“Her luminary was like a stone most precious, as a crystal  
jasper.”

Is this luminary the same as “the glory of God”?  
I suppose not. Besides the brightness of God’s  
presence there is a visible orb of light overhanging  
the city. It is a local luminary like the star of Bethlehem, and hence it is said “*her* light,” rendering the  
city independent of any other, and making the metropolis  
a means of light to all the nations living around.  
This duality of the city’s illumination seems to be  
clearly proved by its second occurrence. “The *glory*  
of the Lord enlightened it, and the Lamb is the *lamp*  
thereof” (ver. 23).  
 The tabernacle of old had two centres of light. The  
sanctuary was lit by the seven lamps of the candlestick. The Holiest was lighted by the glory of God’s presence.  
 So in the temple in heaven—we have (1) seven  
lamps in the Sanctuary: and (2) seven torches in the  
Holiest. Chap. iv.  
 Our luminaries are opaque bodies, diffusing light from a  
luminous surface: but the luminary at last is crystal.  
 The New Jerusalem, considered as the temple, has  
“the glory of God.”  
 Regarded as the city, it has a luminary of its own.  
It diffuses, not white light, like that of the sun, but  
coloured rays, like those of some of the stars. Its  
luminary is like jasper, in respect of its colour: it  
is superior to jasper, in that *that* is opaque quartz, but  
this is a transparent crystal. What the colour of the  
light is cannot be said, from our ignorance of the exact  
kind of stone designed by the writer.  
 The city besides has a “wall great and high.”  
 The wall is high, as related to the mansions inside  
the city; but it is low, in comparison with the vast  
height of the twelve foundations.