And if this be true of God’s sons on earth,  
how much more of those on high?  
 The *nations* walk by the *city’s* light; the *citizens*, by  
the light of *God’s presence*. On this earth God gives  
light by distant luminaries: there He dwells among  
His perfected people, and His glory lights them immediately.  
 “And they shall reign for ever and ever.”  
 Hence it is evident that there must be a distinction  
of mankind into rulers and ruled. If some are kings,  
some must be subjects. The kings here spoken of are  
the servants of God’s throne, who wait on Him and  
His service continually, and see His face. This is true  
of the citizens, not of the nations. The citizens, then,  
are the kings; the nations are their subjects. The  
victors of the Church are to rule “*the nations*” (ii. 26).  
The Man-child caught up to God’s throne is to rule  
“all the nations” (xii. 5). To the conqueror is given  
a special foretaste of this glory during the thousand  
years. But it is the general destiny of the sons of  
God risen from the dead. The nations are transferred  
from the old earth to the new: but they are still to be  
ruled.  
 There are two kinds of kings. There are special  
and local kings, who rule particular tribes or nations.  
These are called “kings *of the earth*” (xxi. 24). They  
dwell outside the city, and are men in the flesh, who  
at the head of their respective nations bring their  
tribute to the *kings of the city*. The kings of earth are  
far inferior to those made kings and priests while here  
below by the blood of the Lamb. Those who wait on  
the throne of God are kings of kings.  
 There is a manifest difference in principle  
between the reign of the risen over the kings of earth  
and that which prevailed during the thousand years.  
Then it was a ruling “with rod of iron”: for offenders