The New Jerusalem has “twelve gates.”  
 Even a casual glance at this wonderful city shows us  
how completely the number twelve runs through it.  
The number which has been prominent up to this point  
is seven; but henceforth it is discarded. Five is the  
number of nature: four plus one, or the world and God  
regarded as one. Seven is the number of dispensational  
perfection. But every successive dispensation ended in  
failure. Here is the eternal and unfailing scheme. The  
two numbers seven and twelve are beautifully related one  
to the other, so as to be significant of this sentiment.  
Seven is subdivided, as we have often observed, into four  
and three. Four indicates the creature; three, the Creator.  
Seven consists of four and three in juxtaposition, and  
represents God and the creature in contact. But  
twelve consists of four *into* three, and represents the  
Creator and the creature in intimate and perpetual  
union.  
 *Six*, or one less than seven, and but half the sacred  
twelve, is the number of the False Christ. To the city  
of man belong *seven* mountains, on which the Harlot  
reposes. But the New Jerusalem has *twelve* foundations. The Usurper has *ten* kings, who uphold his  
cause: Jerusalem has *twelve* apostles, and twice 144,000  
first-fruits.  
 Ten is the number which in general characterizes the  
arrangements of the tabernacle, and still more the  
temple of Solomon, and the future temple of Ezekiel.  
The tabernacle was to have *twenty* pillars in its length,  
*ten* for its breadth; the length of the tabernacle court  
was a *hundred* cubits; its breadth, *fifty*; the height of  
its pillars, *five* cubits. So also in the future millennial  
temple of Ezekiel. Ezek. xl. 11, 14, 15, 17, 19, 21,  
etc. See 1 Kings vi.  
 Twelve gates will not be too many for entrance into,  
and exit from, so vast a city. The tabernacle had but