first parents. Under the millennium we have the promise  
that the wild beasts shall be tamed: here they  
are not named. By the vegetable creation Noah sinned,  
and a new curse fell upon a portion of men. But  
now there shall be no more curse, either from God or  
from men.  
 “And the throne of God and of the Lamb shall be  
in it.”  
 Now God Himself takes the throne. There is no  
more any law or penalty written outside the man.  
Ged’s Spirit has written all within. The King of kings  
holds His seat visibly among His obedient subjects.  
There is no sin or danger.  
 It is now “the throne of *God* and of the *Lamb*.”  
It must never be forgotten that the saved have fallen  
and been rescued by grace.  
 The Redeemer abides in view of His people as the  
sacrifice and priest. In each view of the city “the  
Lamb” is named. Seven times does the word occur  
in connection with the New Jerusalem. xxi. 9, 14, 22,  
23, 27; xxii. 1, 3.  
 By the title “His servants,” are characterized those  
to whom the message of the Apocalypse is sent. Rev.  
i. 1; ii. 20. But it embraces at length all the saved  
risen from the dead, whether from among the patriarchs,  
the Law, or the Gospel.  
 Distinctions between the citizens, as educated by  
God under the patriarchal, Mosaic, or Christian dispensation, do not appear in this final view of the city. As  
the differences between Israel and the Gentiles are  
blotted out, so perhaps will these finally disappear.  
The city is set before us in the Hebrews as the resting-place of the men of *faith*. Heb. xi. And although the  
Law was not of faith, but of works, yet those who  
obtained a good report under it obtained it by faith. In  
David’s day, the differences between his mighty men