**me, saying, Hither, I will shew thee**(hitherto verbatim as in ch. xvii. 1) **the  
bride, the wife of the Lamb** (here likewise  
note the contrast to the succeeding context in ch. xvii. 1,—in the faithfulness and  
purity implied in these words). {10} **And he  
carried me away in the spirit** (ch. xvii. 3)  
**to** (as they say in some parts of England,  
*on to*, combining motion towards and position upon) **a mountain great and high** (so  
likewise when the vision of the heavenly  
city is vouchsafed to Ezekiel, Ezek. xl. 1, 2),  
**and shewed me the holy city Jerusalem,  
coming down out of heaven from God**(this vision had begun in ver. 2, but the  
Apostle is now carried to this “specular  
mount” to have a nearer and fuller view  
of it. The city must not be conceived of  
as on or covering the mountain, but as  
seen descending to a spot close by it: so  
in Ezek. xl. 2, whether we read “by” or  
“upon” as in our margin), {11} **having the  
glory of God** (i.e. not merely brightness  
of a divine and celestial kind, but the glorious presence of God Himself, the Shechinah, abiding in her: see ver. 23: also  
ch. xv. 8): **her brightness** (the **brightness**,  
from ver. 23, the effect of the divine  
glory shining in her) [**was**] **like to a stone:  
most precious, as it were to a jasper stone,  
crystal-clear** (see this “crystalizing”  
jasper discussed in note on ch. iv. 3. Ebrard thinks it is the diamond): {12} **having  
a wall great and high, having** [**also**]  
**twelve gates** (see Ezek. xlviii. 30 ff., where  
the same features are found in the description), **and at the gates twelve angels and  
names inscribed** (contrast to the names of  
blasphemy, ch. xvii. 3), **which are the  
names of the twelve tribes of the sons of  
Israel** (it does not follow from this description either, 1. that the angels must necessarily be guardians, seeing that no foes  
remain to be guarded against: they are for  
the completeness and adornment of the  
city after the idea of a beautiful fortress,  
adopted to set it forth :—or, 2. that, as in  
the Jewish books, each gate is to be imagined as used by each the twelve  
tribes of Israel represent the whole people  
of God, aud the city the encampment of  
Israel: see below). {13} **From** (on the side  
entering from) **the sun-rising three gates**(Joseph, Benjunin, Dan, in Ezek. xlviii.  
32. In ch. vii. 6, Manasseh is substituted  
for Dan, which is omitted. See there),  
**from the north three gates** (Reuben,  
Judah, Levi), **from the south three gates**(Simeon, Issachar, Zebulun), **from the sun-  
setting three gates** (Gad, Asher, Naphtali :  
Ezek, ibid, In Numbers ii., the order of  
encampment is thus set down: *East*,—  
Judah, Issachar, Zebulmn: *South*,—Reuben, Simeon, Gad: *West*,—Ephraim, Manasseh