This is a mother, possessed of other sons, besides the one  
whose birth is here celebrated. The Church ended ere  
the prophecy began.  
 2. Nor is it MARY the mother of our Lord. Jesus  
was the first-born of Mary. This woman has other sons;  
she is a symbolic woman, arrayed in clothing never used  
on earth.  
 3. It is JERUSALEM. The *harlot* is a city. Rev. xvii.  
18. The *Bride* is a city. xxi. 9. So, then, is the *wife*.  
This vision is a repetition, under another aspect, of  
things which have preceded. “Thou must prophesy  
*again*.” It was before the “holy city,” the place of the  
temple; and “the *great* city,” place of the gathering of  
the nations, and of the earthquake. Isa. xxix. 1-9.  
 Michael stands up on her behalf, and fights for her  
and for her son. What, then, can the woman be but  
Jerusalem? Dan. xii. 1.  
 This woman possesses all three classes of heavenly  
glory.  
 The glories of the sun, moon, and stars are the three  
heavenly glories. 1 Cor. xv. 41. But these are all  
connected with the posterity of Abraham, as the persons, and with Jerusalem, as the place, of manifestation.  
 Jerusalem is the city that is to be in travail in the  
great day of the Lord. Isa. xxvi. 17, 18; Mic. iv. 8-10;  
v. 1-3; Jer. vi. 22-25; xiii. 19-21; Jer. xxx. 6, 7.  
 But an objection may occur to some. “How can  
Jerusalem be represented as the mother of the Gospel-seed, when Paul describes her as ‘in bondage with her  
children?’” (Gal. iv. 25).  
 The apostle says that of the Jerusalem of his day,  
the “Jerusalem that *now is*”: such as she is represented  
in ch. xi. But she “abides not in unbelief”; and is  
graffed in again. Paul regarded the Jew in an unbelief,  
which lasts through this dispensation; but when the