were to be found, who must be destroyed by the sword  
of righteousness. There is no such necessity now.  
 “The nation and kingdom that will not serve thee  
*shall perish*” (Isa. lx. 12), has been fulfilled mournfully on the old earth, and in reference to the Old  
Jerusalem. But there is no rebellion against the New  
Jerusalem.  
 Nothing is now said directly, as there was in  
millennial times, of the *priesthood*. The absence of sin  
has modified some things. Men need not atonement  
now. During the millennium we read—“They shall be  
*priests* of God and of His Christ, and shall *reign*.” At  
length the notice of the priesthood is dropped. Priests  
were used in Israel as judges: they were to discriminate  
between good and evil. But, as in Israel’s happiest day,  
the *priests* and *prophets* were subordinate to the *king*,  
so the kingly office is now prominent. It is *eternal*.  
That expression, “His servants shall *serve Him*,”  
seems the only direct statement concerning the eternal  
priesthood of the risen. The word used there is one  
specially applied to priestly service.  
 This passage throws the clearest light on the eternal  
employments of the saved of the Church and of Israel.  
They are not perpetually *worshipping*, and singing  
praises. They have active engagements: they reign.  
 Man governed all the other creatures at first, because  
he was made in God’s image. The citizens of the New  
Jerusalem reign over all others, because in a new and  
peculiar sense they are made, in resurrection, partakers  
of God’s image and likeness.  
 The reign of the conquerors with Christ is but for a  
thousand years; and it comes to an end. This is for  
ever. That dominion is not enjoyed by all the risen:  
this is. Then the rulers move up to heaven whenever  
they will: the ruled are on earth. Now both are on  
the same earth, and much nearer to God.