

Blending Conference - Cleveland, Ohio
April 3-5, 2026

THE GATES OF THE NEW JERUSALEM

Message 1

**Seeing the Necessity for Both Walls and Gates as
Revealed in the Sign of the New Jerusalem**

Scripture Reading: Rev. 21:12-13, 18, 21, 25; 22:14; Psa. 87:2; Luke 15; Eph. 2:18

I. “[New Jerusalem] had a great and high wall and had twelve gates...”—Rev. 21:12:

- A. The wall of the New Jerusalem is for separation, protection, and expression—vv. 12, 17-18, and footnotes 12¹ and 18¹:
 - 1. The wall implies separation; it separates what is in the city from all other things—v. 12.
 - 2. The wall implies protection; it is the circumference of the interest of God, protecting God’s interest—v. 12.
 - 3. The wall also implies the expression of God; God is expressed in the jasper city through the jasper wall—Rev. 4:3; 21:8.
 - 4. The wall being one hundred and forty-four cubits, which is twelve times twelve signifies the absolute perfection and eternal completion of absolute perfections and eternal completions—v. 17.
 - 5. Today all believers need such a great and high wall for their separation and protection.
- B. The twelve gates are for communication, for coming in and going out—v. 12, footnote 2:
 - 1. The gates of the New Jerusalem are pearls—the issue of a twofold secretion:
 - a. When an oyster is wounded by a grain of sand, it secretes its life-juice around the grain of sand and makes it into a precious pearl.
 - b. Pearls signify the issue of Christ’s secretion in two aspects: His redeeming and life-releasing death and His life-dispensing resurrection.
 - c. Christ resurrected to be the life-giving Spirit to dispense the divine life into the believers (1 Cor. 15:45b); this is a kind of secretion issuing in a big pearl to be the gates of the city through which entrance to the city is gained—v. 21.
 - d. As we stay near His wounds, He secretes the life-juice of His resurrection life, and this life-juice envelops us and eventually transforms us into pearls.
 - 2. The twelve gates bear the names of the twelve tribes of Israel, which here represent the law; the law observes to insure that all the communications of the holy city meet the law’s requirements—v. 12, footnote 4.
 - 3. At the gates of the city there are twelve angels; angels are ministering spirits who serve those who inherit salvation and who participate in the eternal blessing of the New Jerusalem; they will be the gatekeepers of our possession—v. 12, footnote 3; Heb. 1:14.
 - 4. There are three gates on each of the four sides of the holy city; three multiplied by four is twelve—Rev. 21:12-13:
 - a. Four refers to us as God’s creatures and three refers to the Triune God—4:6; Ezek. 1:5-14; Matt. 28:19.
 - b. The number twelve in the New Jerusalem is not arrived at by an addition but by multiplication; multiplication is a blending or a mingling; the number twelve is mingled or blended by three times four.
 - c. This means that the entire New Jerusalem is a blending, a mingling, of the Triune God with us human beings—cf. Eph. 4:4-6.
 - 5. We enter into God through the triune entrance—the Son as the channel, the Spirit as the sphere, and the Father as the very destination—Eph. 2:18.

II. Revelation 21:13 reveals that the New Jerusalem has three gates on each of its four sides:

- A. The gates on the four sides are toward the four directions of the earth, signifying the availability of the entrance of the holy city to all the peoples on earth—cf. Rev. 22:14.
- B. That there are three gates on each side signifies that the three of the Trinity—the Father, the Son, and the Spirit—work together to bring people into the holy city; this is indicated in the three parables in Luke 15:
 1. In answering the self-righteous Pharisees and scribes who condemned the Savior for eating with the sinners, He spoke three parables unveiling and depicting how the Divine Trinity works to bring sinners back through the Son by the Spirit to the Father.
 2. The Son as the shepherd came to die for us to bring us back to God—vv. 3-7:
 - a. The reason the Son is first is that in God's salvation the One who comes, practically speaking, is the Son; the Son comes to accomplish redemption, which is the first need, because redemption is the foundation of our salvation—Rom. 3:24; Eph. 1:7.
 - b. The shepherd going into the wilderness to seek the lost sheep indicates that the Son has come to the world to be with men—John 1:14; 1 John 4:9-10.
 3. The Spirit as the seeking woman enlightens our heart to cause us to repent, to make a decision to come back to the Father—Luke 15:8-10; cf. John 16:7-10; 1 Pet. 1:2:
 - a. After the accomplishment of redemption by the Son, we see from the book of Acts that the Spirit comes to seek us and find us—cf. Acts 8:29.
 - b. The lamp signifies the word of God (Psa. 119:105, 130) used by the Spirit to enlighten and expose the sinner's position and condition so that he may repent.
 - c. The Son's finding in Luke 15:4 is outside the sinner, completed at the cross through His redemptive death; the Spirit's seeking in verse 8 is inside, carried out by His working within the repenting sinner—*Hymns*, #1052.
 4. Then the loving Father receives the returning prodigal son—Luke 15:17, 20-24:
 - a. Because of the Spirit's finding of us, we repent and come back to God the Father.
 - b. Verse 17 tells us that “when he came to himself, the son said, How many of my father's hired servants have an abundance of bread, but I am perishing here with famine!” This is due to the enlightening and searching of the Spirit (v. 8) within him.
 - c. Verse 20 says, “And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion; and he ran and fell on his neck and kissed him affectionately”—*Hymns*, #43, stanza 3.
 - d. The father's seeing the son did not happen by chance; rather, the father went out of the home to look for his prodigal's return; when the father saw his son, he ran to him and fell on his neck and kissed him affectionately; this indicates that God the Father runs to receive a returning sinner.
 5. These three parables in Luke 15 show us the three steps taken by the Triune God to bring fallen man back to Himself; based upon the Son's redemption and through the Spirit's searching, the Father was ready to receive us back into His house to enjoy Him and to enjoy His rich inheritance; this is our triune entrance.
 6. The entire Divine Trinity treasures the sinner and participates in bringing him back to God; all three parables emphasize the love of the Divine Trinity more than the fallen condition and repentance of the penitent sinner.
- C. We need to follow the steps of the processed Triune God in seeking and gaining the fallen people—Luke 15:
 1. Our shepherding should be according to God's love toward the fallen human race; the fallen human race is joined with Satan, but God has a heart of love toward these people.
 2. We need to shepherd people; this is the way to be fruitful, to have the multiplication and the increase.