

Glory of Christ in Heaven and His Bride (Revelation 21:9-27)

Rev 21 is what Augustine called the city of God, or John Bunyan called the celestial city. *Pilgrim's Progress* ends with a picture of Rev 21, the city of Christian hope thru Vanity Fair, Slough of Despond (depression quicksand):

‘I saw in my dream, that by this time the pilgrims were got over the Enchanted Ground, and entering into the country ... whose air was very sweet and pleasant ... this was beyond the Valley of the Shadow of Death, and also out of the reach of Giant Despair; neither could they from this place so much as see Doubting Castle. Here they were within sight of the city they were going to ... Here they had no [lack]...for in this place they met with abundance of what they had sought for in all their pilgrimage ...

Now, as they walked in this land, they had more rejoicing ... and drawing near to the city, they had yet a more perfect view thereof: It was builded of pearls and precious stones ... the foundation ... of the city was framed ... higher than the clouds; they therefore went up through the region of the air, sweetly talking as they went, being comforted because they safely got over the river, and had such glorious companions to attend them.

The talk that they had with the shining ones was about the glory of the place, who told them that the beauty and glory of it was inexpressible ... There you shall not see again such things as you saw when you were in the lower region upon earth ... sorrow, sickness, affliction, and death; “*For the former things are passed away.*” Rev. 21:4...In that place you...enjoy the perpetual sight and vision of the Holy One; for “*there you shall see him as he is*” 1 John, 3:2. There also you shall serve him continually with praise, with shouting and thanksgiving, whom you desired to serve in the world, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of the Mighty One. There you shall enjoy your friends again that are gone thither before you; and there you shall with joy receive even every one that follows into the holy place after you ... Then the heavenly host gave a great shout, saying, “*Blessed are they that are called to the marriage-supper of the Lamb*” Rev. 19:9 ... trumpeters saluted Christian and his fellow with ten thousand welcomes...this they did with shouting...

...the very sight was to them...as if heaven itself was come down to meet them...above all, the warm and joyful thoughts that they had about their own dwelling there with such company, and that for ever and ever; oh, by what tongue or pen can their glorious joy be expressed! Thus they came up to the gate ... there was written over it, in letters of gold, “*Blessed are they that...may enter in through the gates into the city*” (Rev 22:14)...

I heard in my dream ... “*Enter ye into the joy of Your Lord*” (Mt 25:41) ... as the gates were opened to let in the men, I looked in after them, and behold the city shone like the sun; the streets also were paved with gold; and in them walked many men ... There were also [angels] that had wings ... saying [without ceasing], *Holy, holy, holy is the Lord*. And after that...when I had seen, I wished myself among them’ [in that celestial city]¹

What John sees in a vision in Rev 21 should make us long to be there, too:
² *And I saw the holy city, new Jerusalem, coming down out of heaven from God...*[then v. 10 gives a slow-mo replay as a zoom lens]¹⁰ *And he carried me away in the Spirit to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God,*¹¹ **having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal.**¹² *It had a great, high wall, with twelve gates, and at the gates twelve angels, and on the gates the names of the twelve tribes of the sons of Israel were inscribed—*¹³ *on the east three gates, on the north three gates, on the south three gates, and on the west three gates.*¹⁴ *And the wall of the city had twelve foundations, and on them were the twelve names of the twelve apostles of the Lamb.*¹⁵ *And the one who spoke with me had a measuring rod of gold to measure the city and its gates and walls.*¹⁶ *The city lies foursquare, its length the same as its width. And he measured the city with his rod, 12,000 stadia. Its length and width and height are equal.*¹⁷ *He also measured its wall, 144 cubits by human measurement, which is also an angel’s measurement.*¹⁸ *The wall was built of jasper, while the city was pure gold, like clear glass.*¹⁹ *The foundations of the wall of the city were adorned with every kind of jewel. The first was jasper, the second sapphire, the third agate, the fourth emerald,*²⁰ *the fifth onyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprased, the eleventh jacinth, the twelfth amethyst.*²¹ *And the twelve gates were twelve pearls, each of the gates made of a single pearl, and the street of the city was pure gold, like transparent glass.*²² *And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb.*²³ *And the city has no need of sun or moon to shine on it, for **the glory of God gives it light** and its lamp is the Lamb.* [God’s glory is central in this city here, also v. 11]

The end of v. 23 says it's the Lamb who is heaven's light, the glory of Jesus. From start to finish the theme is His glory and we'll see it revealed in 3 parts

1. The Glory of Heaven's City
2. The Glory in Heaven's Bride
3. The Glory to Heaven's King

Let's see with John first: The Glory of Heaven's City

The first thing John sees in v. 10 is a vision of the city, end of v. 10 says it's 'coming down out of heaven, having the glory of God...' John sees in vision form, not in video footage, and it's hard to visualize fully what he writes in this chapter. You get the idea he's trying to describe the indescribable glory of this heavenly city by earthly analogies that fall short. Note the word *like*:

- v. 11 *its radiance like a most rare jewel, like a jasper, clear as crystal* [jasper on earth isn't clear like crystal, this sounds more like diamond]
- v. 18 says the walls were made of this crystal-clear jasper or diamond '...while the city was pure gold, like clear glass.' [that can't be literal earthly gold in the physical form we know it, gold isn't see-through or as clear as glass like a window, but it's the closest likeness John knew]
- ²¹ *And the twelve gates were twelve pearls, each of the gates made of a single pearl* [this is obviously not an earthly pearl] *and the street of the city was pure gold, like transparent glass* [obviously not gold like we know it, but these are transparent streets, John sees it looks like that?]

[not literally these things, in vision form it looks like these things]

I don't think we're to limit this city to literal material elements we know on earth, the point is this city is from heaven and surpasses anything we know. Here the final Jerusalem has walls made of see-through diamond-like stuff, in Zech 2 God says the final Jerusalem doesn't need physical walls because God will be 'will be to her a wall of fire all around...the glory in her midst' (v. 4-5). Here New Jerusalem's gates are made of one pearl, in Isaiah God says to end-time Jerusalem 'I will make...your gates of crystal, And all your walls of precious stones' (54:12 NKJV, in Rev 21:18 the walls are made of one stone, jasper, not several precious stones). Isaiah also says to Jerusalem at the end 'you shall call your walls salvation, and your gates praise' 60:18

[that seems to be the prophetic point of its walls and gates]

Isaiah's parallel helps see the point of walls or gates isn't just literal physical construction materials, there's a symbolical element according to Isaiah and the walls represent *salvation*, while the gates signify *praise* like in Ps 100:4: 'Enter His gates...with praise.' The wall of fire from His glory in Zechariah may be another way to picture transparent walls His glory shines through. It seems there's symbolism, but that doesn't mean the city isn't a real place. In Heb 11 Abraham's real promised land ultimately pointed to a better reality: 'By faith Abraham obeyed when he was called to go out to a place that he was to receive...By faith he went to live in the land of promise...For he was looking forward to the city that has foundations whose designer and builder is God...they desire a better...heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city.' (v. 8-10, 16)

To understand the context of Rev 21 we really need some OT context first. The promises to Abraham begin in Gen 12 on the backdrop of another city. In Gen 11:4 at a place later called Babel *'they said, "Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves...'* Man's foolish efforts failed then, and every sinful effort to build up a name for ourselves and work our way to heaven has failed since then, but on the heels of that story as God scatters nations by languages, He promises Abraham a place and a name God will make and all nations to be blessed through his seed. His grandson Jacob, aka Israel, gets a glimpse of the heavenly city in a dream in Gen 28, he sees a stairway *'resting on the earth, with its top reaching to heaven'* and God reaffirms the promise for his family and all families of earth who unite in faith with them. Jacob wakes up and says *'This is...the house of God...the gate of heaven...'*

Jacob's 12 sons became Israel's 12 tribes whose mission was to picture this, a light to Gentiles pointing them to heaven, a house of God for all nations. Abraham, Isaac, and Jacob were taught man can't reach up to heaven by his works and no city or name he tries to make for himself will last, man's need is for heaven to come down to earth, it's only through the name of the Lord that there can be lasting blessing. The nations divided by language at Babel were promised to be reunited and be blessed with Israel and their 12 tribes. What John sees in v. 2 is heaven finally comes down to earth. In v. 15-16 it says the walls are as high as they are long. 12,000 stadia high would reach into the heavens literally. Man hasn't been able to build a tower higher than 2,000-some feet, but God builds and brings an entire city that reaches into the heavens. I think it represents heaven and earth are then joined forever. This is the real house of God and real gate of heaven beyond Jacob's dreams

If you look at the end of v. 12, its gates list names of the 12 tribes of Israel. It's all rooted in Genesis, a final fulfillment of covenant promises, and v. 14 says New Jerusalem's foundation stones list 12 names of Jesus' 12 apostles. The 12 apostles founded the New Covenant NT church (Eph 2:20) so this is all God's people from all nations now blessed in Israel eternally (Eph 3:6). When v. 13 mentions gates facing east and west, all directions, it reminds me of Jesus in Matt 8:11: *I tell you, many will come from east and west and recline at table with Abraham, Isaac, and Jacob in the kingdom of heaven...* This heavenly kingdom coming to earth doesn't negate literal land promised but Heb 11 says they knew *'forever'* promises had to point beyond their life:

By faith our fathers roamed the earth, With the power of His promise in their hearts
Of a holy city built by God's own hand, A place where peace and justice reign²

Abraham looked beyond the promised land to this heavenly city that's even bigger than earthly Jerusalem in its glory days and bigger than Israel itself. I've seen the walls of old Jerusalem, I think they're about 10 feet thick, but in v. 17 the wall of New Jerusalem is measured as over 200 feet thick, all made of precious stones! The 'great wall of China' by contrast is less than 30 feet wide and tall, made of inexpensive brick, earth, and stone. The total length of the walls around old Jerusalem today cover 2.5 miles, but in v. 16 the walls of New Jerusalem are 12,000 stadia each (stadia is the length of an ancient Olympic stadium of over 600 feet, if you multiply by 12,000 that's about 1,400-1,500 miles! That's the length of *each* wall, it's foursquare, so times 4 it adds up to 6,000 miles all around (distance from CA to China)!

Faithful OT Jews looked forward to a smaller portion of land promised them forever and Jerusalem as a glory for the nations, but they never really saw more than a partial fulfillment temporarily under Joshua or Solomon. Abraham and his seed were promised all of Canaan forever, not just some of it for a few years. God promised He'd sooner be torn in two and eaten by vultures than fail to fulfill the promise (Gen 15, 17). John sees it fulfilled as resurrected saints receive a promised land renewed, its city they'd looked for, but it far surpasses what they'd imagined. It's bigger and better, larger than life, more land than promised, the city is bigger than the Roman empire

Rom 4:13 says Abraham was actually promised to be an *heir of the world*. The unconditional *forever* promise to Abraham and his seed isn't exhausted in OT times or a future 1,000 years, it's bigger *forever* promises; not just for 1 nation, all nations of the earth with Israel inherit forever as God promised. Abraham and true Israel, not just his ethnic seed, Galatians says all spiritual children of Abraham (us Gentiles, too, who have the faith of Abraham), we get in on the promises and we are part of what Paul calls the '*Jerusalem that is above...she is our mother*' (Gal 4:26, 3:8-9, 29). Christ is the faithful seed of Abraham (3:16-17) and He fulfills all the covenants for all in Him (v. 29) Some a-mil guys agree OT land promises are fulfilled in a final new world.³ Not all details will be clear till they happen but the glory of heaven is clear. Most all agree a lot of this is hard to imagine but will be better than we can.

Well how do I apply this vision of glory and treasure I can't fully fathom? Jesus tells us: '*store up for yourselves treasures in heaven...for where your treasure is, there your heart will be also.*' The things this world puts great value on are common in this vision of heaven. What's precious here will be pavement in the world to come. Gold isn't locked up, it's laying all over.

Jesus said if you invest in the next world, *'you will have treasure in heaven.'* Where's your treasure? Jesus said the way you know is where your heart is. Col 3:2 KJV *'Set your affections on things above, not on things of the earth.'*

Jesus said *'the kingdom of heaven is like treasure hidden in a field, which a man found...and for joy over it he goes and sells all that he has and buys that field. Again, the kingdom of heaven is like a merchant seeking beautiful pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it'* (Mt 13:44-46 NKJV). Pearls in ancient times had greatest value and were worth a great price, one might give everything for a single small pearl, that's what Jesus says heaven's kingdom is like. John sees here gates made of massive pearls in walls of crystal 1,500 miles high! We aren't to think of an earthly gigantic oyster making pearls literally that big, Jesus said heaven is *like* these most highly valued things of this world, not *literally* the things of this world. The point is earthly treasures are nothing! We should give them up and give everything for heaven's treasures with joy
[heaven's gates are open to all who turn from sin to trust and treasure Christ]

This is the glory of heaven's city but also #2. **The Glory in Heaven's Bride**

Rev 21 isn't just about a place, it's about a people. It's not just about a world to come, it's a wedding to come. It's not just the Lord's city, it's His spouse!

² *I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband...*[look at end of v. 9]...*Come I will show you the Bride, the wife of the Lamb.*”¹⁰ *And he carried me away in the Spirit to a great, high mountain, and showed me the holy city...*

Wait, is John being shown the wife of Jesus or a city? The answer is yes! Is this a vision of the bride of Christ or New Jerusalem? The answer is yes! It's like chapter 5, *'I will show you the lion of Judah,'* and John is shown a lamb. Is it a lion or a lamb? Yes, not either/or but both/and. Jesus is lion *and* lamb. Don't miss what the angel says in v. 9, he's showing John the wife of Christ, and her glory to come at the consummation, when believers will be glorified as Eph 5 says Christ *'loved the church and gave Himself up for her...that He might present to Himself the church in all her glory...that she would be holy and blameless.'* The church's full glory is still future but she's His bride now so remember when you talk about the church, you're talking about His bride

In this age the church is the bride of Christ, in Rev 19 we hear the wedding has come. In 21:9 the bride comes and has become His wife. There's a *place* prepared (Jesus said to His bride before He left *'I go to prepare a place for you'*) but in v. 2 symbolically it's *people* being prepared for the big day, so v. 11 isn't just about a city, it's a radiant bride reflecting the groom she loves

It's like in Rev 17, Babylon isn't just a city, it's also a symbolic woman:

Prostitute/Babylon in Rev. 17-18	Pure Bride/Jerusalem in Rev. 21
17:1 <i>one of the seven angels who had the seven bowls...said to me, "Come, I will show you the...great prostitute' [named Babylon in v. 5, in v. 18 she symbolizes a great city]</i>	v. 9 <i>'one of the seven angels who had the seven bowls ... said to me, "Come, I will show you the Bride, the wife of the Lamb."... and [he] showed me the holy city Jerusalem'</i>
v. 3 <i>'full of blasphemous names'</i>	v. 12-14: names of righteous written
v. 4 <i>'in purple and scarlet...adorned with gold and jewels and pearls...'</i>	v. 19-21: stones of purple, scarlet, adorned with gold, jewels, pearls
v. 4 <i>'full of abomination...impurity'</i>	v. 27: nothing abominable or impure
v. 16: earthly kings use, abuse her	v. 24: earthly kings give her honor
18:2 <i>'a dwelling place for demons'</i>	v. 2-3, 22: a dwelling place for God
18:7 the city <i>'glorified herself'</i>	v. 11: city <i>'having the glory of God'</i>
18:23 no more light of lamp to shine	v. 23: lamp of glory always shines
18:23 no voices celebrating marriage	19:7 voices celebrate Jesus' wedding

19:7 **Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready;**⁸ *it was granted her to clothe herself with fine linen, bright and pure*— **for the fine linen is the righteous deeds of the saints.**⁹ *And the angel said to me, "Write this: Blessed are those who are invited to the marriage supper of the Lamb."*

Happy are those invited to this wedding reception! 1st application in v. 7 is to rejoice and to give God the glory. Our chief end is to glorify and to enjoy God forever, and for all engaged to His Son that should begin before the big day. 2nd application is we need to be ready. v. 8 says the bride gets dressed in pure white and it says that represents her pure life and righteous deeds. It says in Rev 21:2 the bride is adorned for her husband, same word from Mt 25:7 for virgins ready when the bridegroom came. Same word in Titus 2:10 *'that in everything they may adorn the doctrine of God our Savior.'* Just like brides adorned for husbands we're to live righteously ready for Jesus' glory.

[how are you preparing for the big day to glorify Christ?]

The wedding imagery of Rev 21:9 brings together several rich OT passages. Psalm 45 has the heading 'A Love Song.' It's written as the bride of the king *'I address my verses to the king ... You are the most handsome of the sons of men ... in your splendor and majesty! ... Your throne, O God, is forever and ever ...* [Heb 1:8 says that's prophetic of Christ, Ps 45 describes His wedding march and music] *From ivory palaces stringed instruments make you glad;*

daughters of kings are among your ladies of honor; at your right hand stands the queen in gold ... Hear, O daughter, and consider ... the king will desire your beauty [like Eph 5, when she's glorified and presented to Him in splendor] Since he is your lord, bow to him ... All glorious is the princess in her chamber, with robes interwoven with gold. In many-colored robes she is led to the king, with her virgin companions following behind her. With joy and gladness they are led along as they enter the palace of the king.

This is the glory of the King's marriage to His bride. He shares His love and beautiful glory with her and it says He'll desire her beauty on wedding day. Isaiah 62:4-5 says '*you shall be called **My Delight Is in Her...for the LORD delights in you ... as a young man marries a young woman ... and as the bridegroom rejoices over the bride, so shall your God rejoice over you.***' If your heart doesn't love and delight and rejoice in the Lord enough, meditate on His love and delight and rejoicing in His bride. I think Zeph 3:17 implies He'll sing at His wedding: '***the LORD...will rejoice over you with gladness, He will quiet you with His love, He will rejoice over you with singing***' [!!] The application a few verses earlier is to cause us to sin and rejoice in Him.

What makes the bride's face shine as she comes down the aisle isn't all the decorations around, her own adornment, it's the shining face of her beloved

The bride eyes not her garment, But her dear bridegroom's face;

I will not gaze at [other] glory, But on my King of grace:

Not at the crown He giveth, But on His pierced hand:

The Lamb is all the glory Of Immanuel's land.⁴

Which takes us to our last point for application: **Glory To Heaven's King**

The Lamb is Jesus in v. 23 and He is the lamp that all other light sources are just reflecting: ²³ *And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb.* ²⁴ *By its light will the nations walk, and the kings of the earth will bring their glory into it,* ²⁵ *and its gates will never be shut by day—and there will be no night there.*

Eternal security, safety and peace forever, unending glory from and to God. The application of v. 24: all people are to bring worship, glory to the King. Nations are to honor and glorify Him in worship, not with worldly wealth. In heaven, treasure isn't locked away in a vault where thieves can't break in and steal, it's laid out all over in the view of all and the gates are always left open! It's so pure it can never be destroyed by rust or moth. It seems what's rare in our world is common in the next as heaven's great treasure is Christ. Heaven's glory and joy isn't things we love here or even seeing loved ones.

‘the dear ones ... beckon me to come, and our parting at the river I recall ...
 they will sing my welcome home—but I long to meet my Savior first of all.
 Thru the gates to the city, in a robe of spotless white,
 He will lead me where no tears will ever fall;
 in the glad song of ages I shall mingle with delight—
 but I long to meet my Savior first of all.⁵

When we all get to heaven, what a day of rejoicing that will be
 When we all see Jesus, we'll sing and shout the victory!⁶

[again, heaven's gates are open to all who turn from sin to trust and treasure Christ]

In v. 11 it's the glory of the Lord that makes this city shine and its people. It isn't the diamond-like walls or transparent gold-like streets that's the focus of heaven, that's all just to reflect and radiate like a rainbow and prism the central person of God in Christ, in resplendent glory and multicolored grace

[the city is like a colossal kaleidoscope of brilliant splendor]

Heaven is about the bigness and beauty of God. v. 16 says it walls are 1,500 miles high! Think of a tiny airplane you see way up in the sky at 30,000 feet – that's less than 6 miles high, these walls are 1,500 miles high. Outer space from earth is 60-70 miles high and these walls are 1,500 miles high! But we shouldn't think in terms of our physical world today and atmosphere, as the present sky will be rolled back as a scroll for the new heaven and earth, v. 1

[some think this city symbolizes the whole new earth]

However symbolical or actual these realities will be, it's astronomically and unfathomably big and beautiful, the whole city made of purer gold than we know. All Fort Knox's gold, if pure, could form a cube 19.7 feet on a side.⁷

In v. 18 the whole city is pure gold in its walls, over 3 trillion cubic miles! The total cubic footage was the size of the Hellenistic world known to John. Is this vision about a bride or New Jerusalem or the new world itself? Yes! Is Rev 21 more about the bigness and glory and grandeur of the Lord? Yes! We're to treasure Jesus as more precious than any precious stone (1 Pet 2).

Notice v. 16 measures a perfect cube. There's only 1 other cube in Scripture ...in the OT holy of holies (1 Kings 6:20, temple inner sanctuary). v. 3 here said '*Behold, the dwelling place [lit. tabernacle] of God is with man. He will dwell with them, and they will be his people ...*²² *And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb.* There's not a separate temple in this city, the whole city is the temple. The whole world to come is His dwelling or tabernacle, the whole place is God's sanctuary! This is a whole kingdom of priests enjoying intimate fellowship as a bride!

Spurgeon: 'whatever may be the splendors of that day-and truly here is a temptation to let our imagination revel - however bright may be the walls ...

however splendid the gates which are of one pearl, whatever may be the magnificence set forth by the “streets of gold,” this we know, that the sum and substance, the light and glory of the whole will be the person of our Lord Jesus Christ ... Rejoice, rejoice, beloved, that he comes, actually and really comes; and this shall be the joy of that age, that he is among his saints, and dwelleth in them, with them ... Contemplate this thought; and though I speak of it so feebly, yet it may ravish your hearts with transport that Christ is the Sun of that long-expected, that blessed day, that Christ shall be the highest...delight, that whatever there may be of magnificence and of triumph, Christ shall be the center and soul of it all. Oh! to be present and to see him in his own light, the King of kings, and Lord of lords!’⁸

¹ John Bunyan, *Pilgrim's Progress*, Part 1, The Tenth Stage.

² Keith and Kristyn Getty, "By Faith."

³ Vern Poythress writes in “Currents Within Amillennialism,” *Presbyterion* 26/1 (2000): ‘Faithful Jews will possess the land of Palestine, as well as the entirety of the renewed earth ... I may make the same point by calling myself “an earthy amillennialist.” I am “earthy” in the sense of emphasizing the hope for a new earth that is a renewal of this earth ... [that] still includes profound aspects of continuity with the present order, rather than being a totally new beginning ... I think that earthy amillennialists should find no problem in affirming that all faithful Jews will join with Abraham in inheriting the land of promise and fully enjoying the blessing of God in the new world. Amillennialism should not be understood as disinheriting Jews, but rather affirming the incorporation of Gentiles into the family of promise through their union with Christ. Hence, Gentiles also will share with Jews as coheirs in Christ (Eph. 3:6; Rom. 8:17). The question is not whether Jews will come into possession of the wealth of privileges of Old Testament promises (they will), but whether a new middle wall of partition will be erected by granting them some unique priestly or religious status from which Gentiles are excluded (Eph. 2:14).’

<http://www.frame-poythress.org/currents-within-amillennialism/>

Amillennial writer Anthony Hoekema writes of OT promises to Israel: ‘It is an impoverishment of the meaning of these passages to make them apply only to the church or to heaven ... prophecies of this sort should not be interpreted as referring either to the church of the present time or to heaven, if by heaven is meant a realm somewhere off in space, far away from earth. Prophecies of this nature should be understood as descriptions – in figurative language, to be sure – of the new earth which God will bring into existence after Christ comes again – a new earth which will last, not just for a thousand years, but forever ... There will be a future fulfillment of these prophecies ...’ (*The Bible and The Future*, p. 205-06, 275-76).

O. Palmer Robertson of the same millennial view seems to agree ‘these prophecies are more properly interpreted as finding consummate fulfillment at the “restoration of all things” that will accompany the resurrection of believers at the return of Christ’ (*The Israel of God*, Presbyterian & Reformed, 2000), p. 194.

Amil writer Sam Storms: ‘The land promise will yet be fulfilled, *literally, earthly* ... It will be fulfilled, however, not on the present, unredeemed earth, but on the *new earth* described in Rev. 21-22 ... The Abrahamic land promise ... [is] to be fulfilled on the new earth ...’

<http://www.samstorms.com/all-articles/post/the-kingdom-of-god-already-but-not-yet---part-ii/>

⁴ Anne Ross Cousin, “Immanuel’s Land.”

⁵ Fanny Crosby, “I Shall Know Him.”

⁶ Eliza Hewitt, “When We All Get to Heaven.”

⁷ James Hamilton, *Revelation*, p. 391.

⁸ Charles Spurgeon, “The Lamb-The Light,” *MTP*, vol. 10, #583.