Jehovah should destroy the people among whom He  
dwelt.  
 But then sin is past away. Atonement the most  
complete has been made. Man sins no more. Nothing,  
therefore, now shuts off God from the eye and feet of  
His saved ones.  
 There is, therefore, no one fenced spot where alone  
God is—that being holy, while the rest of the city is  
profane: it is now “the Holy City” everywhere. The  
presence of God constitutes the whole of it one temple.  
A temple is a house in which God dwells: the whole  
city is now His house.  
 From this we can be sure that the present passage  
does not describe millennial times.  
 There is a *temple*, partly on earth, partly in heaven,  
distinct from the two *cities*. Sin is not at an end. God  
still dwells in His heavenly temple: the Christ dwells in  
the temple below. But when “the outer court” of the  
heavenly temple passes away with the burning earth,  
the temple, too (it would appear), is set aside. Thenceforth  
we see only one city, and that city is also the one  
temple of God. It has already been described as  
“God’s tabernacle” (xxi. 3).  
 At first the city is discovered to us as related to Jesus  
alone: it is His “Bride.” Now we have the city as  
related to both the Father and the Son. It is a point  
I am not able to account for, that we have no notice of  
the Holy Spirit’s dwelling in the city or the new earth.  
 “The Lamb” is no name of a passing dispensation  
merely. Jesus’ aspect as the Sacrifice and Priest endures  
for ever. And if the temple of any god be the place  
where the Deity resides, then Jesus, in unity with the  
Father, is the Deity of the New Jerusalem.  
 Verse 23 answers an important question affecting the  
city considered as a temple—“How is it lit?” Its  
standing is peculiar. The earth is then lit by two great