Her inhabitants do not sleep: they need not rest,  
for they are men of resurrection. Nor is this reason  
assigned for the shutting of the gates. It seems implied  
that it is to keep out for awhile the nations who have  
come on pilgrimage to her. It may be connected with  
meetings of the citizens among themselves: the day  
may be the time of receiving the nations who come from  
a distance. Certainly the pilgrim nations will need  
sleep; and the night will be the fitting time for them to  
repose, ere they enter the city.  
 The power to enter at night would be a superior  
privilege of the risen. This, too, would give especial  
force to some passages of the New Testament.  
 Christians are called “children of light, and of the  
day,” now, in a spiritual sense. “We are not of the  
night, nor of darkness.” When fully redeemed at  
length, it is true of them literally also. They are children  
of light, and sons of the day, for they live in one  
unbroken noon of brightness. 1 Thess. v. 5-8; Luke  
xvi. 8; John xii. 36; Eph. v. 8-14; 2 Cor. vi. 14, 15.  
 “And they shall bring the glory and honour of the  
nations into it.”  
 Why is it not said more simply and naturally—“The nations shall bring their glory into it”? I  
believe it is implied that the nations are introduced  
by the citizens. The citizens are the priests of the  
new temple, the wardens of the new city.  
 Some examination of the enterers is implied, I  
believe, in the next verse. It seems supposed, too, in the  
angels standing as sentinels at each of the gates.  
 “They shall bring” implies that parties accompany  
the nations. So in the xlvth Psalm, 14, 15.  
 As the nations at last take the place of Israel, so the  
superiority which belonged to Israel, only in a higher  
degree, passes on to the priests and kings of God.  
 I read in these words, that the different countries of