the new earth will have different and special products,  
and that it will be their delight to bring with them  
presents of whatever is accounted most valuable in their  
land. The prophecies of millennial times will confirm  
this. “All they from Sheba shall come. They shall  
bring gold and incense” (Isa. lx. 6). “I will extend  
peace to her [Jerusalem] like a river, and *the glory of  
the Gentiles* like a flowing stream” (Isa. lxvi. 12).  
 They bring “the nations’” glory. Before, the kings  
of the nations brought their presents. Now the nations  
that attend their kings, do so. The nations are never  
called “dwellers on the earth”? which seems to show  
that the phrase was used in the former part by way of  
blame. The risen are not “nations”: they are not in  
the flesh, not set in families, they are a selection *out of*  
all nations.  
 Notice, also, that the fourfold division of men on the  
old earth is gone. We read no more of “*tongues* and  
kindreds, tribes and peoples.” But one tongue, I suppose, is now found on earth.  
 They not only bring their presents to its gates, but  
they are introduced within its walls. “A man’s present,”  
says Solomon, “maketh room for him and bringeth  
him before great men” (Prov. xviii. 16). This word  
“bring” shows that they habitually dwell outside it,  
but are admitted within upon special occasions. Again  
it proves that the context is speaking of the times after  
the millennium. During the millennium there is a  
gulf between the old earth and the new city. And not  
till the last day of earth is the book of life opened, on  
which depends the entrance into the city of God.  
 The harder cases of controversy which their judges  
and kings cannot decide are brought up to this metropolis to be solved. Advice of similar kind was given to  
Moses, and accepted by him. Exod. xviii. Thus it was  
commanded to Israel under the Law. Deut. xvii. 8-13.