

## Chapter XX

### THE MILLENNIAL KINGDOM

We began this book with a consideration of two prophecies in the thirty-seventh chapter of the book of Ezekiel: the prophecy of the *dry bones* and the prophecy of the *two sticks*. These prophecies speak of the resurrection of the Jews out of the nations of the world to become one nation under one head in the land of Israel; they speak of the salvation of the Jews at the coming of our Lord; and they speak of the establishment of the Kingdom of God upon this earth under the reign of the Christ, the greater David.

In the dry bones prophecy we saw an example of the concept that some things which are written together in prophecy are not necessarily fulfilled together. We learned this principle by comparing what our Lord read in the synagogue at Nazareth with the text from which He read in the book of Isaiah and that He said: *This day is this scripture fulfilled in your ears*. We have seen this principle repeated many times throughout our studies of the prophetic Scriptures. It has taught us not to make assumptions based only upon immediate textual considerations, but to diligently

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compare Scripture with Scripture. This principle is not confined to prophecy alone, but has an application in the study of all of the Scriptures if we are to truly understand them.

Thus the principle of contextual considerations compared with other Scripture can clearly be seen in the eleventh chapter of Isaiah (one of the better-known prophecies concerning the millennial Kingdom). A part of that prophecy was fulfilled with the first advent of Christ; another part of it was fulfilled much later in time with the resurrection of Israel out of the nations of the world following World War II; and the parts of the prophecy that have not yet been fulfilled (the tribulation, the battle of Armageddon and the Kingdom) are more clearly seen elsewhere in the Scriptures, where comparisons of Scripture with Scripture aid our understanding.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; and shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: [but he shall judge the poor in righteousness, and shall decide rightly] for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the [viper's] den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; *to it shall the Gentiles seek: and his rest shall be glorious.* And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

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The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt. (Isaiah 11:1-16, emphasis mine)

The rod out of the stem of Jesse is David, and the Branch out of the roots of the rod is the Lord Jesus Christ. Thus this prophecy spans the entire period of time from the first advent of Christ through the regathering of Israel out of the nations of the world, the tribulation period, the battle of Armageddon, and the establishment of the Kingdom of God upon this earth (in which the Lord shall rule in *righteousness* and *faithfulness*); yet it is written as though all of these conditions and events could be fulfilled in close proximity to one another.

The first paragraph of this prophecy is primarily a description of the Lord Jesus Christ. It covers the period of time from His first advent (excluding the church age) through the tribulation period, when the Lord shall slay the wicked *with the breath of his lips*, to the battle of Armageddon, when the Lord will smite His enemies with the sword of His mouth (Revelation 19:15). It also refers to the millennial reign of Christ in poetic language: thus *righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins*.

The second paragraph of this text provides a view of the Kingdom age. It reveals that all of creation shall be in harmony under the rule of the Christ. There will no longer be predator and prey. A little child shall be able to lead without fear animals that were once a threat to him, and the dens of once deadly serpents shall be playgrounds for infants and toddlers. Further *the earth*

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*shall be full of the knowledge of the LORD, as the waters cover the sea.*

This seems to infer that the sheep nations (which will enter the Kingdom on the basis of good works and not on the basis of salvation) shall be fully apprised of the righteous standing of the saints by virtue of God's grace. This *knowledge of the LORD* seems to be what the Spirit of God laid upon the mind of Paul when he wrote: *That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus* (Ephesians 2:7). If this assessment is correct, it appears that in the Kingdom a clear distinction will be made (through the teaching ministry of our Lord) between the works of the sheep nations and the imputed righteousness of the saints.

From the time of Cain and Abel there has been a conflict between those who believe that works are essential to salvation and those who believe that salvation is by grace through faith in the vicarious sacrifice of Jesus Christ. Abel saw himself a sinner because of the federal headship of Adam. Thus he made an appropriate sacrifice unto God. Abel's sacrifice clearly showed that his faith was in the promise of God through the seed of the woman, Jesus Christ. Whereas Cain rejected the concept that Adam's sin was imputed to him. He believed he could have a right relationship with God on the basis of his good works. This prompted him to bring a bloodless offering unto the Lord of the things that he had grown. The Lord was compelled to reject Cain's offering because it did not agree with the revealed will of God:

And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? *If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door.* And unto thee shall be his desire, and thou shalt rule over him.

And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. (Genesis 4:6, emphasis mine)

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Our Lord's question (*If thou doest well, shalt thou not be accepted?*) does not suggest that Cain could do well as is often assumed: *For there is not a just man upon the earth that doeth good and sinneth not* (Ecclesiastes 7:20). Thus it reveals that Cain could not do well, and because of this, God extended His grace to him when He said: *Sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.* In the Hebrew text of this Scripture it is plain that *sin lieth at the door* is a reference to a sacrificial lamb that could be offered as a type of Christ: *For [God] hath made [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in him* (II Corinthians 5:21). Nevertheless Cain despised God's offer of grace, and to show his disdain for it he slew his brother.

In the eyes of the world Cain would be considered a good man (prior to killing his brother); but men like Cain, who feel justified by their own works, always resent the concept of salvation by grace. To them the offer of grace is an insult. Thus Jude warned: *For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men [changing] the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ* (Jude 1:4). The assertion that God's grace produces lasciviousness is a denial of the Person and work of Christ, because it demands human effort for salvation. Therefore Jude said: *these speak evil of those things which they know not [I Corinthians 2:14]: but what they know naturally, as brute beasts [animals without reason], in those things they corrupt themselves* (Jude 1:10).

The accusation of the self-righteous against those who believe in the grace of God is that those redeemed by grace say, *Let us do evil, that good may come* (Romans 3:8). Paul says of

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these accusers that *their damnation is just*; and this provides an insight into the actions of the sheep nations at the end of the millennium, when they shall be quick to rise in insurrection against the Lord and His saints at the loosing of Satan (Revelation 20:7-9). Thus the old animosity of Cain against Abel shall be manifested once again.

The third paragraph of this prophecy speaks of the regathering of the Jews out of the nations of the world (after their burial there in 70 A.D.); and it ultimately speaks of their salvation except for one phrase: *to it shall the Gentiles seek*. This phrase speaks of the Gentile's response to Christ through the preaching of the gospel during the church age. Therefore for those thus redeemed the remainder of the verse applies to them, to those redeemed during the tribulation period, and to the Jews who will be redeemed at the coming of our Lord: *and his rest shall be glorious*.

Finally the fourth paragraph speaks of the reunification of Ephraim and Judah into one nation. This occurred in 1948 with the partial fulfillment of the dry bones and two sticks prophecies, but it will not see its ultimate fulfillment until Jesus Christ shall sit upon the throne of David. This fourth paragraph then jumps in time to the battle of Armageddon, when the Lord shall tread *the winepress of the fierceness and wrath of Almighty God* (Revelation 19:15). At that time He will *smite the earth with the rod of his mouth*. The fourth paragraph (in the Hebrew text) then speaks of Edom, Moab and Ammon being placed in subjection to Israel. After that it also speaks of the Lord providing a highway for the remnant of His people to return to the Land. This is not the regathering of the Jews out of the nations of the world that occurred when Israel became a nation again after World War II, but this is the regathering of those Jews who will flee Jerusalem

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*into her place* (Revelation 12:14) when the false prophet sets up an idol of the antichrist in the temple. This regathering will occur at the return of our Lord to this earth, when Israel shall look upon him Whom they pierced and be saved. Thus this regathering is a prelude to the establishment of the Kingdom of God upon this earth.

The lack of emphasis upon the redeemed of the church age in this prophecy (as well as in other prophecies about the Kingdom) has resulted in the idea that the earthly Kingdom is for the Jews -- an earthly reign for an earthly people; but like the preconceived ideas about who shall make up the bride of Christ, this concept does not consider all that is written on this subject. Thus it will be that the redeemed of all ages shall have a part in the earthly Kingdom just as redeemed Jews out of the Old and New Testament eras will, with redeemed Gentiles, be a part of the bride of Christ (Revelation 21:12, 27):

And when he had taken the book, the four [living creatures] and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. 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; and hast made us unto our God kings and priests: and we shall reign on the earth* (Revelation 5:8-10, emphasis mine).

The prophecy in the eleventh chapter of the book of Isaiah reveals much that we have seen in our studies thus far. We have seen Israel resurrected out of the Gentile nations of the world on May 14, 1948, when she declared herself to be a nation again among the nations of the world (Matthew 24:32-35). We have witnessed a migration of Jews out of the nations of the world back into the land that was promised to Abraham, Isaac and Jacob; but despite this partial fulfillment of the *dry bones* prophecy and the prophecy in Isaiah eleven, Israel has not yet learned that the

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Jesus Whom she crucified is her Messiah. She has not yet learned that it will be Jesus of Nazareth Who shall sit upon the throne of David in fulfillment of the *two sticks* prophecy. She has not yet learned that He died for her sins according to the Scriptures, He was buried, and He rose again the third day according to the Scriptures. Consequently God's Spirit is not yet within the nation of Israel (as promised in the dry bones prophecy) even though she is a nation again back in the land of Israel; nor can the Spirit of God be within her until the Lord comes again to this earth to redeem Israel and to sit upon the throne of David in fulfillment of the two sticks prophecy:

The word of the LORD came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand.

And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes.

And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the [nations], whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

*And David my servant [i.e., the Lord Jesus Christ] shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.*

Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be

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their God, and they shall be my people. And the [nations] shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore. (Ezekiel 37:15-28, emphasis mine)

On the morning of June 7, 1967, during the Six-Day War, Israel regained possession of the Old City of Jerusalem. (*Warrior Statesman: The Life of Moshe Dayan*, Robert Slater, St. Martins Press, New York, 1991, pages 269-270.) This was fifty years after the Balfour Declaration (1917), which stated in part: *His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object....* (*The High Walls of Jerusalem*, Ronald Sanders, Holt, Rinehart and Winston, New York, 1983, pg. 612)

Could this have been a year of jubilee for Israel? If it were and we add seven years (to account for the tribulation period) to the forty-one years that have elapsed since then, at such a point in time we would be just two years short of another year of jubilee for Israel in the year 2017. Is it possible that our Lord will come again to this earth on the day of atonement at the end of the year 2016 to begin another year of jubilee? Since no man knows the day or the hour in which our Lord will return to this earth, we cannot declare with absolute certainty that He will return at that time, neither can we ignore the following Scripture: *And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family* (Leviticus 25:8-10,

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emphasis mine).

If we reconsider our studies of the seven feasts of the Jews, with the first three feasts representing the first advent of Christ, the last three feasts representing the second advent of Christ, and Pentecost (which falls between these feasts) representing the church age, then it seems very likely that the Lord's return to this earth will begin Israel's jubilee on the day of atonement. This concept is strengthened by the fact that in the typology of Scripture salvation was brought to Israel on the day of atonement, and her possessions were returned to her in the year of jubilee. Both of these conditions will be met at the coming of our Lord when Israel shall be saved and possess the land given to Abraham, Isaac and Jacob (Genesis 15:18-21): a land, incidentally, that she has never possessed in its entirety since she was delivered from the land of Egypt.

God's promises to Israel do not negate His promises to the redeemed of all ages, neither do the promises to the redeemed of all ages negate God's promises to Israel. Both will reign with Christ in the Kingdom. Thus with the return of the Lord, Israel shall be redeemed to begin her jubilee throughout the millennial reign of Christ; and the redeemed out of the nations of the world shall also enter into the Kingdom to fulfill one more aspect of God's promise to Abraham: *Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed* (Genesis 12:1-3). Paul identified Abraham's blessed seed in his epistle to the Galatians: *And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise* (Galatians 3:29).

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This agrees with our Lord's statement to His disciples the night before His crucifixion: *I am the way, the truth, and the life: no man cometh unto the Father, but by me* (John 14:6). In this regard we must make a distinction between entrance into the earthly Kingdom, and acceptance into the presence of a Holy and Just God through the vicarious sacrifice of Jesus Christ. One is an earthly reward predicated of earthly behavior; the other is an eternal inheritance, which was purchased by the blood of Jesus Christ and entered into by faith.

Thus we have seen that the redeemed of all nations of the earth (the saints of both the Jews and of the Gentiles) will reign with Christ in the Kingdom; and we have also seen, with the judgment of the sheep and the goat nations, that there will be individuals out of the nations of the world who will also enter the earthly Kingdom on the basis of their works: *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one the least of these my brethren, ye have done it unto me (Matthew 25:34-41, emphasis mine).*

There is nothing in the Scriptures by accident. *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works* (II Timothy 3:16-17).

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Therefore there must be a very important reason for there to be two classes of people (the saints and the sheep nations) who will enter into the Kingdom.

The distinction between these two, as we have seen, is that the saints will be in the Kingdom because they will have been redeemed by faith in the vicarious sacrifice of Jesus Christ; whereas the sheep nations, as we have also seen, will be in the Kingdom because of their works towards the brethren of our Lord. Indeed the good works of the sheep nations towards the brethren of our Lord were proper and noble things to do, but since salvation is *Not by works of righteousness which we have done* (Titus 3:5), the sheep nations will not be a redeemed people. The assumption that they will be has made it almost impossible to understand the events of the millennial Kingdom, where at the end of the earthly Kingdom the nations of the world will be deceived by Satan when he is *loosed a little season*.

We also have seen that the Lord is going to rule His Kingdom with His saints. This means that the only people left to be ruled will be the sheep nations. Therefore one of the conditions that must take place before the Kingdom can begin is that Satan will be bound for the duration of the Kingdom: *And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them* (Revelation 20:7-9, emphasis mine). Since the saints were glorified and adopted in the first resurrection (and will then be like the Lord Jesus Christ), this leaves the sheep nations to be the ones that shall be deceived by Satan;

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this leaves the sheep nations to be the ones that will surround the city of Jerusalem and the camp of the saints; and this leaves the sheep nations to be the ones that shall be devoured with fire sent down from heaven when God views their insurrection.

Thus after having lived in a perfect environment for one thousand years; and having been fully apprised of *the knowledge of the LORD, as the waters cover the sea*; and having seen God's promises to the Jews and the Gentiles who believed on the Lord fulfilled perfectly; the minds of the individuals who will make up the sheep nations will not have been changed, because they will still think according to *a way which seemeth right unto a man*.

In our Lord's sermon on the mount He spoke of a broad way and the many who will enter it (Matthew 7:13). Thus there has always been a majority of people upon this earth, from the time of Cain to the present, who have believed that they can have a right relationship with God based upon their works; but the sheep nations have proved that concept to be totally false. Thus after God sends down fire from heaven to destroy their insurrection against the Lord and His saints, He will raise from the dead the unsaved of all ages to stand before the great white throne judgment to be judged according to their works:

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, *according to their works*. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. *This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.* (Revelation 20:12-15, emphasis mine)

The mystery of the iniquity introduced the concept into the world that man could be like God if he would eat of the tree of the knowledge of good and evil, even though doing so was in

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direct violation of the revealed will of God. Nevertheless it has been through this knowledge of good and evil (right and wrong) that man has believed that he can be like God. This is what Cain believed; and this is the reason Cain rejected God's grace when it was offered to him; and this is the reason he slew his brother in a rage.

Despite all of the misery the lie of the devil has brought upon this world, man has clung tenaciously to the fruit of the evil tree as a source of life. The great white throne judgment will settle this question once and for all. Thus the great white throne judgment will be a judgment of the good works of the world. This is the reason there will be two kinds of books at this judgment: the books which contain the good works of the unredeemed world and the book of life.

As each person stands before this judgment, God will read his good works from the books of works, and these will all fail to meet the perfect righteousness of God: for they will all have been performed from the fruit of the evil tree. Thus Paul wrote: *For all have sinned, and come short of the glory of God* (Romans 3:23). This verse of Scripture is not about personal sin. It is about the sin of Adam which was imputed to his race. Therefore, as a result of the fruit of the tree of the knowledge of good and evil, all of the works of man are short of the glory of God, which is the perfect righteousness of Jesus Christ. Therefore our Lord said, *I am the way, the truth, and the life: no man cometh unto Father but by me*. Thus after reading their works from the book of works, God will then examine the book of life to show them that their names are not written there. Then, since there is no place found for them, they will be cast into the lake of fire prepared for the devil and his angels, and this will bring the mystery of the iniquity to its just end:

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 I John saw the holy city, new

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Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, *Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. 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.*

And he that sat upon the throne said, *Behold, I make all things new.* And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. (Revelation 21:1-8, emphasis mine)

Once the new heaven and the new earth have been created, then the New Jerusalem shall descend from heaven as a bride adorned for her husband. This bride will be the redeemed of all ages, those whose names are in the Lamb's book of life:

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 shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed 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; 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.

And the wall of the city had twelve foundations, and *in them the names of the twelve apostles of the Lamb.* And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an 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.

And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoptasus; the eleventh,

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a jacinth; the twelfth, an amethyst. 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.

And I saw no temple therein: *for the Lord God Almighty and the Lamb are the temple of it. 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.* And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. *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.* (Revelation 21:9-27, emphasis mine)

Even though John made an allusion to the eternal Kingdom of God in the last chapter of the Revelation, we cannot speak of those things in detail; and anything that we might imagine it to be could not possibly do it justice. When we look at the grandeur of this earth and realize that from the time of Adam it has been under a curse, perhaps this will give us some understanding of how spectacular the new heaven and the new earth will be. Therefore we will end this study of the second coming of our Lord the way John ended (in Revelation 22:20-21) the book of the Revelation: *He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.*