luminaries, as of old—the one ruler of the day, the  
other of the night. The earth is mainly dependent on  
them for the supply of light; but the *city* is independent  
of both. “The *city* hath no need of the sun, nor  
of the moon, that they should shine *for it*.” It has  
two sources of illumination—the glory of God, and the  
Lamb’s light.  
 “And its lamp is the Lamb.”  
 Jesus appears not now as King of kings—such as He  
was exhibited in chapter xx.—but as the object of worship  
and giver of light. Jesus, at His appearing on  
the old earth, was the giver of moral light to the world.  
John i. 5-9; viii. 12; ix. 5. Now from His blessed  
person stream rays of perpetual day to the dwellers in  
the city. On the top of the Mount of Transfiguration  
His face shone awhile as the sun; but now His glory  
abides.  
 In the Holiest of the heavenly temple the Holy  
Spirit was the lamp. “There were seven torches of  
fire burning before the throne, which are the seven  
Spirits of God” (iv. 5). This renders the absence of  
any notice of the Sacred Spirit, in the description of  
the eternal city, the more remarkable.  
 Where the *city* is spoken of, Jesus is twice named  
separately from the Father; but when *Paradise* is  
revealed to us, the Father and Son are exhibited in  
union: the throne is that of “God and the Lamb.”  
 “And the nations shall walk by means of her light.”  
 The reading, “the nations *of them that are saved*,” is  
not genuine. It arose from erroneously regarding all  
the saved as consisting of but one body—instead of  
perceiving that the nations are one mass, the citizens  
another: and these words, once introduced, have kept  
up the error.  
 This twofold division of mankind obtains throughout  
eternity. There are “the nations” still on the new