

The King is Coming by Dr. H. L. Willington Added are the poems to recommend this book to buy as one of the greatest books on prophesy. The following is his outline on heaven. Awesome!

This Side of Heaven We Experience Heart Aches and Sorrows

IS HEAVEN IN THE YELLOW PAGES?

Mommy went to Heaven,
but I need her here today,
My tummy hurts and I fell down,
I need her right away.

Operator can you tell me
how to find her in this book?

Is heaven in the yellow part,
I don't know where to look.

I think my daddy needs her too,
at night I hear him cry.

I hear him call her name sometimes,
but I really don't know why.

Maybe if I call her,
she will hurry home to me.

Is Heaven very far away,
is it across the sea?

She's been gone a long, long time
she needs to come home now!

I really need to reach her,
but I simply don't know how.

Help me find the number please,
is it listed under "Heaven"?

I can't read these big big words,
I am only seven.

I'm sorry operator,
I didn't mean to make you cry,

Is your tummy hurting too,
or is there something in your eye?

If I call my church
maybe they will know.

Mommy said when we need help
that's where we should go.

I found the number to my church
tacked up on the wall.

Thank you operator,
I'll give them a call.

Heaven is...

Heaven is a place of beauty supreme
With a street of gold and a crystal stream.
Heaven is a place with no toil or strife
With its gates of pearl and the tree of life.

Heaven is a place Jesus went to prepare
So all who believe will be with Him there.
Heaven is a place with no sin or fear;
The Father is there to wipe away tears.

Heaven is a place where loved ones will meet,
And the saints of old with joy we will greet.
Heaven is a place where there is no night;
The glory of God and the Lamb is the light.

Heaven is a place of beauty, 'this true,
With its lovely estate and its people too.
Heaven is a place where the Saviour will be,
And anywhere the Savior is will be Heaven for me.

Dr. Shelton Smith

Both heaven and hell are either ignored, ridiculed, or denied by the world today. In his book *The Biblical Doctrine of Heaven*, Dr. Wilbur Smith lists two significant quotes from a world-famous theologian and a scientist about heaven:

"It is unwise for Christians to claim any knowledge of either the furniture of heaven or the temperature of hell" (Dr. Reinhold Niebuhr).

"As for the Christian theology, can you imagine anything more appallingly idiotic than the Christian idea of heaven?" (Dr. Alfred Whitehead).

A common approach of the liberal clergyman is that he does indeed believe in a literal heaven and hell, but limits them both to this earth! In other words, life's good experiences are "heaven," and its bad moments "hell." Without him probably being at all aware of it, his Bible-denying philosophy does contain a very potent truth! The facts are that this world is indeed the only hell the believer will ever experience, and the only heaven the unbeliever shall ever know! Sometimes a "pious" objection is raised concerning the very study of heaven. The protest goes: "But don't you think we can become so heavenly minded, that we're no earthly good?" This may be, but for every one like this, there are probably ten believers who are so *earthly* minded that they are no *heavenly* good. (See Col. 3:1-3.) In reality, we are told a surprising number of things about our future home in the Word of God. Contrary to popular opinion, heaven is discussed far more than hell in the Scriptures.

A. The capital of heaven.

In the Bible we read of three heavens. Briefly, these are:

1. **The first heaven—home of the birds and clouds.** *I beheld, and, lo, there was no man, and all the birds of the heavens were fled* (Jer. 4:25).

The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it (Dan. 4:12).

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? (Mt. 6:26).

And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head (Mt. 8:20).

It can be readily seen that as beautiful as this heaven may be on occasion, it is not the eternal home of the redeemed.

2. **The second heaven—home of the sun, moon, and stars.** *That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies* (Gen. 22:17).

The heavens declare the glory of God; and the firmament sheweth his handiwork (Ps. 19:1).

In the sixties (beginning with the Russian orbit in 1961 and climaxing with the U.S. moon landing in 1969) man for the first time in history succeeded in developing a space craft that would transport him out of the first heaven into the second heaven! But as wide and wonderful as it is, the second heaven (like the first) cannot be confused with the heaven of salvation.

3. The third heaven—home of God.

I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot

tell: God knoweth;) such an one caught up to the third heaven (2 Cor. 12:2).

But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive (1 Ki. 8:27, 30).

This and this alone is the true third heaven. It has already been noted how man's brain power recently transported him from the first to the second heaven. But no space vehicle can ever be devised which will take him from the second to the third heaven! This journey can only be effected by blood, and not by brain. In fact, Jesus once told Nicodemus a man could not even see this heaven, let alone enter it, apart from the new birth. See John 3:3.

In Matthew 6:9 our Lord taught his disciples to pray: After this *manner therefore pray ye: Our Father which art in heaven, Hallowed by thy name.*

Here of course, he was referring to the third heaven, the abode of God. However, the Bible teaches that within this heavenly abode there exists a dazzling, high, and holy city called the New Jerusalem. This beautiful and blessed city is therefore not only the center of God's presence, but will be the permanent home for all the redeemed throughout eternity. Both Old and New Testament believers looked and longed for this celestial city.

For he looked for a city which hath foundations, whose builder and maker is God. But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God (Heb. 11:10, 16).

But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels (Heb. 12:22).

Glorious things are spoken of thee, O city of God. Selah (Ps. 87:3).

There is a river, the streams whereof shall make glad the

city of God, the holy place of the tabernacles of the Most High (Ps. 46:4).

In my Father's house are many mansions: if it were not so,

I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also Jn. 14:2, 3).

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband (Rev. 21:2).

B. The characteristics of heaven (facts about the New Jerusalem).

1. The shape of this city.

And the city lieth foursquare, and the length is as large as the breadth . . . the length and the breadth and the height of it are equal (Rev. 21:16).

This description allows for two possibilities, namely that the New Jerusalem is in the shape of a cube or that of a vast pyramid. Both structures meet the necessary qualifications in this verse. Paul Lee Tan writes:

"Advocates of the triangular-shaped city are many: H. A. Ironside, Charles H. Welch, Alva McClain, Wilbur Smith, John Walvoord, and others. The awkwardness of a ridiculously low wall (Rev. 21:17, 144 cubits on 216 feet) which encloses a tremendously high cubical city is cited for this alternate choice of a triangle. The low wall seems to harmonize better with a pyramid-shaped city.

On the other hand, advocates of a cube-shaped city see good reasons for their preferences. In Revelation 21:3, the voice which accompanies the descent of the New Jerusalem to the New Earth is clear: 'Behold, the tabernacle of God is with man.' It is interesting to note

that the Holy of Holies inside the tabernacle is cubicle-shaped (20 x 20 x 20 cubits). Gary Cohen takes his stand in the *Grace Journal*: 'The suggestion that the entire city is a huge Holy of Holies, cubical in shape as was the sacred inner sanctuary of the Temple (1 Ki. 6:20), perfectly fits the truth that this city will be the very place where God makes His dwelling'" (*The New Jerusalem*, pp. 18, 19).

J. Vernon McGee, however, suggests a third possibility.

"The shape of this city is difficult to describe. . . . Some have envisioned it as a cube, others as a pyramid. In view of the fact that it is hanging in space as a planet or star,

it seems that it would be a globe. . . . The city is inside the globe. . . . The light would shine through the twelve foundations, giving a fantastic and startling coloring to the new universe. . . . From the outside, the city looks like a diamond. The gold is transparent and the diamond is the setting for the gold on the inside. . . . We live on the outside of the planet called earth, but the Bride will dwell within the planet called the New Jerusalem. The glory of light

streaming through this crystal clear prism, will break up into a polychromed rainbow of breathtaking beauty. The sphere will have the circumference of 8164 miles. The diameter of the moon is about 2160 miles and that of the New Jerusalem sphere is about 2600 miles; thus the New Jerusalem will be about the size of the moon. And it will be a sphere, as are the other heavenly bodies.

While the Bible definitely pictures the New Jerusalem as floating in space, it should not be thought of as a satellite city to the earth, but rather the opposite, that is, the earth as a satellite planet encircling the New Jerusalem."

2. The size of this city.

... and he *measured the city with the reed, twelve thousand furlongs* (Rev. 21:16).

According to our present-day measurements this city would be roughly 1400 miles long, high, and wide. If placed in America, it would reach from New York City

to Denver, Colorado, and from Canada to Florida.

How big is a city this size? Our earth has approximately 120 million square miles of water surface and 60 million square miles of land surface. If one

multiplies 1400 by 1400 by 1400 (the dimensions of the New Jerusalem), he arrives at the total cubic miles of the city, a staggering figure of 2 billion, 700 million! This is some fifteen times the combined surface of the entire earth, including both land and water area.

It has been estimated that approximately 40 billion people have lived on our planet since the creation of Adam. Of this number, over 4 billion are living today. Density studies of city populations assure us that every single one of these 40 billion could easily be accommodated upon just the first "foundational floor" of this marvelous 1400-layered metropolis.

3. The inhabitants of this city.

Who will dwell in that shining city of the stars? a. The holy and elect angels.

But ye *are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels* (Heb. 12:22).

And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands (Rev. 5:11).

God, of course, knows their number, but they are presented to men as uncountable.

There may be as

many angels as there are stars in the heavens, for angels are often associated with the stars (job 38:7; Ps. 148:1-3; Rev. 9:1, 2; 12:3, 4, 7-9). If this is so, there exist untold

trillions of these heavenly beings. (See Ps. 68:17; Mt. 26:53; Dan. 7:9, 10.)

Angels are ranked as follows:

(1) Archangels.

(a) Michael (Dan. 10:13, 21; 12:1; Jude 9; Rev. 12:7).

(b) Gabriel (Dan. 8:16; 9:21; Lk. 1:19, 26).

(2) Cherubim (Gen. 3:24; Ex. 25:18-20; Ezek. 1:4-28; 10:1-22).

(3) Seraphim (Isa. 6:1-7).

(4) Living creatures (Rev. 4:6-9; 5:8; 6:1, 3, 5, 7).

(5) Ruling angels (Eph. 1:21; 3:10; Col. 1:16; 2:10; 1 Pet. 3:22).

(6) Guardian angels (Mt. 18:10; Heb. 1:14).

(7) Angels associated with horses and chariots

(2 Ki. 2:11; 6:17; Ps. 68:17; Zech. 1:8-11; Rev. 19:14).

b. **The twenty-four elders** (Rev. 4:4).

c. The church.

As the following passages indicate, the New Jerusalem is in reality the Bridegroom's wedding ring to his beloved bride.

But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and the God the Judge of all, and to the spirits of just men made perfect (Heb. 12:22, 23).

And after these things, I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints (Rev. 19:1, 7, 8).

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal (Rev. 21:1, 9-11).

THIS IS JUST WHAT HEAVEN MEANS TO ME

**1. A country where no twilight shadows deepen,
Unending day where night shall never be.**

**A city where no storm clouds ever gather,
Now this is just what Heaven means to me.**

CHORUS:

**What will it be when we get over yonder
And join the throng upon the glassy sea?
To greet our loved ones and crown Christ forever,
Oh, this is just what Heaven means to me.**

**2. And when at last we see the face of Jesus,
Before whose image other loves all flee.
And when they crown him Lord of all I'll be there,
Now this is just what Heaven means to me.**

CHORUS:

**3. A place where there is no misunderstanding,
And from all enmity and strife we're free.
No unkind words to wrong the heart are spoken,
Now this is just what Heaven means to me..**

CHORUS:

d. **Saved Israel.**

Although the New Jerusalem is basically a wedding present from the Bridegroom (Christ) to the bride (the church), Israel nevertheless is also invited to dwell within these jasper walls.

Several passages bear this out:

But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city (Heb. 11:16).

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord (Mt. 25:10, 23).

Our Lord quotes these words during his Mt. Olivet discourse. In relating two parables he likens saved Israel to

some prepared wedding guests (parable of the ten virgins), and later as two faithful servants (parable of the talents). He thus pictures saved Israel as joining the bride and bridegroom.

e. **The Father.**

And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald (Rev. 4:2, 3).

There seems no doubt that the One John sees sitting upon this throne is the Father himself.

The only other description of the Father in the Bible is found in Daniel 7:9:

I beheld till the thrones were placed, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool; his throne was like the fiery flame, and his wheels as burning fire.

f. **The Son.**

And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth (Rev. 5:6).

Here we learn that not only is the Lamb of God an occupant of heaven, but the very source and strength and center of heaven, without which there could be no heaven! Thus we see:

The light of heaven is the face of Jesus.

The joy of heaven is the presence of Jesus. The song of heaven is the name of Jesus. The theme of heaven is the work of Jesus.

The employment of heaven is the work of Jesus. The fullness of heaven is the Person of Jesus.

In the book of Revelation John refers to Jesus as a Lamb no less than

twenty-seven times. From these verses we see that heaven's Hero will be: "There Is a Higher Throne"
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There is a higher throne
Than all this world has known,
Where faithful ones from ev'ry tongue
Will one day come.
Before the Son we'll stand,
Made faultless through the Lamb;
Believing hearts find promised grace—
Salvation comes.

REFRAIN

Hear heaven's voices sing;
Their thund'rous anthem rings
Through em'rald courts and sapphire skies.
Their praises rise.
All glory, wisdom, pow'r,
Strength, thanks, and honor are
To God our King, who reigns on high
Forevermore.

And there we'll find our home,
Our life before the throne;
We'll honor Him in perfect song
Where we belong.
He'll wipe each tear-stained eye
As thirst and hunger die.
The Lamb becomes our Shepherd King;
We'll reign with Him.

"There Is a Higher Throne"
Words and Music by Keith & Kristyn Getty
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(1) **A slain Lamb**

And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of

God sent forth into all the earth (Rev. 5:6).

(2) A redeeming Lamb

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation (Rev. 5:9).

Blessed assurance, Jesus is mine!
Oh, what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His Blood.
This is my story, this is my song,
Praising my savior all the day long.

(3) A worthy Lamb

Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing (Rev. 5:12).

(4) A comforting Lamb

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes (Rev. 7:17).

(5) A life-giving Lamb

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world (Rev. 13:8).

(6) An overcoming Lamb

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. These shall make war

with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful (Rev. 12:11; 17:14).

(7) An eternal Lamb

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever (Rev. 5:13).

(8) An angry Lamb

And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb (Rev. 6:16).

(9) A loving Lamb

Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready (Rev. 19:7).

(10) A shining Lamb

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof (Rev. 21:23).

Illustration A song by the Getty's

First Line: Behold the Lamb who bears our sins away

Behold the Lamb who bears our sins away,
Slain for us - and we remember
The promise made that all who come in faith
Find forgiveness at the cross.
So we share in this bread of life,
And we drink of His sacrifice
As a sign of our bonds of peace
Around the table of the King.

The body of our Saviour Jesus Christ,
Torn for you - eat and remember
The wounds that heal, the death that brings us life
Paid the price to make us one.
So we share in this bread of life,
And we drink of His sacrifice
As a sign of our bonds of love
Around the table of the King.

The blood that cleanses every stain of sin,
Shed for you - drink and remember
He drained death's cup that all may enter in
To receive the life of God.

So we share in this bread of life,
And we drink of His sacrifice
As a sign of our bonds of grace
Around the table of the King.

And so with thankfulness and faith we rise
To respond, and to remember
Our call to follow in the steps of Christ
As His body here on earth.
As we share in His suffering
We proclaim Christ will come again!
And we'll join in the feast of heaven
Around the table of the King

Behold the Lamb who bears our sins away, page 2
Slain for us - and we remember
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g. The Holy Spirit.

Although the Spirit of God is not as prominent as the Father or Son, he is unquestionably an occupant of the New Jerusalem as attested by the following passages:

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours: and their works do follow them (Rev. 14:13).

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely (Rev. 22:17).

4. The population of this city.

We have already discussed the possibilities of literally trillions of angels being in heaven. But do we have any inkling at all concerning the number of human beings to eventually reach heaven? The surprising answer is it may indeed be possible to project a rough percentage number. As previously stated, it has been estimated that approximately 40 billion people have lived on our planet since the creation of Adam. The question then would be how many of this number will we see in heaven?

To help answer this, consider another statistic. Several anthropologists and sociologists have calculated that as many as 70 percent of all humans born never live to celebrate their eighth birthday; they are killed by disease, war, starvation, etc. What happens to the souls of all these little ones? Various verses make it clear that they go to be

with Jesus. (See 2 Sam. 12:23; Mt.18: 1-6, 10; 19:14; Lk. 18:15-17.) Now, add to this figure the millions of babies murdered by abortion each year, 40 million worldwide. In our own country we have slaughtered nearly 8 million since 1973. Abortion is now the number one cause of death in the U.S. These victims of abortion, like those children dying outside the womb, also go to be with Christ. Finally, let us suggest that 10 percent of those 40 billion human beings born on the earth accept Christ as Savior sometime after reaching the age of accountability. Put this figure with the rest and total it up. The column would read:

28,000,000,000 (the 70 percent who died before reaching their eighth birthday)

500,000,000 (those killed by abortion thus far) 1,200,000,000

(those who accept Christ as Savior) 29,700,000,000 grand total

Thus, it is possible that nearly three fourths of all human beings will eventually enjoy the glories of this wonderful city.

It should be noted that this figure does not take into account those miscarriages and still-birth deaths which could make the final number even higher.

5. **The foundation of this city.**

The city rests upon twelve layers of foundation stones with each layer being inlaid with a different precious gem. These are:

First foundation—inlaid with jasper, a crystal-clear diamond, as bright as a transparent icicle in the sunshine.

Second foundation—inlaid with sapphire, a blue opaque stone with gold specks.

Third foundation—inlaid with chalcedony, a sky-blue stone with stripes of other colors running through it.

Fourth foundation—inlaid with emerald, a bright green stone.

Fifth foundation—inlaid with sardonyx, a white stone with layers of red.

Sixth foundation—inlaid with sardius, a fiery red stone.

Seventh foundation—inlaid with chrysolite, a transparent golden yellow stone.

Eighth foundation—inlaid with beryl, a sea-green stone.

Ninth foundation—inlaid with topaz, a transparent golden-green stone.

Tenth foundation—inlaid with chrysoprasus, a blue-green stone.

Eleventh foundation—inlaid with jacinth, a violet stone.

Twelfth foundation—inlaid with amethyst, a flashing purple stone.

These twelve foundations were not only inlaid with costly gems, but each

foundational layer carried the name of one of the twelve apostles in the New Testament.

And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb (Rev. 21:14).

6. **The walls of this city.**

The walls of the New Jerusalem measure some 216 feet high and are made of jasper.

And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass (Rev. 21:17, 18).

The wall is obviously not for protection, but for design and beauty only. In comparison to size, a 216-foot wall around a 1,400-mile-high city would be like a one-inch curb around the Empire State Building.

The walls surrounding Jerusalem are often mentioned in the Bible.

- a. David took the walled city of Jerusalem from the Jebusites around 1,000 B.C. (2 Sam. 5); they had enclosed the ophel area with walls about 1800 B.C.
- b. Both David and Solomon enlarged these walls (1 Ki. 3:1; 9:15).
- c. Jehoash (northern king) later broke down a part of the wall (2 Ki. 14:13).
- d. Jotham (Judean king) rebuilt the wall (2 Chron. 27:3).
- e. King Manasseh enlarged it (2 Chron. 33:14).
- f. Nebuchadnezzar destroyed the wall (2 Chron. 36:19).
- g. Daniel predicted the wall would be rebuilt (Dan. 9:25).
- h. Nehemiah rebuilt the wall (Neh. 2:17; 6:15) the remnants of this wall have been discovered by Ben Mazar of Hebrew University.
- i. Herod enlarged the wall in 20 B.C.
- j. Herod Agrippa I built the north wall (third wall) in A.D. 40 — 44.
- k. Titus destroyed the wall in A.D. 70.
- l. Hadrian rebuilt it in A.D. 135.
- m. The present wall was built by the Moslem Suleiman the Magnificent in A.D. 1538.
- n. The average thickness is ten feet and the height thirty-eight feet.
- o. The circumference is two and a-half miles and forms a rough square with the four sides facing the cardinal points of the compass.
- p. **Past and future walls of Jerusalem.**
 - (1) About one mile in circumference in David's day.
 - (2) Three miles in Solomon's time.

- (3) Four miles in Jesus' day.
- (4) Six miles during the millennium (Ezek. 48:35).
- (5) The circumference of the New Jerusalem (5600 miles).
- (6)

7. **The gates of this city.**

There are twelve gates to this city, three gates on each side. On each gate is the name of one of the tribes of

(7)

Israel. Each gate is composed of a beautiful solid white pearl.

And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates (Rev. 21:12, 13).

In Nehemiah's time there were ten.

- a. sheep (3:1)
- b. fish (3:3)
- c. old (3:6)
- d. valley (3:13)
- e. dung (3:14)
- f. fountain (3:15)
- g. water (3:26)
- h. horse (3:28)
- i. east (3:29)
- j. Miphkad (3:31)

In the millennial earthly city of Jerusalem there will be twelve gates, three gates on the north, three on the south, three on the east, and three on the west. Each gate will be named after one of the twelve tribes of Israel.

In the heavenly New Jerusalem there will be twelve gates arranged and named as the gates in the millennial city, but in addition (as we have seen) an angel will be assigned to each gate. Furthermore, every gate will be made of solid pearl.

At the present time there are eleven gates in the old City of Jerusalem Seven are open gates, and four are closed. The seven open gates are (clockwise, beginning at 12 noon):

Damascus Gate. Herod's Gate. St. Stephen's Gate. Dung Gate. Zion Gate. Jaffa Gate. New Gate.

The four closed gates are: The Eastern Gate. The Single Gate. The Double

Gate. The Triple Gate.

8. The main street of this city.

The central boulevard of the New Jerusalem is composed of pure transparent gold.

And the twelve gates were twelve pearls; every several gate was of one pearl: *and the street of the city was pure gold, as it were transparent glass (Rev. 21:21).*

When one considers the price of gold (nearly \$600 an ounce at the beginning of the eighties), the total worth of this city becomes incomprehensible!

9. The throne within this city.

And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind (Rev. 4:2, 3, 6).

10. The river of life in this city.

And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb (Rev. 22:1).

The Holy Spirit doubtless meant to make at least some reference to this river when he inspired David to write: And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper (Ps. 1:3).

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High (Ps. 46:4).

11. The tree of life in this city.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations (Rev. 22:2).

When God created man and placed him in the Garden of Eden he placed at Adam's disposal (among many other things) the tree of life. But when man sinned, he was driven from Eden and from this tree.

And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of

knowledge of good and evil (Gen. 2:9).

So he drove out the man; and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life (Gen. 3:24).

At that point in human history the tree of life disappears, but here in the New Jerusalem it will blossom and bloom as never before. In his book *Reveling Through Revelation*, Dr. J. Vernon McGee writes the following words concerning this river and this tree:

"Up to this chapter, the New Jerusalem seems to be all mineral and no vegetable. Its appearance is as the dazzling display of a fabulous jewelry store, but there is no soft grass to sit upon, no green trees to enjoy, and no water to drink or food to eat. However, here introduced are the elements which add a rich softness to this city of elaborate beauty."

Paul Lee Tan writes:

"Because of the location of the tree of life on either side of the river,' theologians have understood the 'tree' to be not a single tree, but a single kind of tree . . . a row of trees on either side of the river. Others, however, see one tree planted at the middle of the river, with branches extending to both banks. The tree is large enough to span the river, so that the river is in the midst of the street, and the tree is on both sides of the river" (*The New Jerusalem*, p. 28).

12. **The relationship between this city and earthly Jerusalem.** We have already seen that there will be two fabulous cities of God in the future. One is located on the earth.

It will be known as Jehovah Tsidkenu, meaning, "the Lord our righteousness" (Jer. 23:6; 33:16), and the other is Jehovah Shammah, meaning "the Lord is there" (Ezek. 48:35). The other city is suspended in space and is called the New Jerusalem (Rev. 21:2). This one of course is thousands of times the size of the earthly city and will endure forever. The question has often been asked whether these two cities will exist at the same time If so, who will live in each?

Clarence Mason offers the following comments concerning this:

"It is commonly understood by premillennialists that the redeemed of all ages will share in the millennium on earth. This poses a problem which is not often mentioned but which nonetheless has disturbed many earnest Bible students and puzzled expositors. Evidently because devout students of the Word recognize that they must reverently avoid going

beyond what God has revealed, they have tended to 'skip' this problem. After all, there are some mysteries we must be willing to leave with God, and they feel this well may be one of them. But is it?

I refer, of course, to the question in the millennium, how will those who enter that period in resurrected bodies relate to those who enter with nonresurrected bodies, that is, those living Jews and Gentiles who come in saved from the tribulation period?

The general supposition is that we will live side by side, as it were, in the same earth areas and environment; but this would make for some strange situations. I have never heard any attempt to discuss the matter explicitly with suggested solutions, so I shall attempt a solution.

My wife and I live at 330 Harrison Avenue in a Philadelphia suburb. We have neighbors on each side of us, and neighbors on the other side of the street corresponding to the three houses on our side. Suppose God, in line with the usual view, placed my wife and me at 330 Harrison Avenue during the millennium, but with neighbors other than the present ones. Look at this hypothetical chart:

Jews from before Christ (resurrected) 327	Gentiles born during the millennium (nonresurrected) 329	Jews martyred in the tribulation (resurrected) 331
HARRISON AVENUE		
328 Living Jews from the tribulation (nonresurrected bodies)	330 The Masons from the church age (resurrected bodies)	332 Living Gentiles from the tribulation (nonresurrected bodies)

My wife and I reside at 330, two church-age believers in resurrected bodies.

1. In 328, to our left, is a Jewish family who received Christ as Lord during the tribulation period, were rescued by our Lord at His second coming, and entered the millennium in non-resurrected bodies.
2. In 332, to our right, is a Gentile family who came out of the tribulation also. The father, wife, and two children were saved early in the tribulation period.

3. In 331, directly across the street from them, are a Jew and his wife who believed on the Lord Jesus during the tribulation but were martyred for their faith by Satan's monster of iniquity for refusing to bow down to the image of the beast, set up in the holy place (Mt. 24:15; Rev. 13:14, 15). They also have resurrected bodies.

4. In 329, next to them and directly across the street from us, there is a Gentile father and mother, each of whom were born of saved Gentile parents during the early part of the millennium. Their parents entered the millennium, like those in 328 and 332, when Christ came back to set up His kingdom. These second generation parents have a little boy three years old and a baby on the way. (Each of those in 329 will have to be saved like people in any preceding age; for sadly, each would be capable of sinning brazenly and openly, resulting in their being smitten by Christ's 'rod of iron,' or even be guilty of posing as loyal citizens until opportunity is given to show their true inner feelings when Satan is released at the end of the 1,000 years, perishing with him in his abortive rebellion.)

6. In 327, to their right, is a Jewish family who lived before the time of Christ and died looking for a heavenly city which God had prepared for them (Heb. 11:16). They are in resurrected bodies.

To summarize, the people residing in 327, 330, and 331 have glorified bodies. They do not cohabit with their wives and do not produce children. They do not have old natures. They cannot sin. They have never-dying, never-aging bodies. There is no suggestion in Scripture that they will eat food or be sustained by it.

On the other hand, families living in 328, 329, and 332 do NOT have resurrected bodies. They will eat, sleep, play, cohabit with their wives, have children, and probably work in the earth, which, though curse-freed, will have crops that need to be tilled (Amos 9:13-15).

How would this neighborhood get along together? Will we all 'go to church' together? Or, will we all go up to Jerusalem together (Zech. 14:16, 17; Mic. 4:1, 2)? If so, how? Will 'their' kids play in 'our' backyards? Will the nice people in 332 invite all five neighbor families to a barbecue on their spacious lawn? Will I offer to drive the young pregnant wife and her little boy (in 329) to the supermarket in my Zippo Eight, while her husband is tilling the earth outside of town? Will these neighbors play horseshoes together? What will my wife and I, and the people in 327 and 331

do at night while those in 328, 329, and 332 are sleeping, since we have permanent, resurrected bodies that need no sleep?

What sort of community would it be with people who cannot sin living side by side with those who can? To add to the complications, just what would be the relationship between those in 328 and 332, who are saved but can sin, and that young couple in 329, who wind not only sin but might reject Christ's claims and remain unsaved? Why would God put mixed-up groups like this in tens of thousands of neighborhoods all over the world?

However, if we accept the solution that the New Jerusalem will be related to time as well as later to eternity, then things begin to unwind in our thinking. Certainly Christ and all resurrected saints will return to earth in resurrected bodies to join in His day of triumph and exaltation. But that Christ, or we in resurrected bodies, will remain on earth all through the thousand years has been assumed and not stated. As previously suggested as far as Christ is concerned, implicit in the titles 'King of Kings' and 'Lord of lords' is the thought that He will heavily delegate authority, and perhaps David will be His earthly regent over Israel.

Suppose that, during the millennium, Christ and those believers of previous ages who have resurrection bodies, live in the New Jerusalem and the people with nonresurrected bodies live on earth. Kings of the earth would 'bring their glory and honor' into the New Jerusalem and earth's inhabitants' longevity would be assured by the provision of the 'leaves of the tree of life for the healing [health] of the nations.' Each kind of people, resurrected and nonresurrected, would be in suitable habitats. There would be full cooperation between the New Jerusalem and province Earth and full submission to King Jesus. But we would have a really viable solution to the puzzling problem of all kinds of people from all kinds of ages living all mixed up together in earth's neighborhoods.

May this be the solution? Think it over!" (*Prophetic Problems*, Moody Press, 1973, pp. 246-249).

13. The nature of the resurrected bodies in this city.

To summarize, all resurrected bodies shall reside in the heavenly city, but will reign upon the earthly city. Having now examined our future location, what do we know about our transformation and (finally) our vocation? In other words, what will be the nature of these resurrected bodies and what activities will we carry on through them?

In 1 Corinthians 15 Paul answers questions concerning this transformation.

In verse 44 he writes, "There is a natural body and there is a spiritual body." "What is the difference? Consider a book with a sheet of plain white paper stuck inside it. In this illustration the book is man's body and the paper sheet is his spirit. Down here the book "bosses" the spirit. It has the final say. This is the natural body, governed by the physical laws of gravity and time.

But now take the white sheet out of the book and wrap it around the book like a cover. Now the sheet (spirit) is on top. It has the final say. This is the spiritual body, unaffected by the physical laws of gravity or time, but enjoys the blessings of eternity.

In verses 39-41 Paul suggests that the new spiritual body is as superior to the old natural body as

- a. **The human body is to those of animals (15:39).**
- b. **The heavens are to the earth (15:40).**
- c. **The sun is to the moon (15:41).**

In his book *The King of the Earth*, author Erich Sauer writes:

"The results and technical application of atomic physics throw a surprising light on this. Today the transmutation of elements is already possible and men can at any time carry it out in atomic laboratories and plants. As success upon success quickly followed upon Rutherford's first achievement in 1919, the transmutation of atoms soon became almost an 'everyday occurrence in the research institutes.' The idea of the unchangeability of elements belongs to the past.

The basic constituents of matter are everywhere the same. Whether it is mercury, gold or sulphur, carbon or oxygen, we are ultimately only concerned with protons, neutrons and electrons. NVIiiCri element it is aepenas only on their number.

If an atomic nucleus consists of seven protons and neutrons and is encircled by the same number of electrons, we call it nitrogen. If there are six, then it is carbon. If there are eighty, then it is mercury; if seventy-nine, then it is gold.

If the atomic nucleus gains or loses one or more protons or neutrons, then the element becomes another. So uranium becomes radium with its radiations, and radium becomes lead. Should we therefore succeed in shooting a proton out of the nucleus of a mercury atom, then the transmutation of mercury into gold has been accomplished, and the old dream of the medieval alchemists has been fulfilled. The physicist of today could, in fact, 'make' gold. The 'philosopher's stone,' sought for in vain for centuries by the alchemists, which makes this miracle possible, is electricity at a tension of a few million volts.

This leads us to ask if men in their laboratories, by bombarding atomic nuclei

and removing protons and neutrons from them, are able to transmute elements into other elements, e.g., base metals into semi-precious or precious metals, why should God not be able to transform and transmute elements into others? If man can change mercury into gold, why should God not be able to change water into wine?

Admittedly man requires mighty power stations for this transmutation. But does not God, the Almighty, have infinitely greater sources of power at His disposal, than man's greatest power plants? Indeed, did He not from the very outset, as the Creator of matter, Himself call these atomic powers into being and unite them? Hence they are only a part of His power, and He can at any time freely determine their composition" (Eerdmans, 1955, p. 179).

Such then, will be the nature of our transformed bodies. These bodies will be like his glorious body (Phil. 3:21; 1 Jn. 3:1-3).

They will consist of **flesh and bone** (*Lk_ 24,39, 401*. Christ ate *in* his glorified body (Lk. 24:41-43; Jn. 21:12-15).

These bodies will **not be subjected to laws of gravity and time** (Jn. 20:19; Lk. 24:31,36).

They will **be recognizable bodies** (Mt. 8:11; Lk. 16:23; 1 Cor. 13:12).

They will be **eternal bodies** (2 Cor. 5:1).

They will be (as we have already seen) **bodies in which the spirit predominates** (1 Cor. 15:44, 49).

14. **The activities of the redeemed in this city.**

A popular but totally perverted concept of heaven would describe that future life in the skies in terms of some disembodied spirits piously perched on fleecy clouds

and strumming their golden harps. This may be heaven according to Walt Disney, but New Testament it is not. Scripture would indicate that:

a. **Heaven will be a place of singing.**

Sing, O ye heavens; for the Lord hath done it; shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel (Isa. 44:23).

Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee (Heb. 2:12).

And they *sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth* (Rev. 14:3).

And they *sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints* (Rev. 15:3).

There are of course some songs we sing down here that we won't sing up there. We will not sing, "When We All Get to Heaven," or "Sweet Hour of Prayer." But other earthly hymns will be appropriate to sing up there, such as "Great Is Thy Faithfulness," and "All Hail the Power of Jesus' Name."

Two of heaven's greatest songs will have for their theme God's two great works.

(1) **The hymn praising God for his mighty work of creation:**

Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created (Rev. 4:11).

(2) **The hymn praising God for his mighty work of redemption:**

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation (Rev. 5:9).

b. Heaven will be a place of fellowship.

One of the most beloved gospel songs is entitled, "Leaning On the Everlasting Arms." The first stanza begins: "What a fellowship, what a joy divine. . . ." Sometimes however, as one observes the petty squabbling which goes on in local churches, this verse might be rephrased to read: "What? A fellowship? What? A joy divine?" But in heaven real and eternal fellowship will prevail.

Not only will believers enjoy blessed fellowship with other believers, but, even more important, we shall know and be known by the Savior in a far more intimate way than ever possible here on earth. Note the things this good and great and chief Shepherd will do for his sheep in heaven as listed by John: He will feed us that hidden heavenly manna; he will give us a new name. *He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it* (Rev. 2:17).

He will lead us beside the living waters; he will dry all our tears.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes (Rev. 7:17).

He will allow us to sit with him on his throne.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne (Rev. 3:21).

He will dress us with his own righteousness.

And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints (Rev. 19:8).

c. Heaven will be a place of testifying.

Let the redeemed of the Lord say so . . . (Ps. 107:2).

Jesus . . . saith . . . Go . . . tell them how great things the Lord hath done for thee, and hath had compassion on thee (Mk. 5:19).

It has already been suggested that heaven's human population may approach (or exceed) 30 billion. Each of this staggering number will have his or her unique and personal testimony. Thus, the first few million centuries might well be spent in the hearing of these redemption reviews. Add to this number the untold trillions of angels, each doubtless desiring to share what their Creator has done for and meant to them.

d. Heaven will be a place of serving.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him (Rev. 22:3).

Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them (Rev. 7:15).

While we cannot be dogmatic on the exact nature of this service, we do know from the following passages that a **portion of our labor for the Lamb will be that of exercising authority and judgment over men and angels:**

Do ye not know that the saints shall judge the world? *and if the*

world shall be judged by you, are ye unworthy to

judge the smallest matters? Know ye not that we shall

*judge angels? how much more things that pertain to
this life?*

(1 Cor. 6:2, 3). *If we suffer, we shall also reign with him: if we deny
him, he also will deny us* (2 Tim. 2:12).

*And there shall be no night there; and they need no candle, neither light of the
sun; for the Lord God giveth them light: and they shall reign for ever and ever*
(Rev. 22:5).

e. Heaven will be a place of learning.

*For we know in part, and we prophesy in part. But when that which is perfect is
come, then that which is in part shall be done away* (1 Cor. 13:9, 10).

What will we learn about in heaven?

- (1) **We will learn concerning the Person of God.** Let us suppose in heaven we are able to double our learning each year concerning the person and attributes of God. This is not at all an unreasonable assumption, for the Christian will possess a sinless and glorified body, along with a holy and tireless desire to know more about Jesus! So here is a believer who begins eternity with X amount of knowledge about God. At the beginning of his second year he has double this, the third year four times as much, the fourth year he knows eight times as much, etc. By the end of his eleventh year he will increase his knowledge concerning God a thousandfold. At the conclusion of year number twenty-one the figure jumps to one million. At the end of the thirty-first year the number leaps to one billion. Following the forty-first year it reaches one trillion! As he finishes his first century in eternity his knowledge of God (doubling each year) would reach 10^{30} (one followed by 30 zeros).

This figure is thousands of times more than the combined total of all the grains of sand on all the seashores of the earth. But this number simply marks his first one hundred years. How much knowledge doubling will he have experienced at the end of his first one million years? This staring figure cannot even be comprehended by the mortal mind, but whatever it is, and however many zeros it represents, it will double itself the very next year! The point of all the above is simply this. Throughout the untold and unnumbered trillions and trillions of years in timeless eternity, each child of God can double his or her learning

about the Creator each year and yet never even remotely exhaust the awesome height, depth, or length of the Person of God! Our testimony will continuously be: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. 11:33).

(2) **We will learn concerning the plan of God.** One of the most painful questions asked here on earth by Christians is why a loving and wise God allows certain terrible tragedies to occur. As an example, here is a young, spirit-filled pastor. He has spent a number of years diligently preparing for the ministry. His wife has sacrificed to help put him through school. But now all this is paying off. His church is experiencing an amazing growth. Souls are saved weekly. New converts are baptized each Sunday. Additional Sunday school buses are purchased and a new building is planned. A skeptical community slowly finds itself being profoundly influenced by this vibrant and exciting pastor and his people. Suddenly, without any warning, the minister is killed in a freak accident. Shortly after the funeral the still-confused and stunned congregation extends a call to another man. But the new minister shows little compassion and less leadership ability. Soon the flock is scattered and the once-thrilling testimony of a *growing and glowing* work is all but stilled!

How many times since Abel's martyrdom at the dawn of human history have similar tragedies like this taken place? One need only change the names, places, and rearrange some of the details. But the searing and searching question remains. Why does God permit such terrible things?

We may rest assured, however, that in heaven. God will take each of us aside and explain fully the reason for all our sufferings and trials. We then will say the words once stated by a

Galilean crowd in Jesus' day: "He hath done all things well . . ." (Mk. 16:7).

(3) **We will learn concerning the power of God.**

In the beginning God created the heaven and the earth (Gen. 1:1). Just how vast is our universe? It is so huge that it takes a beam of light (which travels some 700 million miles per hour) over ten billion years to cross the known universe! Within this universe are untold trillions of stars, planets, and other heavenly bodies. God made them all to instruct man concerning his power and glory (Ps. 19:1; 147:4; Isa. 40:26). We shall someday therefore visit each star and explore every corner of our Father's universe!

In closing this section and this book consider:

C. **Those elements absent in heaven.**

1. No more sea.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea (Rev. 21:1).

Compare with the following:

But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked (Isa. 57:20, 21).

2. No more tears, no more death, no more pain.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away (Rev. 21:4).

3. No more sun or moon.

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof (Rev. 21:23).

4. No more insecurity, no more night.

And the gates of it shall not be shut at all by day: for there shall be no night there (Rev. 21:25).

5. No more sin.

And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life (Rev. 21:27).

SITTING BY THE FIRE

He wasn't much for stirring about: It wasn't his desire.

No matter what the others did, He was sitting by the fire.

Same old story day by day: He never seemed to tire.

While others worked to build their church, He was sitting by the fire.

At last he died as all must do: They said he went up higher.

But if he is doing what he used to do, He is sitting by the fire.

6. No more sickness, no more curse.

In the midst of the street of it, and on either side, of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations (Rev. 22:2).

7. No more thirst, or more hunger, or more heat. They shall

hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat (Rev. 7:16).

D. Those elements present in heaven.

1. Glory.

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world (Jn. 17:24).

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us (Rom. 8:18).

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof (Rev. 21:23).

2. Holiness.

And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life (Rev. 21:27).

3. Beauty.

Out of Zion, the perfection of beauty, God hath shined (Ps. 50:2).

4. Divine light.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising (Isa. 60:1-3).

The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light,

and the days of thy mourning shall be ended (Isa. 60:19, 20).

5. Unity.

That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him (Eph. 1:10).

6. Perfection.

But when that which is perfect is come, then that which is in part shall be done away (1 Cor. 13:10).

7. Joy.

Thou wilt show me the *path* of life: in *thy* presence is fulness of joy; at *thy* right *hand* there are pleasures for evermore (*Ps. 16:11*).

8. Eternity That whosoever believeth in Him should not perish but have eternal life. Jn 3:15

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