earth. The word intends men in the flesh; just as it  
does now, and during the millennium. But the risen  
from the dead form another and nobler body. They  
dwell within the city; the nations outside. The nations  
have lands appointed to them, as on the old earth. The  
distinct bodies of different races abide still.  
 The nations “walk” by means of its light.  
 This is nearly equivalent to “travel”; walking  
being the ordinary mode of travelling in Palestine.  
 These words teach us that while the city is independent of the earth’s sources of light, the nations are  
not independent of the city: at least when they go up  
to appear before God. They need no guide to the city,  
for its luminaries form a constant beacon. Even by  
day, the nearer they approach the more do the beams of  
its glory enlighten them. But especially by *night*, and  
when there is no moonlight, they find the benefit of its  
beams. Very lofty indeed is the city, and its luminaries  
being more exalted still, its light is diffused very widely.  
 The New Jerusalem is the centre of the new earth  
and its nations, as the Old Jerusalem was the metropolis  
of the twelve tribes. The number twelve found in Israel’s  
tribes marks the permanency of nations on the new  
earth. The nations at length have taken the position  
occupied by Israel of old.  
 Pilgrimage is a portion of the plans of the Most  
High for the new earth also. Only the differences  
are very worthy of notice. No laws are given concerning the frequency of the going up: no penalties  
are set. The laws of the Creator are now written on  
the heart, and observed freely: for all are God’s elect,  
and all taught of Him.  
 Behold in this city’s position, too, another reference  
to Jesus’ words concerning His disciples. “YE ARE  
THE LIGHT OF THE WORLD. A CITY THAT IS SET ON  
A MOUNTAIN (ὄρος) CANNOT BE HID. Neither do men