light a lamp and put it under the bushel, but on  
the lampstand, and it giveth light to all in the house.  
So let your light shine before men, that they may see  
your good works, and glorify your Father which is  
in heaven” (Greek) (Matt. v. 14-16). That which  
Jesus’ disciples were to be to the old world, in a spiritual  
point of view, they are now, both morally and physically.  
They are one; one in heart, one in their abode.  
The world believes that God has sent Jesus.  
 “The kings of the earth bring their glory into it.”  
 By “the kings of the earth” are meant the kings of  
the nations. As the nations are now transferred to the  
new world, so have they kings. Subordination of ranks  
is a part of God’s abiding scheme for eternity. They  
are called “kings *of the earth*,” to distinguish them  
from the kings *of the city*. For there are two classes  
of kings: those made kings and priests to God by  
Jesus’ blood, who are risen from the dead and dwell  
with God; and those who are men in the flesh, and  
live among the nations outside the metropolis. For the  
citizens are *kings of kings*, and “they shall reign for  
ever and ever” (xxii. 5).  
 The kings of the nations, then, sensible of their  
inferiority, and desirous to appear before God and His  
risen servants, bring presents.  
 By their “glory” seems to be intended whatever is  
peculiarly precious and beautiful in their countries.  
Gen. xxxi. 1; Esther i. 4.  
 Thus the light of the city as internal, or related to  
the citizens, is presented to us in ver. 23. The external  
light, or its relation to the dwellers without, is discovered to us in ver. 24. On their journey to or from  
the city, they are enlightened and guided by it, even as  
were the Magi of old by the star. For the pilgrimage  
to it is a long journey. And even when its foundations  
are reached, a long ascent lies before them.