common centre, all the streets of the city tend. This is  
an arrangement much adopted in some parts of the  
world, as in Mexico, where it is called—from the Greek  
word here used—*plaza*. Of Polish towns Bayard  
Taylor observes, “In the centre is usually a spacious  
square, which serves as a market place” (p. 319).  
 The streets of the world’s cities, however magnificent,  
are disfigured by mud, which soils the feet and the  
garments of the passengers and citizens. Ps. xviii. 42;  
Isa. x. 6. The streets of the new city are of solid  
gold. Kings esteem it a privilege of theirs to have  
their meals served on vessels of gold. But the meanest  
believer at last will tread on pavement of crystal gold,  
unsullied with a stain.

RELATION OF THE CITY TO THE DWELLERS  
OUTSIDE IT

22-27. “And no temple saw I in it; for the Lord God of  
Hosts is its temple, and the Lamb. And the city hath no need of  
the sun nor of the moon, that they should shine for it: for the  
glory of God enlightened it, and its lamp was the Lamb. And  
the nations shall walk by means of its light: and the kings of  
the earth bring their glory into it. And her portals shall not be  
shut by day: for the night shall not be there. And they shall  
bring the glory and the honour of the nations into it. And nothing  
common shall enter into it, nor any one who makes abomination or  
a lie: but those (only) who have been written in the Lamb’s book  
of Life.”  
  
 In the New Jerusalem John saw no temple. This  
constitutes one of the great differences between it and  
the Old Jerusalem under the old covenant. The temple  
of old was the proof of sin’s presence. The God of  
holiness must keep the godless and sinful at a distance.  
Atonement must be made daily, lest the presence of