The millennial kingdom was bestowed on some as  
“fellows” or associates of “the Christ” for awhile.  
Heb. iii. 14 (*Greek*). For Jesus’ reign as the Christ  
is to be given up, after all is subdued to God. 1 Cor.  
xv. But these rule as servants of the throne of God,  
after all is subdued to Him.  
 God’s city is superior to any of Rome or Greece. The  
relics of those fallen cities show us harbours, bridges,  
*temples*, aqueducts, theatres, stadia, amphitheatres,  
*tombs*. These are not found in God’s city of holiness,  
and life. There is no workman, no millstone, no voice  
of bridegroom or bride. Nor is any account given us  
of any song uttered there: a point which I am unable  
to account for.  
 The new earth and the New Jerusalem are manifestly the completion of Jehovah’s previous plans.  
They possess all the perfections of the former earth  
and city; they are not encumbered with their imperfections.  
 If we compare this city and its regulations with the  
millennial ones appointed for Israel and Jerusalem, we  
shall find both resemblances and differences. Ezek.  
xl.-xl. viii.  
 In Ezekiel’s temple there are bloody sacrifices still.  
There are still cherubim and palm-trees in the house:  
still God’s concealment of Himself in the Holiest.  
There are laws which the priests are to observe: a gate  
which is to be kept shut. Levites are disgraced:  
strangers may not enter the sanctuary. There are  
laws concerning the priests’ clothes, food, *marriages*,  
teaching, judgments, *defilement by the dead*, and  
concerning the priests’ maintenance in general. There is  
atonement, there is sin; there are feasts, sabbaths, the  
daily lamb. The title of God is still Israelitish. The  
sanctuary and the city are separate. xlviii. 8, 15.  
There are seas still, and some parts of the land unhealed.