created the heaven and the earth.” When they came forth from the hand of the Creator, all His works were “very good.”