entrusted. “He exercises all the power” of the throne  
“before it.” He remembers, too, His covenant with  
Israel, and the “*mercy*” promised to Abraham and the  
fathers. Luke i. 54, 72. The rainbow is round the  
angel’s head ; for mercy is his purpose. But his feet are  
of fire, and they touch earth: for the wrath must come  
before the mercy. The mercy, too, is as yet in mystery;  
the bow is within the cloud.  
 His face is “as the sun.” Thus did our Lord appear, when, at the Transfiguration, He gave a miniature  
representation of the coming of His millennial kingdom. Matt. xvii. 2; Acts xxvi. 13. Thus is He seen  
in the vision granted to John at the beginning of this  
book. i. 16. Who can doubt then, with this assemblage  
of proofs, that the angel is our Lord? He who appeared before as the Sun of Righteousness by His rising  
in the east, is now beheld more fully, with His face as  
the sun.  
 His feet are “pillars of fire.” “Pillars” denote  
stability. Gal. ii. 9; Jer. i. 18. “Fire” denotes vengeance. These, then, are the two pillars of the new  
kingdom, and of the new temple. They are Jachin  
and Boaz. “He shall establish by power.” The  
kingdom of Christ shall stand on the footing of justice.  
Isa. xi. 5. “The *cloud*” is no longer a “pillar.” It is  
not designed to be steadfast; as it was, so long as the  
old temple kept its standing. It is now destined soon to  
be dispersed. But justice will abide, when mystery  
departs. The establishing and execution of justice will  
be the passing away of mystery. Man’s expectation,  
that vengeance against an evil work will be speedily  
executed, will be fully met in the day of the kingdom.  
Eccles. viii. 11; Jer. xxxi. 30. Woe to earth! The  
fire of God rests on it. Sinai is re-enacted. “*Mount  
Sinai was altogether on a smoke, because the Lord descended upon it in fire*” (Exod. xix. 18). “Bow thy