to all the twelve tribes. They were all marshalled in  
orderly array around the abode of God, who dwelt with  
them in their camp. Now the city is the tabernacle,  
and is the nations’ great centre. They are gathered  
around it, as I conclude from the arrangements of the  
three gates on each of the four sides of the city. The  
priests were to pitch tent in an inner circle around the  
tabernacle. The sketch is now filled up by the entire  
cleansing of the priests of the new covenant. They  
are able to abide in God’s tabernacle, to dwell in His  
holy hill. The flesh, in its weakness or its sin, interferes no more.  
 These words teach us that we are not engaged now  
with any millennial arrangements of the old earth.  
For during the millennium Israel alone is God’s earthly  
people. There is the distinction of circumcised and  
uncircumcised, of God’s covenant-people, and “the  
stranger” (Isa. lx. 10; lxi. 5; lxii. 8; Ezek. xliv. 9;  
xlvii. 23; Jer. li. 51; Joel iii. 17).  
 It was the surprised observation of Solomon, when  
he looked at the temple he had built, “But will *God*  
in very deed dwell with *men* on the earth? Behold  
heaven and the heaven of heavens cannot contain thee,  
how much less this house which I have built!” (2  
Chron. vi. 18). Now ’tis fulfilled. Fulfilled far more  
widely and gloriously than Solomon dreamed of.  
 The tabernacle of God is no empty pageant, the God  
of the tabernacle is there. Nor does He enter it to  
leave it again, there He dwells for ever.  
 Men “shall be His people, and God Himself shall be  
with them as their God.”  
 This promise implies that the heart of mankind  
shall be opened to love and obey God. And in turn it  
is implied that God’s bounties shall flow forth unimpeded to them. This is seen in Jer. xxiv. 7; Ezek.  
xi. 18-20. Mankind in the flesh occupy the place of