ci xxi, 18-21] EXPOUNDED 581  
  
better priesthood, fixed in resurrection on the footing  
of the Great High Priest, abides.  
It seems very probable, indeed almost certain, that  
the general aspect of the city is pyramidical. The  
lowest foundation would far exceed the topmost one  
in breadth. I suppose, too, that around the upper  
surface of each of the foundations runs a broad ledge,  
on which the pilgrim nations will rest and encamp  
while travelling into the city. This idea of terrace  
above terrace in the foundations and in the city itself,  
seems confirmed not only by the great buildings in  
Babylon, as described to us, but by the ruined struc-  
tures in Central America and Yucatan, discovered by  
Stephens and Catherwood. j  
The twelve gates are twelve pearls. How precious  
these gems are is known to most! Job sets the pcarl  
side byside with gold and precious stones. Job xxviii.  
15-19. The Saviour speaks of all a merchant’s property  
being sold to purchase one pearl of peculiar value.  
Pearls form the suitable ornaments of the most wealthy  
monarchs. But how small the largest! With mortal  
men they are for ornament, not use. They are to be  
cautiously handled, because easily broken. In the city  
of God pearl forms the massive portals.  
The pearl is used by our Lord in His parable to  
signify righteousness. The Jew was sent to seek  
righteousness by the Law. But as soon as the true  
Jew found Messiah’s precious righteousness, he surren-  
dered his own to obtain it. Phil. iii.  
The foundations of the city speak of mercy: the  
gates of righteousness. Israel’s tribes are the witnesses  
of God’s justice, as the apostles are of His grace. The  
entrance of all the saved into the city of God is through  
grace and righteousness. “That as sin reigned by  
death, even so might grace reign through righteousness  
unto eternal life, by Jesus Christ our Lord” (Rom. v.