

thereof." And the jasper stone, in the other passage, being declared to be the light thereof, when the building of the wall of it again, is declared to be jasper, proves that the Lamb, who is the light of it, is also the building of the wall of it; take along with these views the following passage, "And, behold, the angel that talked with me, went forth, and another angel went forth to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." Zech. ii. 3-5. By taking all these views which refer to the walls of the holy city, New Jerusalem, in harmony one with another, it may be clearly observed, that the direct application is to Jesus Christ himself: and that He is the soul, the being, and the living, all in all, of the whole walls, and city also; for it is perfectly plain, that although twelve gates are enumerated, the intention is to maintain, in all the various descriptions, the original reality of the city being the twelve tribes of Israel, with their glorious King and Head dwelling in them, and they themselves exhibited, as the church, in spiritual affinity and union with Him, so as to be one with Him.

"And the city was pure gold, like unto clear glass." That is the condition in which the church was revealed to John, as declared in the last verse of the first chapter of Revelation, "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches." And as the city was seen by him of pure gold, like unto clear glass, the same quality is presented with the addition, like unto clear glass, to

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