

# Glimpses of the Kingdom

## 3. The city (Part 2)

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*Last time we looked at Jerusalem, how it would be the centre of worship and instruction, how much the Lord loved Zion, the place He had chosen since time immemorial. This month we look at our citizenship of that great city.*

“**L**ORD, WHO shall abide in Thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness”. Once only true of the Lord Jesus Christ, the saints in the Kingdom will have been perfected and sanctified, fit to be citizens of Zion. The Almighty prophesied that His Name would be glorified by a multitude of faithful ones. Psalm 72 says that they of the city shall flourish like grass. Those that be planted in the house of the Lord shall flourish in the courts of our God. Our Father shall count, when He writes up the people, that this man was born there. So the cry goes up to the watchmen on the walls, “Open ye the gates, that the righteous nation which keepeth the truth may enter in”; “One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life”.

John was told he would see the bride, but he was shown a city, having the glory of God! What great joy the Lord Jesus Christ will know when all the saints are gathered in, when Jerusalem is adorned like a bride for her husband, with foundations of sapphires, windows of agates, gates of carbuncles, and all her borders of pleasant stones, laid with fair colours! Her foundations and walls are composed of all the saints, the jewels that the Lord made up, every one precious to Him! Well did the psalmist pray, “Do good in Thy good pleasure unto Zion: build Thou the walls of Jerusalem”. God promised Zion, “all these gather themselves together, and come to thee. As I live . . . thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth”.

The psalmist said, “How amiable are thy tabernacles, O LORD of hosts! . . . Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even Thine altars”. So the home-born Jew and the Gentile

swallow come winging into the city, to find their resting-place, to flourish and to praise the Almighty Who made it so. They have preferred in their earthly pilgrimage to be doorkeepers in the house of the Lord rather than to dwell in the tents of wickedness.

For so long the city had been afflicted, tossed with tempest. Now, at long last, she is safely inhabited, she has that peace within her walls and prosperity within her palaces for which the faithful remnant had been exhorted to pray. And old men and old women shall dwell there, “every man with his staff in his hand for very age”, and the streets shall be full of boys and girls playing, immune from all harm at last. The Lord has spoken comfortably to Jerusalem, “that her warfare is accomplished . . . her iniquity is pardoned”; He has brought good tidings to Zion. Our eyes “shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken”.

Jerusalem is described both as a bride and a nurse to those who come to her. She is the city of the living God, the mother of us all. In a powerful image of comfort, nurture, affection and protection, she is shown as suckling her offspring with the breasts of her consolations; they are borne upon her sides and dandled upon her knees. At last the Lord has blessed Zion, and we are promised we shall see the good of Jerusalem all the days of our lives. He “will abundantly bless her provision”, He “will satisfy her poor with bread”.

And once more shall be heard in this place, even in the streets of Jerusalem, “the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD is good . . . and of them that shall bring the sacrifice of praise into the house of the LORD”. Those that overcome will be made pillars in God’s temple, never to leave, and Jerusalem shall be no more Jerusalem, but she shall be called by a new name, she shall be Hephzi-bah, and her land Beulah; “for the LORD delighteth in thee”, and, “as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee”.