world and city seems absurd; but that is only  
because they have so long left out of sight the *resurrection of the body*—that cardinal and peculiar doctrine  
of Christianity. Philosophers could dispute about  
the *immortality of the soul;* but Jesus, by His resurrection, brought to light the final incorruptibility  
of the body.  
 Another question of much interest may here be  
noticed.  
 In the ideas of many, the description of the New  
Jerusalem which follows is millennial. For myself,  
I am persuaded that we have in the verses which  
follow an account of the eternal relations of the city  
of God. I will therefore briefly consider the question:—  
 1. That the eternal standing of the city is in question  
I gather from xxii. 3, “There shall be no more  
curse.” Now at the close of the millennium comes the  
most fearful sin and wrath of God, with the Second  
Death.  
 2. I infer the same conclusion from xxi. 24-26.  
“The kings [and the nations] bring their glory into  
it.” Accordingly, the gates are allowed to stand open  
all day to permit their entrance. But none are allowed  
to go in save those written in the Lamb’s book of life.  
Now entrance into the heavenly city would not be  
possible during the millennium: for then the city is  
only suspended over the earth: it does not come down  
upon it. To meet this difficulty the holders of the  
opposite view translate verses 24 and 26—“bring their  
glory *unto* it,” not “into it.”  
  
 To this I make two replies:—  
  
 1. Who are the kings of the earth during the millennium? They are the sons of God risen from the  
dead. Do they, then, go no further than the gates of