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the former figurative representation of the church, and therefore presents her in her utmost refinement, purity, and spiritual transparency : and that again agrees with the vision he saw of the same object, descending out of heaven from God, prepared as a bride, adorned for her husband : or, in other words, descending out of heaven from God, by being begotten of God, and born of the holy Spirit, and itself, consequently, a pure, holy, precious, spiritual body, the Bride, the Lamb's wife.

The gates also were twelve, still pointing out the twelve tribes of Israel, and were of twelve pearls, and every several gate was of one pearl : that beautifully and harmoniously supports all the former views of union, elegance, and glory : the gates being enumerated twelve, points to the number of the tribes, but each several gate being of one pearl, still continues the view of their union with Jesus Christ, as that one pearl, the pearl of great price, found by the man who was in search of goodly pearls ; but as that also is given in parabolic language, I shall come to Christ's own application of the word *door*, or *gate*, or *inlet*, to himself personally, "I am the door : by Me, if any man enter in, he shall be saved, and shall go in and out, and find pasture." John, x. 9. Now, as John wrote both books, there is no doubt that he meant the same object, by the terms *door* and *gate* ; and, therefore, Christ, himself, is that pearl which constituted every several gate. "And I saw no temple therein : for the Lord God Almighty and the Lamb are the temple of it." verse 22. The glory of the second city is therefore in all respects, greater than the glory of the first : in the first Jerusalem, there was a temple made with hands, superbly finished, and inwardly furnished with costly elegance ; but the temple of the New Jerusalem is the eternal, glorious, uncre-