CH, Xxi. 2-4] EXPOUNDED 553  
  
and finds men on the earth. “The tabernacle of God  
is with MEN.”  
But now each individual man is elect, never more to  
fall. Hence the nations are holy for ever. The stand-  
ing given to Israel by grace during the millennium is  
now extended to men in the flesh universally. From  
the days of Abraham God’s plan had been to take a  
nation for His own out of the midst of mankind. But  
that was only by way of preparation for this final dis-  
play of His goodness in making all men His people.  
The privileges of Israel are no longer distinctive.  
\* But is not that unjust to Israel ?”’ That is the ques-  
tion which Jesus tries, and decides in the negative in  
the parable of the Labourers in the Vineyard. Matt.  
xix. 16-xx. 16.  
That which God promises to Israel in Ezek. xxxvii.  
is carried out at length toward men. God gathers  
them from the old earth, cleanses them from their de-  
filements, and promises that they shall no more defile  
themselves. One shall be their king, and His taber-  
nacle shall be in their midst. Because of the abode of  
that in their land, God would sanctify Israel. Now,  
because the tabernacle of God’s own building is on  
earth, He sanctifies men in general.  
There exists, however, a great distinction between  
the priests and kings, the dwellers in the tabernacle,  
and the nations outside it. This obtained in mil-  
lennial times. Israel had one station, the priests  
another. “Men” and “the nations” in the flesh  
are distinguished from God’s “servants ”’ risen from  
the dead. This will appear more fully afterwards.  
Why is it called “the tabernacle ?”” Why not “ the  
temple ?”’? Tf I mistake not, it is in order to throw  
back our eye to the time of God’s first taking up His  
abode with His people in the wilderness. Then the  
tabernacle stood in the midst, the great centre of unity