the *priests of the temple*, become, after the tabernacle  
is removed, *inhabitants of the city:* while the elect of  
Israel and of the nations become the inhabitants of the  
new earth. Thus the distinction between the two flocks  
here seen is, in principle, eternal.  
 “They serve day and night.” *Here again is a proof  
that they are above*. What but the risen body could  
continue serving day and night? The temple is as real  
as their bodies.

16. “They shall hunger no more, nor thirst any more: nor  
shall the sun fall on them, nor any heat. 17. For the Lamb  
which is in the midst of the throne shall feed them, and lead them  
to life’s fountains of waters: and God shall wipe away every tear  
out of their eyes.”  
  
 The hunger and thirst here are literal. Herein this  
book stands distinguished from John’s Gospel, in which  
Jesus was leading the disciple from the earthly things  
to learn things spiritual. John iv. 7-15. Now we have  
come to a dispensation in which “the redemption of *the  
body*” makes its appearance. Rom. viii. 23.  
 They are not to abide in the tabernacle for ever.  
Christ is about to lead them onward to fountains of the  
waters of life, and to the tree of life. Both these are  
found in the eternal city.  
 It is in the time of the Saviour’s leading on the saved  
to the city and the new earth, that the promise to Sardis—“they shall walk with me in white”—is to be fulfilled.  
 “And God shall wipe away every tear out of their  
eyes.” The Father is here mentioned again, as the  
author of their comfort. He shall act the part of a parent  
towards them. This appears to allude to their sufferings  
from *men*, as the former points referred to the inclemencies  
of the elements.