The *stars* belong to the evening of the void; the *moon*  
rules the night; the *sun*, the day.  
 2. The Woman in heaven has “the moon underneath  
her feet.”  
 This her position is the consequence of her being  
clothed with the sun. The moon is the Law. It has  
no glory, by reason of the excelling glory of the Gospel.  
The moon shines with light borrowed from the sun.  
The law carried the representations of Messiah and his  
grace. It had the shadows of “the good things to  
come.” As far, then, as the light was of God, it is owned  
still. But it is no longer trusted in, as the ground of  
justification. The woman of faith will not attempt to  
clothe herself with it: it is under her feet. The moon  
occupies the lowest point of all. She is not said to stand  
on it. It is “under her feet.”  
 3. “And on her head a crown of twelve stars.” The  
twelve stars are the twelve patriarchs, the glory of the  
twelve tribes. Gen. xxxvii. 9, 10. Joseph makes the  
twelfth star.  
 Jerusalem wears them all around her head: for she  
was the appointed centre to which the tribes were to  
gather, when they presented themselves before the Lord.  
1 Kings xviii. 31.  
 The new Jerusalem also has these twelve stars around  
her head. Only, as the new Jerusalem is a literal city  
(chap. xxi.), the “stars” become twelve “gates,” and  
on the gates are the names of the twelve tribes of Israel.  
 Jerusalem, then, in the above symbolic representation  
is discovered as the great centre of the dispensations  
which have come from God. (1) In the patriarchal  
dispensation, Melchizedec appeared as the king of *Salem*,  
and priest of the Most High God (Gen. xiv. 18), typing  
Jesus’ day of the kingdom: as Paul notices. Heb. vii.  
(2) Under the Law, Jerusalem was the place of the  
temple, and of the glory of Solomon’s reign. 1 Kings