

unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst." Rev. xxi. 18-20.

As the city has already, by sufficient scriptural testimony, been proved to signify the twelve tribes of Israel, in their recovered, restored condition, the beauty and superlative elegance of the city, as in the description before us, is to be considered the high state of purity, and holiness, and spirituality, and heavenly mindedness, in which it is the purpose of God to manifest to those twelve tribes, when they shall all be born of God, and united together as a compactly united body, or compactly built city, under the government of one King, or in union with one Head, even Jesus Christ, the King, promised to be raised up to them. In the sublime eulogy of its beauty, purity, and spirituality, John declares what view was presented to him, namely, that the building of the wall of it was of jasper: and that the city was pure gold, like unto clear glass: the gem or jewel, jasper, signifies, as a metaphorical representation, Jesus Christ: it is applied to him in the eleventh verse "Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal:" Jesus Christ as the Sun of righteousness, who arises with healing in his wing, therefore is the light of that holy city, New Jerusalem, as is declared in plainer terms in the twenty-third verse, "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light