The Church of Christ was to be a city set on a mountain  
spiritually: now its literal abode is on it, and  
its luminary is the light of the world.  
 That it is not a blessed state of the Church mystically  
described, is clear from many considerations.  
The Church is swept away, as we have seen, before  
the prophetic parts can begin. If mystically to be  
taken, it were no revelation. The state of the Church  
is described in literal terms in this very book. That  
is revelation: this were an enigma.  
 The city is part of the Church’s hope. It begins to  
be exhibited to her while militant (Rev. iii. 12), she  
enjoys it after the battle is past.  
 Why should it not be a real city, literally taken?  
 If all the saved who rise from the dead are to be congregated into one city, must it not be stupendous in its dimensions?  
 We have seen that two other cities are named in  
this book—Jerusalem the Old, and Babylon the Great.  
Are not those literal? They are. So, then, the city  
which supersedes them both. It must be a real city;  
for the last trump has sounded, and *mystery has ceased,  
as was promised*. x. 7. When Babylon the Great was  
shown to John, it was represented in mystery; and  
John wondered, and the angel explained. Here John  
wonders not, nor does the angel interpret, for there is  
in the description nothing mystical to explain.  
 Was not the temple realised in wood, and stone,  
and gold, under God’s direction? If magnificence so  
great and material attended the old covenant, which  
was to be done away, how much more shall a like  
glory attend the better covenant!  
 To those who imagine that at death the believer at  
once enters heaven, and enjoys, as a “*glorified spirit*”  
(an idea unknown to Scripture), the bliss of God’s  
presence, it is no wonder if the expectation of a material