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what is born of the flesh is flesh, and is from beneath; but what is born of the Spirit is Spirit, and is from above, as He is from above: and no one ascendeth, but those who first descend: therefore the holy city, New Jerusalem, is from above; for John saw it descending out of heaven from God, by the second, or new birth: therefore, that true Light lightens every man which composes that holy city or church, who all are from above, as Jesus himself is; and, therefore, they need not the light of the sun, or of the moon, to lighten them, for the glory of God doth shine in it, and the Lamb is the Light of it. “And the nations of them that are saved, shall walk in the light of it:” That, I understand, to be the covenanted nations which are the very component parts of the city itself; as the many nations descended from Abraham, as his name imports him to be, the Father of many nations, and as John included no others in all the descriptions which he gave of the holy city, New Jerusalem: and also as he was prohibited to measure the court which was without the temple; because it was given to the Gentiles. At all events, there is a disparity of condition every where to be met with, when the contrast is drawn with a faithful hand. “And the Kings of the earth do bring their glory and honour into it.” It may be supposed that these Kings of the earth are themselves admitted into a parity of privileges and blessings with the members of the city itself: but the following passage will show the disparity. “Thus saith the Lord God, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And Kings shall be thy nursing fathers, and their Queens thy nursing mothers: they shall bow down to thee with their faces toward the earth, and lick up