But there is no command now, and no threat. The  
law is written within the heart.  
 But, perhaps, some may be startled and inquire,  
“What cases in a redeemed and holy world can there  
be, which will call for adjudication?” It is true that  
they will be few comparatively, after the blinding effect  
of men’s evil lusts is removed: yet it is easy, by looking  
back at the past, to see that many questions may arise  
concerning the division of heritages, and other things,  
which will call for no little wisdom. The question of  
the daughters of Zelophehad was one of that kind.  
Moses could not solve it; it needed to be referred to God.  
It did not spring, as far as we can see, from any wrong  
spirit: and the wisdom of God met it.  
 They bring to the city of their wealth: in it are the  
waters of life, and from it they carry away the leaves of  
the tree of life, which grow there for their healing.  
Kings and nations now come up not in selfish cupidity,  
but in love to God and His glorified servants.  
 If the nations go up into the New Jerusalem, it  
would seem probable that they will be received into  
the mansions of the citizens during their stay: unless  
we assume that they bivouac in the city.  
 Is it not with a view to the final arrangement of God  
that we read, as part of the Christian character, the  
precept, “Be not forgetful to entertain strangers”  
(Heb. xiii. 2). “Given to hospitality” (Rom. xii. 13).  
“Use hospitality one to another without grudging”  
([1] Peter iv. 9). This virtue is peculiarly enforced on  
church officers. 1 Tim. iii. 2; Titus i. 8.  
  
 “And there shall not enter into it any thing common, nor  
whoever maketh an abomination, or a lie; but those who have  
been written in the Book of Life of the Lamb.”  
  
 Naught “common,” only the sacred, splendid,  
excellent articles of gift, may be borne within the city.