does the heavenly temple, and both together exert  
mighty power for good. But John does not behold it  
till the *millennium is over*. Not till then does it descend  
to men and the new earth.  
 There are two descents of the city. The first from  
its invisible abode to visibility. This takes place before  
the millennium. xix. 7-9. During the millennium it appears to be suspended over the earth, the top  
of the ladder which unites the earth and heaven.  
The second is its descent to the new earth, there to  
abide for ever, after the millennium is past.  
 Even thus there are two descents of our Lord. The  
first into the air, the second into the earth. Thus, too,  
He rose first to the level of the earth, remained there  
forty days, and then ascended on high.  
 John beholds the city descending at the proper point  
of time, just as he sees the throne being set, as the  
new dispensation begins. He beholds its first entrance  
on the earth, and is taught, in the words which follow,  
the great results which flow from this new move of  
God.  
 “*Behold* the tabernacle of God is with men.”  
 It is not any longer the Most High taking a people  
from among the rest of mankind to be His, leaving all  
others at a distance from Himself and unclean: but all  
men, or all “the nations,” constitute the people of God.  
 Blessings were dispensed to Israel, and judgments  
averted from them, by virtue of the tabernacle, the  
presence of God, and the priests who served in it. It  
is so more fully in this case. The tabernacle of chapter  
vii. was “the tabernacle *of testimony in the heaven*.”  
This is “the tabernacle of fullness and *realization on the  
earth*.” The priests then were afar from men: now  
they are within their reach.  
 The city descends to earth, as I suppose, with all its  
priests and kings complete; yea, God Himself is there,