

**JERUSALEM: THE CENTRE AND
JOY OF THE WHOLE EARTH,
AND THE JEW, THE RECIPIENT
OF THE GLORY OF GOD.**

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Jerusalem: The Centre and Joy of the Whole Earth, and the Jew, the Recipient of the Glory of God. by Warder Cresson

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WARDER CRESSON

**JERUSALEM: THE CENTRE AND
JOY OF THE WHOLE EARTH,
AND THE JEW, THE RECIPIENT
OF THE GLORY OF GOD.**



"A LIGHT TO ENLIGHTEN THE GENTILES"



"BEHOLD THE
TABERNACLE OF
IN HEAVEN

TEMPLE OF THE
THE TESTIMONY
WAS OPENED."

Rev. XV. 5; XI. 19.

87 "See, saith He, that thou make all things according to the pattern showed thee in the Mount."
Heb. viii. 5

JERUSALEM
THE
CENTRE AND JOY OF THE WHOLE EARTH,
AND THE
JEW THE RECIPIENT OF THE GLORY OF GOD.

BY WARDER CRESSON,

UNITED STATES CONSUL AT JERUSALEM.

"ALL ye inhabitants of the world, and dwellers on the earth, SEE YE, when he lifteth up an ensign on the Mountains; and when he bloweth a trumpet, HEAR YE." *Isa. xviii. 3.*

"FOR I, saith the Lord, will be unto her (Jerusalem) a *Wall of Fire* round about, and will be the GLORY in the midst of her." *Zech. ii. 5.*

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P R E F A C E.

THE design of the Plate which fronts the title of this little work, is to represent the two different and distinct Dispensations—the Shechinah Glory and “*Temple of the Tabernacle,*” which belong to the Jews; and the Light and the Cross, which belong to the Gentiles in the present Dispensation, as Simeon testifies: “*A Light to lighten the Gentiles, and the glory of thy people Israel,*” (Luke ii. 32); and as Paul says, to them “*pertains the Glory.*” (Rom. ix. 4.)

When the veil is rent (which now impedes our view of the Heavenly Order) by the Shechinah, or the visible manifestation of God’s presence by the Glory, then will be understood the fourth chapter of Revelations: the whole of which chapter is intended to make known to us what is in the heavens; and “to shew unto God’s servants *things* which must shortly come to pass.” (Rev. i. 1.) Then the substance and prototype, “the *temple and the tabernacle of the testimony* is

heaven, will be opened" (Rev. xv. 5); and then "will be seen lightnings, and voices, and great hail." (Rev. xi. 19.) Then it will be said, "And I heard a great voice out of heaven, saying, Behold, the *tabernacle of God is with men, and he will dwell with them.*" (Rev. xxi. 3.) "Afterward he brought me to the gate, even the gate that looketh toward the east: and, behold, the *glory of the God of Israel* came from the way of the east; and his voice was like a noise of many waters: and *the earth shined with his Glory* (Shechinah.) And the glory of the Lord came into the house, by the way of the gate whose prospect is toward the east: and, behold, the glory of the Lord filled the house. And he said unto me, Son of man, the *place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile.*" (Ezek. xliii. 1—7.) This prophecy most certainly has never been fulfilled: neither has the following, "My *tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.*" (Ezek. xxxvii. 27, 28.) All that the children of Israel possessed in the wilderness (except the