

CHAPTER 11

INTRODUCTION TO REVELATION 11

This chapter contains the order to measure the temple of God; an account of the two witnesses, their prophesying: and power, their slaying, resurrection, and ascension to heaven, with what followed upon it; and the sounding of the seventh trumpet, and the effects of that. A measuring rod is given to John, with an order to rise and measure the temple, altar, and worshippers, and to leave out the outer court, which was to be given to the Gentiles, who tread the holy city under foot forty and two months, (~~610~~ Revelation 11:1,2), the same date with the 1260 days the witnesses prophesy in sackcloth, (~~610~~ Revelation 11:3), who are compared to two olive trees and to two candlesticks, and are said to stand before God, (~~610~~ Revelation 11:4), and who are further described by their power to destroy those that hurt them with fire that proceeds out of their mouths; to shut the heaven, that it rain not during their prophecy; to turn water into blood, and smite the earth with all manner of plagues at pleasure, (~~610~~ Revelation 11:5,6); but when the time of their prophecy and testimony is expired, their enemies will have the advantage of them; the antichristian beast of Rome, described by the place of his ascent, the bottomless pit, will fight against them, overcome, and kill them; their dead bodies will be exposed publicly within the Roman jurisdiction, and not suffered to be interred; and their enemies will make a public and general rejoicing over them, (~~610~~ Revelation 11:7-10); but after a short space of time they will revive, and stand upon their feet, to the surprise of all spectators; and being invited by a voice from heaven, will ascend thither, in the sight of their enemies; upon which will be an earthquake, in which the tenth part of the city of Rome will fall, and seven thousand men be slain; which will cause consternation in the rest, and put them upon giving glory to God, (~~611~~ Revelation 11:11-13); and this will put an end to the second woe, and the third will quickly follow, (~~611~~ Revelation 11:14), which is the sounding of the seventh trumpet; the effects of which are, voices heard in heaven, declaring that the kingdoms of the world are become Christ's, and that he shall reign for ever and ever, (~~611~~ Revelation 11:15); upon which the four and twenty elders, that sat on their seats before God, congratulate him,

worship, and give thanks unto him, at the Lord God Almighty and eternal; partly because of his visible power and kingdom he now takes to himself; and partly because the time of avenging his people that had suffered for him upon the nations, which makes them angry, was now come; as also because now would be given rewards to all his prophets, saints, and those that feared him, as well as antichrist and his followers would be destroyed, (~~6116~~ Revelation 11:16-18); and other effects of this trumpet are, the opening of the temple of God in heaven, a sight of the ark of the testament, lightnings, voices, thunderings, an earthquake, and great hail, (~~6110~~ Revelation 11:9).

Ver. 1. *And there was given me a reed like unto a rod*, etc.] A measuring reed, which with the Jews was six cubits long, (~~23015~~ Ezekiel 40:5); with the Greeks and Romans, ten feet long; the Ethiopic version here calls it a “golden reed”, as in (~~6215~~ Revelation 21:15). This was given unto John very likely by the same angel that gave him the little book, since he afterwards bids him arise and measure with it; and by it seems to be designed the holy Scripture, or the word of God, which is sometimes called a line, a rule, and rod, (~~39304~~ Psalm 19:4 110:2 ~~48166~~ Galatians 6:16), and which is the rule and measure of doctrine and faith; and by it all doctrine is to be tried and measured, and whatsoever is not agreeably to it is not of God, nor to be received, but rejected; and it is the rule and measure of all discipline, worship, and practice; it lays down the plan of a Gospel church, which should be gathered out of the world, and separated from it; it shows who are the proper materials of it, what officers are to be constituted in it, and what ordinances are to be administered, and what laws and rules should be observed in receiving and rejecting of members, and according to which the whole community should walk; in short, it directs to all the forms, laws, and ordinances of God's house; and this is the use John, or those whom he represents, were to make of it:

and the angel stood; the same that stood with his right foot on the sea, and his left foot on the earth, and gave to John the little book, (~~6001~~ Revelation 10:1,2,9); though it may be not in the same place and situation, but rather at the gate of the temple, as in (~~23015~~ Ezekiel 40:3). This clause is not in the Vulgate Latin, Arabic, and Ethiopic versions, but is in the Syriac version and Complutensian edition, and is rightly retained, or otherwise it would seem as if the reed spoke:

saying, rise and measure the temple of God, and the altar, and them that worship therein; the allusion is to the temple of Jerusalem, with its appurtenances; there were the most holy place, and the holy place, which was the inner court of the priests, into which they only entered, which was strictly speaking the temple, and is referred to here; and there was the altar of burnt offering, which was in the court of the priests, and the altar of incense, which was before the veil that divided between the holy and holy of holies; and then there was the outer court for all the Israelites to worship in, referred to in (~~6112~~ Revelation 11:2): and by “the temple of God” is here meant the church, of which the temple was a type; and so particular congregated churches are called temples, (~~41816~~ 1 Corinthians 3:16,17 ~~41616~~ 2 Corinthians 6:16 ~~4121~~ Ephesians 2:21). Solomon, a man of peace, was the builder of the one, and Christ, the Prince of peace, the builder of the other; Solomon's temple was built of hewn stones, made ready before they were brought thither, and a true church of Christ consists of lively stones, hewed and fitted for this spiritual building by the Spirit of God; the temple at Jerusalem was built on a high mountain, and on the north of the city, the church is built upon the rock Christ Jesus, and the Gospel church, or churches, in the times of the sixth trumpet, which this vision refers to, and to the close of it, are in the northern parts of Europe; and as the temple was for religious use and service, for the worship of God and sacrifices, so is the Gospel church, and so are Gospel churches, for the ministry of the word, and administration of ordinances, and for the offering up the sacrifices of prayer and praise; and as in the most holy place were the ark of the covenant, and the mercy seat, and as it was the place of the divine Presence, where God granted communion to his people, so in the church are held forth the mysteries of the covenant, Christ as the mercy seat and the propitiatory, in whom the displays of grace are made, and through whom the saints have fellowship with God, and enjoy his presence: “the altar” may design Christ himself, by whom the saints draw nigh to God, offer up their sacrifices, and are accepted with him; or the whole of Gospel worship and ordinances, as prayer, preaching, singing of praise, and the administration of baptism and the Lord's supper: and they “that worship therein”, or “thereat”, are the royal priesthood, or such who are made kings and priests unto God, for none went into the inner court, or served at the altar, but priests; and who make use of Christ, the altar, of his person, blood, righteousness, and sacrifice, in their approaches to God; and who are praying souls, wait at the altar of incense, and draw nigh to the throne or grace with a true heart, and worship God in Spirit and in truth: now

“measuring” of these respects not the primitive church for the first three or four hundred years, and the formation of that according to the rule of God's word, and as a pattern to other churches; for though the apostolic church, or the church as it was in the apostles' time, and as described in their writings, was such a church; yet the church for such a space of time as above was not; there were great departures both from doctrine and discipline, the mystery of iniquity began to work, and way was made for the man of sin and it was far from being a pattern to be imitated; and besides, this measuring refers to the times of the sixth trumpet, and the close of it: nor does it respect the sealing of the 144,000 between the sixth seal and the opening of the seventh seal, which was for the protection and security of them during the times of the six trumpets, which brought desolation into the empire, and apostasy into the church; though measuring sometimes may seem to denote protection, as in (~~300~~ Zechariah 2:1,2,5); and though the outer court is, and will be, a protection to spiritual worshippers, so long as it is not in the hands of the Gentiles, yet this is not the sense, at least not the whole of it: nor does this refer to the hiding of the church in the wilderness, during the reign of antichrist; which might seem to be signified by the internal worshippers retiring to the altar, and to the holy and the most holy place, and being concealed there; and especially since the opening of the temple in (~~6119~~ Revelation 11:19), may seem to be opposed to this; but that takes in too large a compass of time, this being an affair relating only to the close of the sixth trumpet, and which was to be before the seventh trumpet sounded: it seems rather to respect the times of the Reformation by Luther, Calvin, and others, when the measuring reed of the word was taken in hand, and used; but then it was used chiefly for the restoration of pure doctrine, and with good success, but not so much for the regulating and orderly discipline of the churches, for the purity of Gospel worship and ordinances; most, if not all the reformed churches, set out upon too broad a bottom, being national, provincial, or parochial; there was a temple, and an altar erected for God, and there were internal and spiritual worshippers; but then they took in the outward court, which should not have been measured in, and circumscribed with them, but should have been left out; but the time for this was not yet come, but now is: in short, I take it that this measuring refers to what was done in the last age, particularly in our nation; and that it has respect to the separation from the national church, when churches, more or less, were gathered and formed according to the Gospel plan and the primitive institution; a work which never was set about and so effectually done before since the age of

the apostles: the baptized and congregational churches are the temple, altar, and worshippers measured, who have both the true doctrine, worship, and discipline of God's house among them; a set of men in the last age were raised up, who drew a plan of churches, and of church discipline, according to the ancient model; gathered churches out of the world, and constituted them according to the order of the Gospel; circumscribed them, and enclosed them according to the rules of God's word, admitting none but such into communion who were judged by the churches subjects of the grace of God; and rejected and excluded from among them such as were wicked and scandalous; and so reduced the pure members of churches to a small number, a little flock, a few names in Sardis: and I am of opinion that the measuring reed must be used again; we have got of late, through negligence, or a want of a spirit of discerning, too many of the outward court among us; who must be left out, in order to be given up to other hands, as follows.

Ver. 2. *But the court which is without the temple leave out, and measure it not,* etc.] The allusion is to the court of the Israelites, where was the great crowd and company of worshippers, even the national church of the Jews, called by Ezekiel the outer court, (³⁶²⁴Ezekiel 42:14) (³⁶⁴²Ezekiel 46:21), and which was measured in (³⁶²⁰Ezekiel 42:20); but this must not be measured: this designs not the visible church apostatized, as succeeding the pure, primitive, and apostolical church, or the apostate church of Rome, antichrist and his followers, for these are meant by the Gentiles, to whom this outward court is given; this outward court, or the worshippers in it, intend a distinct set of worshippers from the internal worshippers, the priests of God in the temple, altar, and inner court, and from the Gentiles, the Papists; and are no other than carnal Protestants, the bulk of the reformed churches, who have only the name, but not the nature of living Christians, have a form of godliness, but deny its power, are Jews outwardly, but not inwardly, and worship only in an external manner, attend to outward forms and ceremonies, but know nothing of true doctrine, pure worship, or spiritual religion; and which are very numerous, as the worshippers in the outward court were: now these, upon a new measuring and regulating of the churches, are ordered to be left, or cast out, and not taken into the dimensions of the Gospel church; these were to be separated from, and have been, and not to be admitted members of regular and orderly constituted churches, and which is here reckoned a sort of casting of them out; the reason of which follows;

for it is given unto the Gentiles; by whom are meant the Papists, who are no other than Paganized Christians, having introduced a great deal of Gentilism into the divine service; as the worshipping of the virgin Mary, angels, and saints departed, which is in imitation of the demon worship of the Heathens; as also the dedication of their churches to saints, their saints' days, divers festivals, and many other rites and ceremonies, are plainly of Pagan original; and therefore they may very well be called by this name: now it seems by these words that the bulk of the reformed churches, the crowd of outward court worshippers, will be gained, over to the Popish party, and fall off to the church of Rome, to which their doctrines and practices are plainly verging; the pope of Rome, as low a condition as he now is in, will be set "in status quo", before his utter destruction; he will regain all his former dominions, and be in possession of them at the time of his ruin; the whore of Rome, the antichristian Babylon, will sit as a queen, and promise herself a great deal of peace and pleasure, the inward court worshippers and witnesses being slain, and she restored to all her former power and grandeur; when in one day, on a sudden, her destruction will come upon her, when the term of the beast's reign will be expired, mentioned in the next clause:

and the holy city shall they tread under foot forty [and] two months; by "the holy city" is meant all the kingdoms of Europe, or what has, been called Christendom, the western empire as Christian, the main seat of the Christian religion, or all the churches styled Christian, and so called in allusion to Jerusalem, which bears this name, (^{<4045>}Matthew 4:5); and which was still of a far larger extent than the outward court: the "treading" of this "underfoot" does not barely design possessing of it, or worshipping in the same place, as the phrase of treading in the courts does in (^{<2012>}Isaiah 1:12); but a tyrannical power over it, and a wasting, spoiling, and destroying it, in allusion to Jerusalem being trodden under foot, wasted, and destroyed by the Gentiles or the Romans, (^{<2024>}Luke 21:24); and the duration of this tyrannical and oppressive reign will be forty and two months; (see ^{<6135>}Revelation 13:5), which being reduced to years, make just three years and a half: but then this date cannot be understood strictly and literally; for such a term can never be sufficient for the whore's reign, who was to rule over the kings of the earth, and all nations were to drink of the wine of her fornication: this is too short a time for her to gain so much power, honour, and riches in, as the 13th, 17th, and 18th chapters of this book show, as well as too short for the afflictions and persecutions of the saints by her;

wherefore this must be understood prophetically of so many months of years; and a month with the Chaldeans consisting of thirty days, and a year of 360 days, which account Daniel used, and John after him, forty two months, reckoning a day for a year, after the prophetic style, make 1260 years; which is the exact time of the witnesses prophesying in sackcloth, of the church's being hid and nourished in the wilderness, and of the beast's reign, and so of the holy city being trodden under foot. Now this date is not to be reckoned from the outer court being given to the Gentiles, but from the first of antichrist's reign, when the pope of Rome was declared universal bishop; and is only here mentioned to show, that the giving of the outward court to his Gentiles will be towards the expiration of this date.

Ver. 3. *And I will give [power] unto my two witnesses*, etc.] By whom are meant, not Enoch and Elias, as some of the ancient fathers thought, who, they supposed, would come before the appearance of Christ, and oppose antichrist, and be slain by him, which sense the Papists greedily catch at; nor are the Scriptures, the two Testaments, Old and New, designed, though their name and number agree, and also their office, which is to testify of Christ; but then to be clothed in sackcloth, to be killed, and rise again, and ascend to heaven, are things that cannot so well be accommodated to them: but these witnesses intend the ministers of the Gospel and churches of Christ, who have bore testimony for Christ, and against antichrist, ever since he appeared in the world; and particularly the churches and ministers in Piedmont bid fair for this character; who were upon the spot when antichrist arose, always bore their protest against him, and were ever independent of the church of Rome, and subsisted in the midst of the darkness of the apostasy; and suffered much, and very great persecutions, from the Papists; and have stood their ground, and continue to this day; and have been like olive trees and candlesticks, imparting oil and light to others. Though they ought not to be considered exclusive of other ministers and churches, who also have bore, and still do bear a witness for Christ, and against the idolatries of the church of Rome: no two individual persons can be meant, since these witnesses were to prophesy 1260 days, that is, so many years, but a succession of ministers and churches; and these are called two, both on account of the fewness of them, and because the testimony of two is sufficient to confirm any matter; and it may be in allusion to the various instances of two eminent persons being raised up at certain periods of time, as Moses and Aaron, at the deliverance of the children of Israel out of Egypt; Caleb and Joshua, at

their entrance into Canaan; Elijah and Elisha in the idolatrous times of Ahab; and Joshua and Zerubbabel at the rebuilding and finishing of the second temple. Now the Angel, and who is Christ, here promises that he will give something to these witnesses: some supply the words, "I will give it"; that is, the holy city, or the church, to them, to be taken care of and defended; others, "I will give" them a mouth and wisdom, which their adversaries shall not be able to resist, according to the promise in (^{<215>}Luke 21:15). We supply the words, "I will give power"; that is, authority to preach the Gospel, and strength to profess it, and to continue to bear a testimony to it, signified by prophesying; (see ^{<441>}1 Corinthians 14:1,3).

And they shall prophesy; that is, "that they may prophesy"; which is supported by the Arabic and Ethiopic versions, the former rendering the words, "I will give to my two witnesses to prophesy", and the latter, "I will give in command to my two witnesses that they may prophesy"; the sense is, that Christ will give to them a mission and commission, sufficient authority, all needful gifts and grace, courage and presence of mind to preach his Gospel, to hold forth his word, and bear a testimony for him during the whole time of the apostasy, even

a thousand two hundred [and] threescore days; that is, so many years, which, as before observed, is the date of the beast's reign, of the holy city being trodden under foot of the Gentiles, and of the church's retirement into the wilderness: it is observable, that the date of the beast's reign and tyranny is expressed by months, and the date of the church's being in the wilderness, and the prophesying of the witnesses, is signified by days; and the reason which some give is not despicable, as that the beast and his followers are the children of darkness and of the night, over which the moon presides, from whence months are, numbered; and the church and the witnesses are children of the day, over which the sun rules. The habit of these witnesses during their time of prophesying follows,

clothed in sackcloth; expressive either of their outward state and condition, being poor, mean, and abject, while the followers of the beast are clad in silks, and live deliciously; or else of the inward frame of their minds, as mourning for the sad estate of the church of Christ, groaning under the tyranny and persecutions of antichrist.

Ver. 4. *These are the two olive trees*, etc.] Or represented by the two olive trees in (^{<303>}Zechariah 4:3,11-14), which there design Joshua and Zerubbabel; and who in laying out themselves, their gifts and wealth, in

rebuilding and finishing the temple, were types of these witnesses, the ministers of the Gospel, in the successive ages of the apostasy; who may be compared to olive trees, because of the oil of grace, and the truth of it in them; and because of the gifts of the Spirit of God bestowed on them, or their having that anointing which teacheth all things; and because they freely impart their gifts, and the golden oil of the Gospel unto others, and also bring the good tidings of peace and salvation by Christ, of which the olive leaf is a symbol; and because they are like the olive tree, fat, flourishing, and fruitful in spiritual things; they are sons of oil, and God's anointed ones:

and the two candlesticks; which hold forth the light of the word, in the midst of Popish darkness: this shows that churches, as well as ministers, are designed by the witnesses, since the candlesticks are explained of the churches, (~~Rev~~ Revelation 1:20), though the simile well agrees with ministers of the word, who are the lights of the world, or hold forth the light of the Gospel, which is put into them by Christ: and these olive trees and candlesticks are represented as

standing before the God of the earth; ministering unto him, enjoying his presence, and having his assistance, and being under his protection. The Alexandrian copy, the Vulgate Latin, Syriac, and Arabic versions, read, “the Lord of the earth”; and so the Complutensian edition; (see ~~Ze~~ Zechariah 4:14 6:5).

Ver. 5. *And if any man will hurt them*, etc.] Do any injury to their persons, or properties, oppose their writings, blaspheme their doctrines, and hinder their ministrations; whoever; they be, whether they be any that live among them, or in other parts; whether they be secret or open enemies; or whether they be of the outward court, or be really Gentiles or Papists; and especially if they do them any injustice, if they wrong, oppress, afflict, and distress them knowingly and willingly:

fire proceedeth out of their mouth; by which may be meant the word of God, which they preach and hold forth, which is comparable to fire, (~~Jer~~ Jeremiah 23:29), both for light, it being a means of enlightening sinners, who are darkness itself; and of directing saints in their walk and conversation; and of detecting the errors, immoralities, idolatry, and superstition of men, and particularly of the church of Rome, who cannot bear the light of this word, and therefore forbid the reading of it to the laity, and keep it locked up from them in the Latin tongue: and also for the

heat of it, it being the means of quickening, or of conveying a vital heat to dead sinners; and of warming and comforting the saints, causing their hearts to burn within them, while they bear or read it, or meditate upon it; and of scorching and tormenting reprobate sinners, and filling them with wrath, pain, and anguish, especially the followers of antichrist; and this is greatly designed, for this has a particular reference to the pouring out of the fourth vial, (⁶⁶⁶Revelation 16:9). Likewise, the word of God may be compared to fire for its purity in itself, for every word of his is pure; and for its purifying nature, when faithfully preached, and powerfully applied, it penetrates deep, it searches, and discovers, and purges from the dross of profaneness, false doctrine, and will worship; and for its consuming nature, as follows, it pronouncing damnation to unbelievers and impenitent sinners, and it being the savour of death unto death to such: or else the prayers of these witnesses are intended by the fire that proceeds out of their mouth, for vengeance on their enemies, who hinder their ministrations, blaspheme the truth, and shed their blood; which do not arise from a passionate and revengeful spirit, but from a pure zeal for the glory of God, and the honour of his name, and truth; and which prayers are heard by God, who will avenge his elect, that cry unto him day and night: the allusion is to the fire, which, at the request of Moses, came forth from the Lord, and destroyed two hundred and fifty persons, that opposed him and Aaron; and to the fire which Elias called for from heaven, upon the captains, and the fifties, that came to take him, who were types of these witnesses; (see ⁴⁰⁶⁸Numbers 16:3,29,35 ¹⁰⁰⁰2 Kings 1:9-12). And also this fire may denote the denunciations of God's wrath by them upon the antichristian party, these being as wood, and their words as fire, to consume them; (see ²⁴⁵⁴Jeremiah 5:14 ⁶⁶⁶Revelation 19:9-11,18).

And devoureth their enemies: whether open or secret; just as the fire devoured Nadab and Abihu, the offerers of strange fire, which the Lord commanded not; so the fire out of the mouth of God's faithful servants devours such who introduce divers and strange doctrines, and the inventions of men, into the church of God; the light of God's word convinces and confounds them, though it may not convert them; it flashes in their consciences, and distresses them, so that they gnaw their tongues for pain; there being nothing but a fearful looking for of judgment, and fiery indignation, which shall devour and destroy them, though not corporeally, yet spiritually and eternally; for even these shall afterwards

make war against them, conquer them, and slay them, and shall see them ascend to heaven, (^{<6610>}Revelation 11:7,12).

And if any man will hurt them, he must in this manner be killed; this is repeated, partly to show the certainty of this destruction; and partly to point out the manner of it, which will be not by the use of carnal weapons: these enemies of the witnesses will not be killed by the sword, or any other weapon, but by the word of God, and through the prayers of the saints, and by the denunciations of God's judgments on them. The Jews express the doctrines and traditions of their Rabbins, delivered from one to another, by fire, proceeding out of their mouths; who say ^{f306},

“Rab sat before Rabbi, and “there went forth” **hymwpm rwnd**
ˆyqwqyz, “sparks of fire from the mouth of Rab”, into the mouth of
Rabbi, and from the mouth of Rabbi, into the mouth of Rab;”

which the gloss explains of their communicating their doctrines and traditions to one another.

Ver. 6. *These have power to shut heaven*, etc.] For these have the keys of the kingdom of heaven given them, and whatever they bind or loose on earth is bound or loosed in heaven; or in other words, having the true key of knowledge in matters, both of doctrine and discipline, given them, whatever they declare, according to the word of God, to be doctrines fit to be received or rejected, and to be the ordinances of God, and matters of worship to be attended to, and what are not, should be so: and in particular,

that it rain not in the days of their prophecy; that is, on their enemies, the antichristian party; for otherwise it must rain on those to whom they minister, their prophecy itself being rain in a spiritual sense: so rain is explained of prophecy in the Targum on (^{<2386>}Isaiah 5:6), which paraphrases the words thus;

“I will command the prophets that they do not prophesy upon them prophecy:”

for this is to be understood not literally, since the days of their prophecy, or preaching in sackcloth, are 1260, that is, 1260 years, and which is the term and duration of antichrist's reign: wherefore, if this was the case, there must be a famine and great distress, during this long space of time; but as this is not matter of fact, so it would not comport with that plenty, luxury,

and deliciousness, in which the whore of Babylon is said to live: but the words are to be taken in a spiritual sense, and to be understood of the Gospel, and doctrines of it, or the word of God, which is sometimes compared to rain, (~~6510~~ Deuteronomy 32:2 ~~2550~~ Isaiah 55:10,11). God is the author and giver of rain, and he only; none of the vanities, or idols of the Gentiles, can give it; has the rain a father? it has, but not on earth, only God who is in heaven; and so the Gospel is of God, and it is he only that can make men able ministers of it; the rain comes down from above, from heaven, and of the same original and descent is the Gospel, it is the voice speaking from heaven; the rain falls, according to divine direction, in one place, and not another, on one city, and not another; and so the Gospel is sometimes in one place, and sometimes in another; it is forbid here, and ordered there. Showers of rain moisten and soften the earth, and make it susceptible of seed; and the Gospel is the means of softening hard hearts, and of making them capable of receiving suitable impressions: rain refreshes the earth, revives the plants and trees, and makes them fruitful; and so the Gospel, attended with a divine blessing, refreshes drooping saints, revives the work of God in them, and is the means of filling them with all the fruits of righteousness. Now the withholding of this rain denotes a famine, not of bread, or a thirst for water, but of hearing the word of the Lord; and as it is a judgment on a nation, or on a city, not to be rained upon, so it is a spiritual judgment upon a people, when God commands his clouds, his ministers, to rain no rain of the Gospel on them; and it is one of the judgments upon the antichristian party, that they have not the Gospel preached unto them, nor any dew of powerful and efficacious grace distilled on them, but are left to their blindness, darkness, and hardness of heart: and these witnesses carrying the Gospel along with them, where they prophesy and preach, is called a shutting up heaven, so that it rain not on the followers of antichrist, from whom they separate themselves, or by whom they are cast out; and this is ascribed to them, and is owing to their removal or ejection; much in the same sense as the night and darkness are to the sun's remove; that is, these follow upon it. The allusion is to the withholding of rain in the times of Elijah, one of the types of these witnesses, because of the idolatries of Ahab and Jezebel, (~~1170~~ 1 Kings 17:1 18:1,41,45). In like manner is the rain of the Gospel withheld during the reign of antichrist, because of the idolatry and superstition of the apostasy.

And have power over waters to turn them to blood; by “waters” are meant people, multitudes, nations, and tongues, and particularly those over whom antichrist reigns, (^{<66715>}Revelation 17:15), and turning of them into blood designs the confusions and wars raised among them on account of the prophesying of these witnesses, and the persecutions and bloodshed which followed upon it; which eventually are the end and issue of preaching the Gospel; (see ^{<40034>}Matthew 10:34,35). The allusion is to one of the plagues of Egypt, and to Moses and Aaron, who were types of these witnesses turning the waters of Egypt into blood, (^{<01720>}Exodus 7:20); and answers to the second and third vials, (^{<66163>}Revelation 16:3,4).

And to smite the earth with all plagues as often as they will; alluding to the plagues of Egypt, one of the names of Rome, or the Roman jurisdiction, in (^{<66118>}Revelation 11:8), and which is meant by the earth here; and referring to the rest of the seven vials poured out by these witnesses, signified by seven angels; and their having power so to do as often as they will, is to be understood of these plagues being inflicted on the inhabitants of the earth, or followers of antichrist, in answer to their prophecies and prayers, which are made according to the will of God, and so always have their effect, being such.

Ver. 7. *And when they shall have finished their testimony*, etc.] For Christ, his truths and ordinances; when they are about to finish it, and almost concluded it, even towards the close of the 1260 days or years, in which they must prophesy in sackcloth: or else their testimony and their prophesying may be considered as two distinct things, and the one be finished before the other; their open public testimony, as witnesses, so as to be heard, attended to, and received, will be finished before the last war of the beast against them, in which they will be killed; but their prophesying will continue to the end of the beast's reign, these two being contemporary, of equal date, beginning and ending together; for they will prophesy when they are dead; being dead they will yet speak, and their very death will be a prophesying or foretelling that the ruin of antichrist is at hand; and upon their resurrection and ascension, that will immediately come on. But when their testimony is finished, by a free and open publication of the Gospel,

the beast that ascended out of the bottomless pit; the same with that in (^{<661311>}Revelation 13:11), with which compare (^{<66178>}Revelation 17:8); and which is no other than the Romish antichrist; called a beast for his filthiness and cruelty; and said to ascend out of the bottomless pit, out of hell,

because his coming is after the working of Satan: he is raised up, influenced, and supported by him; he is a creature of his, and has his power, seat, and authority from him, the great dragon, the old serpent, called the devil and Satan; his original and rise are the same with those of his doctrine and worship, the smoke of the bottomless pit; they all come out of it, and they will return thither again. The Alexandrian copy, and some others, read, “the fourth beast that ascendeth”, etc. as if it was the same with Daniel's fourth beast, (^{<2000>}Daniel 7:7,19), as it doubtless is. Now this filthy and savage beast

shall make war against them; the witnesses; a war he has been making against the saints ever since he was in power, by his decrees, his counsels, his anathemas, and by sword, fire, and faggot, (^{<6137>}Revelation 13:7); but this will be his last war, and it will be a dreadful one; it will be the last struggle of the beast; and though it will be attended with the conquest and slaughter of the witnesses, yet it will lead on to, and issue in his own ruin; this is “the hour of temptation”, in (^{<6110>}Revelation 3:10);

and shall overcome them; not by arguments taken out of the word of God, by which their mouths will be stopped, so as to be confounded, and have nothing to say, or so as to yield to him, and give up the truths and ordinances of the Gospel; but by outward force and tyranny, so as that they shall be obliged to give way, and he will take possession of the kingdoms and nations in which they have prophesied: he will first attack the outward court, the bulk of formal professors, and will prevail over them; and then, the outworks being taken, he will more easily come at the inner court worshippers within the temple.

And kill them; not corporeally, but civilly; for as their dead bodies lying three days and a half, that is, three years and a half, unburied, and their resurrection from the dead, and ascension to heaven, cannot be understood literally, so neither the killing of them; not but that in this war there may be a great slaughter, and much blood shed, in a literal sense: but the killing spoken of seems to regard them, not as men, but as witnesses; they will not be suffered to bear an open testimony any longer; they will be silenced; they will be banished, or removed into corners; and they will not only be under the censures, excommunications, and anathemas of the Romish antichrist, but they will lose all credit and esteem among those, who once pretended to be their friends; who will be ashamed of them, and will join in

reproaching and rejecting them; so that their ministrations will be quite shut up, and at an end.

Ver. 8. *And their dead bodies [shall lie] in the street of the great city,* etc.] Not Jerusalem, which was destroyed when John had this vision, and which will; not be rebuilt at the time it refers to; nor is it ever called the great city, though the city of the great King; however, not in this book, though the new Jerusalem is so called, (⁶⁶¹⁰Revelation 21:10); but that can never be designed here; but the city of Rome, or the Roman jurisdiction, the whole empire of the Romish antichrist, which is often called the great city in this book; (see ⁶⁶⁰⁹Revelation 16:19 17:18 18:10,16,18,21). The city of Rome itself was very large, and the Roman empire still larger, so as to be called the whole world and the antichristian see of Rome has been of great extent. Now as the street of a city denotes a public open place in it, a place of concourse and resort, (³⁰²⁰Proverbs 1:20,21), the dead bodies of those witnesses being said to lie here, may design the publicness of their silence, disgrace, and contempt; and that the silencing and degrading them, and depriving them of all privileges, will be known all over the antichristian empire; and that they will be exposed to public ignominy and shame, their persons, their characters, their testimony, their doctrines, their writings, their churches, and families, and all that belong to them: or else this “street” may design some part of the Romish jurisdiction, and it may be Great Britain may be particularly designed; for where should the dead bodies of the witnesses lie, but where they are slain? and where can they be slain, but where they are? and where are they, at least where are there so many as in these islands? It may be objected, that Great Britain is not a part of the see of Rome, does not belong to the jurisdiction of it; to this it may be replied, that in this last war of the beast, the outer court will be given to the Gentiles, the bulk of the reformed churches will fall off to Popery, and their countries again fall into the hands of the pope, and, among the rest, Great Britain. The fears of Dr. Goodwin seem to be too just, and well grounded, that the prophecy in (²⁷¹⁴⁵Daniel 11:45) respects our island, which speaks of antichrist planting “the tabernacles of his palace between the seas, in the glorious holy mountain”, or “the mountain of delight, of holiness”. Now where has God such a mountain of delight, or a people that are the darling of his soul, as here? where in all the globe is there such a spot where God has so many saints, so many Holy Ones, as in this island? it may have been truly called a glorious holy mountain, or a mountain of delight; and what place between the seas is there to which these characters

can agree, but Great Britain? Here then antichrist will plant the tabernacles of his palace; but it will be but a tabernacle, or tent; it will be but for a short time, as it follows, “yet he shall come to his end, and none shall help him”, (²⁷¹⁴⁵Daniel 11:45). Now this great city, in the street of which the bodies of the witnesses will lie exposed, is that

which spiritually is called Sodom and Egypt; that is, it is called so in a mystic and allegoric sense, in distinction from the literal sense; (see ^{450B}1 Corinthians 10:3,4); it is called Sodom because of the fulness of bread, plenty and abundance of all outward good things in it; as well as for the pride and idleness of the priests, monks, and friars which swarm in it; and also for the open profaneness and contempt of true and serious religion in it; and particularly for the sin of sodomy, so frequently committed here, with impunity, yea with allowance, and even with commendation. This sin was extolled with praises, as Brightman observes, by John a Casa, archbishop of Beneventum; and was defended in a book, published for that purpose, by one Mutius; and which was allowed by the bulls and letters patent of Pope Julius the Third; and it is called Egypt, because of its tyranny and oppression; as the Egyptians kept the Israelites in bondage, and made them to serve with rigour, and embittered their lives, so the pope, and his Gentiles, or Egyptians, have in a most oppressive and rigorous manner tyrannised over the souls, bodies, and estates of men; and also because of its great idolatry, Egypt being very remarkable for the number of its deities, and the meanness of them; by which the idols and idolatries of the church of Rome may be fitly expressed:

where also our Lord was crucified; that is, in the great city, which is fitly compared to Sodom and Egypt; for Christ was crucified actually in Judea, which was then become a Roman province, and under Pontius Pilate, a Roman governor, and by his order, and suffered a Roman kind of death, crucifixion, and for a crime he was charged with, though a false one, against Caesar the Roman emperor; and Christ has been crucified at Rome itself in his members, who have suffered persecution and death, and even the death of the cross there; and he has been crucified afresh, both by the sins and immoralities of those who have bore the Christian name there, and by the frequent sacrifices of him in the Mass. Moreover, by this periphrasis may be meant Jerusalem; and the sense be, that as the great city, or jurisdiction of Rome, may be spiritually or mystically called Sodom and Egypt, so likewise the place where our Lord was crucified, that is, Jerusalem; and that for this reason, because that as Jerusalem stoned and

killed the prophets of the Lord, and upon the inhabitants of it were found all the righteous blood shed upon the earth, so in Rome, in mystical Babylon, will be found the blood of prophets, and of saints, and of all that were slain upon earth, (^{<4235>}Matthew 23:35,37 ^{<6634>}Revelation 18:24). The Alexandrian copy, the Complutensian edition, the Vulgate Latin, Syriac, and Ethiopic versions, read, “where also their Lord was crucified”; and the Arabic version more expressly, “the Lord of these two”, i.e. the two witnesses.

Ver. 9. *And they of the people, and kindreds, and tongues, and nations,* etc.] These are either the enemies of the witnesses, who consisted of the people, kindred, tongues, and nations, out from among whom they were chosen, redeemed, and called; and before or against whom John, representing these witnesses, prophesied; and over whom the Romish antichrist sits and rules, (^{<6610>}Revelation 5:9 10:11 13:7 17:15); or else their friends, either real or pretended; since it is not said “the people”, nor “all the people, kindred, tongues, and nations”, as it is when the antichristian party are spoken of; and seeing “they that dwell upon the earth”, in (^{<6610>}Revelation 11:10), are mentioned as a distinct company from these; and these are said to be some “of”, or “out” of the people, etc. and accordingly the following words will admit of different senses:

shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. Now, though this is not literally to be understood, yet it may have some reference to the usages of the witnesses enemies, who sometimes have not allowed them a burial: so the bodies of John Huss, and Jerom of Prague, were burnt, and their ashes cast into the Rhine; the body of Peter Ramus was cast about the streets, thrown into ponds and ditches, then dragged out, and beat with rods; and some have had their bones dug up again, after they had been buried many years, and then burnt, and their ashes scattered abroad, as Wickliff and Bucer here in England: but as this is to be understood in a mystical and allusive sense, the meaning is, as it may refer to enemies, that they shall see, and look upon with joy and pleasure, and with scorn and contempt, and insult over the witnesses, being silenced and deprived of power and opportunity of prophesying; and as quite dispirited, cast down, and trodden under foot; and whereas not to have a burial granted is always reckoned a piece of the greatest barbarity and inhumanity, as well as of ignominy and reproach, and is expressive of a most unhappy and miserable condition; (see ^{<139>}Psalm 129:2,3 ^{<4219>}Jeremiah 22:19 ^{<2018>}Ecclesiastes 6:3); so it here signifies, that

the enemies of the witnesses having obtained power over them, will not only insult them, but treat them in a very cruel and inhuman manner, and expose them to scorn and contempt; and it represents their case as being very uncomfortable, and deplorable: or as it may respect friends, real or pretended, such as had been, or were, the sense is, that they shall see them in their unhappy condition, and look upon them with pity and compassion; and shall thoroughly consider, and lay to heart, their case and circumstances; and shall remember then, their doctrine and testimony, and their godly lives, and not suffer them to be buried in oblivion; and shall also call to mind this prediction concerning them, that they should continue in this state but three days and a half, and then revive; and therefore they shall entertain hopes of them, as persons sometimes do of their friends, when they are in doubt whether they are dead or not, and therefore keep them above ground for some time, and will not suffer them to be buried; for when put into the grave, there is no more hope, or when a person has been dead, as in the case of Lazarus, four days; so that this conduct may express the kindness and hope of these friends: or it may be, the meaning is, that they will not look at them but very shyly, and at a distance, as being ashamed of them, and having no heart to succour, relieve, and encourage them; but act as did the priest and the Levite towards the man that fell among thieves, and was left half dead, looked upon him, and turned from him, to the other side of the way; as also, that they will not entertain them, or give them any shelter and refuge among them, when, in this their distress, they shall apply to them: the grave is a resting place; there the wicked cease from troubling, and there the weary are at rest, (~~BBB~~ Job 3:17). Such resting places the witnesses in former times have found, as the English in Queen Mary's days found at Frankfort and Geneva, and other places, and since in Holland; and as now the French refugees here, who being killed in a civil sense in their own country, are put into graves, or are allowed places of rest and security here: but now these witnesses will find none; those who pretended to be their friends will look shy upon them, and not harbour them, yea, will not suffer any to do it; they will by some public act, through fear of the Popish party, forbid the reception and entertainment of them. The time that this will last will be "three days and a half"; after which, as in (~~BBB~~ Revelation 11:11), they will live again, which cannot be understood literally of so many precise days; for it will; not be possible, that, in so short a time, the news of the slaying of the witnesses should be spread among the inhabitants of the earth, and they be able to express their general joy and rejoicing, and to send their gifts to one

another upon his occasion, as is signified in (^{xxii} Revelation 11:10); nor does this design so long a time, as the time and times, and half a time, elsewhere mentioned; or that it is a period of the same date and duration with the forty two months, in which the holy city is trodden under foot, and the 1260 days, or years, in which the witnesses prophesy in sackcloth; for during that time they will prophesy, and hold forth their testimony, though in sackcloth; but now they will be killed, and during this space will lie dead, and in entire silence: besides, it will be when they shall have finished their testimony, or towards the close of the 1260 days or years, that this war and slaughter will be, and when these three days and a half will take place, which are to be understood of three years and a half, according the prophetic style, a day for a year; and seems intended for the comfort of the saints, that this most afflictive and distressed condition of the witnesses should last but for a little while. It is made a question, whether this war with the witnesses, and the slaughter of them, and their lying unburied, are over or not: some have thought that these things had their accomplishment in the council of Constance, held about the year 1414, and which lasted three years and a half exactly, when those two witnesses, John Huss, and Jerom of Prague, were killed, insulted, and triumphed over by this council, which was made up of almost all nations. Brightman refers it to the Smalcaldic war in Germany in 1547, when the Protestant army was beaten, and John Frederick, elector of Saxony, and Ernest, the son of the landgrave, and after that the landgrave himself, were taken prisoners; which was a grievous blow to the Protestant cause, and occasioned great rejoicing in the Popish party; but in the year 1550, just three years and a half after that defeat, the men of Magdeburgh rose up with great spirit and courage, and revived the cause. About this time was the council of Trent; to which also the same writer accommodates these things, which consisted of men of all nations, and continued three years and a half; when the authority of the Scriptures was destroyed, which he supposes are the witnesses; when they were suppressed and silenced, and lay as a mere carcass, a dead letter, without any life in them: and it is easy to observe, that there have been several periods of time, in which there has been a seeming fulfilment of these things; the persecution under Queen Mary, and the burning of the martyrs in her time, continued about three years and a half; the massacre in France, in 1572, threatened an utter extirpation of the Protestant religion there, which yet revived in 1576, much about the same space of time here mentioned; and there are several others that have been observed by writers; but what seems most remarkable of all is the case of

the Protestants in the valleys of Piedmont, commonly called the Vaudois. The duke of Savoy, their sovereign, by an edict, dated January 31, 1685-6, N. S. forbid the exercise of their religion on pain of death, ordered their churches to be demolished, and their ministers to be banished; which was published in the valleys April the 11th, and was put in execution on the 22nd of the same month, by Savoy and French troops, who killed great numbers of them, took others, and put them into prisons, whom they released about the beginning of December, 1686, and suffered them to depart into other countries, where they were kindly received, relieved, and preserved, particularly by the kingdoms and states of England, Holland, Brandenburg, Geneva, and Switzerland, while the Popish party were rejoicing at their ruin: and toward the latter end of the year 1689, about three years and a half after the publishing of the edict, these people were inspired on a sudden with a spirit of resolution and courage; and, contrary to the advice of their friends, who thought their case desperate, secretly passed the lake of Geneva, and entered Savoy with sword in hand, and recovered their ancient possessions; and by the month of April, A. D. 1690, established themselves in it, notwithstanding the troops of France and Savoy, to whom they were comparatively few, and whom they slew in great numbers, with little loss to themselves; when the duke perceiving they were encouraged and assisted by foreign princes, and he having left the French interest, recalled the rest of them, and reestablished them by an edict, signed June 4, 1690, just three years and a half after their total dissipation, and gave leave to the French refugees to return with them. Now I take it, that these several things which have happened at certain times, in particular places, are so many hints and pledges of what hereafter will be universal to the witnesses in all places where they are. It would be very desirable if it could be ascertained, and concluded upon a good foundation, that this affair of the killing of the witnesses was over; but because of the following things it cannot be; for the outward court is not yet given to the Gentiles, at least not the whole of it, which must be, ere they can come at the witnesses in the inner court to slay them: they have indeed attacked it, and have taken some part of it, as in Germany, Poland, etc. but as yet not in Great Britain, Holland, etc. at least not thoroughly, though it is plain they are getting ground. Moreover, the witnesses have not finished their testimony, they are still prophesying: in sackcloth; whereas it will be when they have finished it, and towards the close of the 1260 days or years, that they will be killed: to which add, that the ruin of antichrist will quickly follow their rising and ascension; so that if any of the

above instances had been the fulfilling of these things relating to the witnesses, antichrist must have been destroyed before now. And it may be further observed, that the second woe, which is the Turkish woe, will, upon the fulfilment of these things, pass away; and the third woe, or the sounding of the seventh trumpet, will immediately take place, which brings on the kingdom of Christ; whereas the Turkish government is still in being, and in great power (this was published in 1747. Ed.); and there is no appearance, as yet, of the kingdoms of this world becoming the kingdoms of our Lord Jesus Christ. There may be an allusion, in this space of time, to the time that Antiochus, called Epiphanes, held Jerusalem in his hands, after he had conquered it, which was just three years and six months ^{f307}, during which time he spoiled the temple, and caused the daily sacrifice to cease: this term of time is much spoken of by the Jews; so long they say Nebuchadnezzar besieged Jerusalem, and likewise Vespasian, and also three years and a half Adrian besieged Bithur ^{f308}.

Ver. 10. *And they that dwell upon the earth*, etc.] Out of which the beast arose, and over which he reigns, even the inhabitants of the Roman empire, often in this book called the earth, the followers of antichrist, men that mind nothing but earth, and earthly things:

shall rejoice over them, and make merry, and shall send gifts one to another; as is usual with persons, and was with the Jews, to do in times of public rejoicing; (see ^{<1798>} Esther 9:18,19 ^{<1880>} Nehemiah 8:10,11).

Because these two prophets tormented them that dwelt on the earth; not because they were tormented by them, but because they were now freed from their tormenting ministry; they had tormented them by the preaching of the Gospel, which is foolishness, and the savour of death to natural men, and gives them pain, and fills them with vexation and wrath; by their testimony which they had bore for Christ, and against antichrist; by their sharp reproof of them for their false doctrine and will worship, and their impure lives and conversations; by their own holy lives, which would sometimes flash light into their consciences, and make them uneasy; and by their foretelling the calamities and ruin, temporal and eternal, that would come upon them; but now they are silenced, and they hear and see no more of these things at which they rejoice.

Ver. 11. *And after three days and a half*, etc.] When it was certain they were dead, and all hope of reviving was over; (see ^{<813>} John 11:39); that is, three years and a half:

the spirit of life from God entered into them; this phrase is expressive of a resurrection the Jews frequently call the general resurrection *hyyj t*, “a quickening”, and have the very phrase here used; for, speaking of the resurrection, they say ^{f309}, *yyj d aj wr*, “the spirit of life” does not dwell but in the holy land. This resurrection of the witnesses is not to be understood of a corporeal resurrection; for there is no reason to believe that there will be a resurrection of any particular saints until the general resurrection, which will be at the personal coming of Christ, and at the beginning of the thousand years, and after the sounding of the seventh trumpet; whereas this will be before that, and towards the close of the sixth trumpet: and besides, the death of these witnesses is not corporeal, as has been observed: nor is a spiritual resurrection from the death of sin to a life of grace intended, which is owing to the Spirit of life from Christ; for these witnesses were such who had been quickened, and raised in this sense antecedent to their prophesying and killing; but a civil resurrection of them, or a resurrection of them as witnesses, when their spirits will revive, and they will take heart and courage again to appear for Christ: and this may be understood of the same individual persons that were silenced, or of those that succeeded such that corporeally died in the war of the beast, or during this interval; and so these witnesses may be said to rise in them, they appearing in the same spirit they did; just as John the Baptist came in the spirit and power of Elias: and this will be owing to the Spirit of life from God entering into them; which is said in allusion to the living soul of man, which returns to God, and at the resurrection, whether particular or general, comes from him, and reenters the body; and which also is owing to the Spirit of God, by whom mortal bodies will be quickened; and in allusion to the breathing on the dry bones in Ezekiel's vision, (^{אֶזְכִּיֵּל} Ezekiel 37:1-14); and the sense is, that the Spirit of God will inspire these witnesses with fresh life and rigour, zeal and resolution; so that though they have been so long silent, lifeless, and dispirited, they shall now rise in high spirits, and bravely exert themselves in the cause of Christ; and this will not be by any worldly power and authority, or by any secular arm, that shall encourage them, but by the Spirit of God, who shall breathe upon them, and afresh quicken them, and fill them with resolution and courage:

and they stood upon their feet; in great numbers, like the army in Ezekiel's vision; and will reassume their former station, and be in a position and a state of readiness to serve the Lord, and to defend his truths, and discharge their duty with boldness and courage, fearing the face of none:

and great fear fell upon them which saw them; in this posture; either on their enemies, who may fear that they should be tormented with them again; that the things which they had foretold concerning their ruin are now coming upon them; that they shall be turned out of their places of profit, and lose all their worldly advantages, and carnal pleasures now, and be miserable to all eternity: or upon their friends, either their false hearted ones, that would not succour them when in distress, who may fear that God, whose finger they will see in this matter, will by them resent their conduct towards them; or else their real friends, who may be filled with reverence and awe of the divine Majesty, as the church was upon the business of Ananias and Sapphira, (^{<461>}Acts 5:11).

Ver. 12. *And they heard a great voice from heaven*, etc.] The Complutensian edition reads, “I heard”, i.e. “John”; and so the Syriac and Arabic versions; but the copies in general read “they”; not the enemies, but the witnesses: and this seems not to come from any Christian civil magistrate in the church, but from Christ himself; not but that Christ may make use of, such for the bringing of his people into a more glorious and comfortable state in this world:

saying unto them, come up hither; as the angel said to John, (^{<601>}Revelation 4:1), and Christ will say to his people, though on another account, (^{<153>}Matthew 25:34).

And they ascended up to heaven in a cloud; which is to be understood not literally, for no man hath ascended to heaven, nor will any, until the thousand years are ended, when the saints will, in a body, ascend thither; but mystically, of a more glorious state of the church; so to ascend to heaven signifies a more exalted state in a prince, or a kingdom, (^{<21413>}Isaiah 14:13); and here intends a state of comfortable communion of the saints one with another, of great purity and holiness, of large enjoyments of blessings and privileges, and of great security from enemies, and of great glory, and honour, and power, that shall be bestowed upon them; they now dwelling on high, and their place of defence being the munition of rocks. This will be the beginning of the spiritual reign of Christ; and this ascension of the witnesses will be in a cloud, in allusion to our Lord's ascension to heaven, and as expressive of that glory and majesty which will be put upon these risen witnesses, and in which they shall enter into this happy state of things; or it may be, that this may denote that the first appearance of these happy times, and of Christ's spiritual reign in his church, and their more

comfortable enjoyment, will be at first but dim and obscure, and yet such as, in comparison of their former state, will be visible to, and be taken notice of, even by their very enemies:

and their enemies beheld them; going up to heaven, or entering into a purer, and more glorious, and spiritual state; for the mountain of the Lord's house will be established upon the top of the mountains, and Jerusalem shall be made the praise of the whole earth, an eternal excellency, and the joy of many generations; and this shall be seen and known of all, though to their grief and sorrow.

Ver. 13. *And the same hour was there a great earthquake*, etc.] Or the same day, as the Complutensian edition, and some copies, read; that is, at the time of the resurrection and ascension of the witnesses, as there was at the resurrection of Christ; and is to be understood of a very great commotion in the civil affairs of kingdoms and nations within the Roman jurisdiction, as there was when Rome Pagan was near its ruin, (⁶⁶²Revelation 6:12).

And the tenth part of the city fell. Mr. Daubuz interprets the “earthquake” of the irruption of the Ottomans upon the Grecian empire, and the “tenth” part of the city, of the Greek church, and the falling of it, of its loss of liberty, and falling into slavery; but something yet to come is here intended. By “the city” is meant the city of Rome, the great city, mentioned in (⁶¹⁰⁸Revelation 11:8); and by “the tenth part” of it may be designed either Rome itself, which as it now is, according to the observation of some, is but a tenth part of what it was once; so that the same thing is meant as when it is said, “Babylon is fallen, is fallen”, (⁶⁶⁴⁸Revelation 14:8): or it may design the tithes and profits which arise from the several kingdoms belonging to the jurisdiction and see of Rome, which now will fall off from those who used to share them, upon this new and spiritual state of things; the Gospel daily gaining ground, and enlightening the minds of men, and freeing them from the slavery they were held in; or else the ten fold government of the Roman empire, or the ten kings that gave their kingdoms to the whore of Rome, and are the ten horns of the beast, on which she sits, who will now hate her, and burn her flesh with fire; or rather one of the ten kingdoms, into which the Roman western empire was divided. Dr. Goodwin seems inclined to think that Great Britain is intended, which having been gained over to the Popish party, will now fall off again: but I rather think the kingdom of France is meant, the last of the

ten kingdoms, which rose up out of the ruins of the Roman empire, which will be conquered, and which will be the means of its reformation from Popery.

And in the earthquake were slain of men seven thousand; the meaning is, that in the commotions, massacres, tumults, and wars which will be throughout the empire, such a number of men will be slain; which is either put for a greater number; a certain for an uncertain, as in (^{<5104>}Romans 11:4); and perhaps in reference to the account there; otherwise seven thousand is but a small number to be slain in battle; or as it is in the original text, “the names of men seven thousand”. Now it is observed by some, that the smallest name of number belonging to men is a centurion, or captain of an hundred men; and supposing that to be meant, then seven thousand names of men will imply, that in an hour, or about a fortnight's time, may be slain throughout all Europe, in battles and massacres, about seven hundred thousand men, which is a very large number: or names of men may signify men of name, of great renown, as in (^{<5102>}Numbers 16:2); and then if seven thousand men of name, officers in armies, should be slain, how great must be the number of the common soldiers? Some have thought, that ecclesiastical dignities, or men distinguished by names and titles, such as cardinals, archbishops, bishops, priests, etc. and the whole rabble of the antichristian hierarchy, which will now fall, and be utterly demolished, are intended:

and the remnant were affrighted; who were not slain in this earthquake; these will be affected with the judgments of God upon others, and be made sensible of their danger, and of their deliverance, which will so work upon them, as to reform them from Popery:

and gave glory to the God of heaven; will acknowledge the justice of God, and the righteousness of his judgments upon those that were slain, and his goodness to them who are spared; will confess their transgressions and sins they have been guilty of; and give the glory of their deliverance, not to their idols and images, but to the true God, whose religion they now embrace; for this respects the large conversions among the Popish party to the true religion, under the influence of the grace of God, through the preaching of the Gospel, which will now be spread throughout the world.

Ver. 14. *The second woe is past*, etc.] Not in John's time, only in a visionary way; the meaning is, that the second woe trumpet, which is the sixth, will now have done sounding, when the four angels, bound in the

river Euphrates, shall have been loosed, and they, with their horsemen, shall have done what they were designed to do; when the two witnesses shall have been slain, and are raised again, and ascended to heaven; and the things attending, or following thereon, as the earthquake, and slaughter, and the conversions of men, are accomplished.

[And] behold the third woe cometh quickly; immediately, upon the passing of the other; namely, the sounding of the seventh trumpet, as follows.

Ver. 15. *And the seventh angel sounded,* etc.] The last of the seven angels, who had trumpets given them to sound, (^{<660>}Revelation 8:2,6). The days of the voice of this angel, as in (^{<660>}Revelation 10:7), cannot refer to the times of Constantine; for though there was then a strange turn of affairs in favour of the kingdom of Christ, when there was a great spread of the Gospel, and large conversions in many places, and many churches were raised and formed in several countries, and the whole empire became Christian; yet this, as we have seen, came to pass under the sixth seal, before any of the trumpets were sounded, and much less this seventh and last; nor do they belong to the times of the Reformation in Germany. Brightman fixes the sounding of this trumpet to the year 1558, when the kings of Sweden and Denmark set up the Gospel in their kingdoms, and reformed them from Popery; and when Queen Elizabeth came to the throne of England, and rooted out great part of the Romish superstition: but it is certain that this angel has not yet sounded his trumpet, and therefore cannot refer to anything past, but to what is to come; we are yet under the sixth trumpet; the outward court is not yet given to the Gentiles; the witnesses are not slain, and much less risen and ascended; the earthquake, the fall of the tenth part of the city, and the slaughter of seven thousand names of men, with what will follow thereon, are things yet to come; the Turkish woe is not over, and antichrist still reigns, and the kingdoms of this world are far from appearing to be the kingdoms of Christ. Some think, and indeed the generality of interpreters, that this respects the voice of the archangel, and trump of God, the last trump, which will sound at the resurrection of the dead, and the day of judgment; but none of these appear in the account of things under this trumpet; but rather the whole has a view to the spiritual reign of Christ, when both the eastern and western antichrist will be destroyed; the Gospel will be carried all over the world, and there will be large conversions both among Jews and Gentiles, and Christ will reign in a spiritual manner over all the earth. Hence it follows,

and there were great voices in heaven; these are either the voices of the angels in heaven, who rejoice at every appearance, and breaking forth of Christ's kingdom and glory, as in (~~660~~ Revelation 5:11,12 7:11,12); and indeed, if they rejoice at the conversion of one sinner, at a single addition to Christ's interest, then much more will they, when the kingdoms of this world become his; or rather these may be the voices of the multitude of the saints in the churches, the same company with those in (~~660~~ Revelation 19:1-7); who express their joy at the judgment of the great whore, and at the marriage of the Lamb; and who, as here, are attended with the thanksgivings and hallelujahs of the four and twenty elders: and it may be, that these are also the voices of the four living creatures, the ministers of the word, since the four and twenty elders generally follow them, (~~660~~ Revelation 4:9,10 5:14); they may be the witnesses, who were silenced, but are now raised up, and are ascended into heaven, and their mouths are opened, and their voices heard again:

saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; by “the kingdoms of this world” are meant worldly kingdoms, which are set up by worldly power, and are supported by worldly policy, and subsist upon worldly principles and maxims; the government of which proceeds upon worldly ends and views; in distinction from the kingdom of Christ, which is not of this world, and is not supported by any such methods; and they are the kingdoms, into which the world is divided, which, and the glory of them, Satan showed to Christ, and insolently offered to give him them, if he would worship him; but these were to come to Christ in another way, and at another time. The Alexandrian copy, and some others, the Complutensian edition, the Vulgate Latin version, and all the Oriental versions, read in the singular number, “the kingdom of this world”; the whole government of it, which is his by right of nature, and will be overturned, and overturned again and again, till he comes, whose right it is; and then all power, rule, and authority, will be put down, and his kingdom, which will tilt the face of the whole earth, will take place: all the antichristian states and kingdoms are here intended, particularly the kingdoms into which the Roman empire, sometimes called the whole world, (~~660~~ Luke 2:1), is divided, which are ten; one of the ten, a tenth part of the city or jurisdiction of Rome, will fall at the close of the sixth trumpet, and the other nine, or the other nine parts, will fall at the sounding of the seventh; the ten kings, that have given their kingdoms to the beast, will have an aversion to the whore, hate her, and

burn her flesh, will fall off from her, and into the hands of Christ; there will be a general and thorough reformation from Popery in all the kingdoms of the Roman empire: but though these are greatly intended, yet not only they, but the Mahometan nations also, as the Turkish woe will now be over, and the great river Euphrates dried up, to make way for the kings of the east, those large kingdoms and countries of China, Tartary, and Persia; and these now under the power of the Turk will embrace the Christian faith; and also all the Pagan nations are to be taken into the account, and who will now enjoy the light of the Gospel: and all, and everyone those Pagan, Papal, and Mahometan kingdoms, will “become the kingdoms of our Lord, and of his Christ”; by “our Lord” may be designed God the Father, who is the Lord of the whole earth, the Lord God Almighty, and is acknowledged as such by angels and men; and by “his Christ”, his Son Jesus Christ, who is equal with him; and what belongs to the one belongs to the other; and who, as Mediator, is his anointed One; anointed to be prophet, priest, and King; anointed with the oil of gladness, the Holy Ghost; (see ^{4911D}Psalm 2:2), where the same distinction is. In the Targum on (^{201D}Isaiah 4:2) mention is made of **yjd aj wçm**, “the Messiah”; or “Christ of Jehovah”: and in the same Targum on (²⁵³⁰Isaiah 53:10), it is said, “they shall look” **zhj yçm twkl mb**, “upon the kingdom of their Messiah”; though it may be rather that Christ is designed by both these phrases, and the words be rendered, “our Lord, even his Christ”; since the phrase, “our Lord”, as well as Christ, is generally understood of Jesus Christ in the New Testament; and who is Lord of all, of angels, and of men, and the Christ of God. Now these kingdoms will become his, not merely by right, for so they are his already, by right of nature, and creation, and preservation; but these have shaken off his government, and have refused to have him to reign over them, and have fallen into the hands of usurpers, as Satan, the god of this world, the Romish antichrist, that reigns over the kings of the earth, and Mahomet the king of the locusts; but now these will, in fact, come into his hands, and be under his government; they will acknowledge him as their Lord and Sovereign, and fear and worship him, as King of saints: and this will be brought about, not by force of arms, as Mahomet got his dominions; nor by policy and fraud, by imposture and lying wonders, by which the pope of Rome has obtained his authority over the nations; but partly by the pouring out of the vials of God's wrath upon the seat of the beast, and upon the river Euphrates, that is, both upon the pope and Turk, which will weaken and destroy their power and authority, and make way for Christ to set up his kingdom; and partly, and chiefly, by the preaching

of the Gospel: now will an open door be set, which none can shut; many will run to and fro, and knowledge will be increased; the earth will be covered with it, as the sea with waters; multitudes of souls everywhere will be converted; a nation will be born at once; churches will be set up in every place, which are Christ's kingdom, where he reigns, and where his subjects are, and his laws are put in execution; where his word will be now faithfully preached, his ordinances purely administered, and he, in his person, office, and grace, will be alone exalted: the consequence of which will be,

and he shall reign for ever and ever; no usurper will ever start up more, or obtain, neither Satan, nor the beast, nor the false prophet, shall ever regain their power and authority any more; neither Paganism, nor Judaism, nor antichristianism, either Papal or Mahometan, shall ever have place more: Christ will reign in this spiritual way, more or less, until he comes personally, and then he will reign with his people on earth a thousand years; and when they are ended, he will reign with them in heaven to all eternity; for though, at the end of these years, he shall deliver up the kingdom to the Father, yet he will not cease to reign; indeed he will not reign in the same manner, but he will reign with equal power and authority, and over, and with the same persons. The Vulgate Latin version adds, "Amen".

Ver. 16. *And the four and twenty elders*, etc.] The same with those in  Revelation 4:4);

which sat before God on their seats; as they are also there described; and which may be expressive of their enjoyment of the divine Presence; and also of their quiet and undisturbed situation, being restored to their former places, which they now possess without molestation and interruption; for as these are the representatives of Gospel churches in all ages, they were with the church in the wilderness during the 1260 days, or years: hence we hear nothing of them from the time of the sealing of the hundred and forty and four thousand, and during the sounding of the trumpets; but now they are restored to their former seats, and upon this wonderful change of things in the world, they

fell upon their faces and worshipped God; in a very humble and reverential posture, and in a way of praise and thanksgiving.

Ver. 17. *Saying, we give thee thanks, O Lord God Almighty*, etc.] The person addressed is the Lord Jesus Christ, whose the kingdoms are

become, and who now reigns in great power and authority; he is Lord of all, and truly and properly God, and the Almighty, as his works of creation, preservation, redemption, raising himself from the dead, etc. declare; and each of these titles exceedingly well suit him, when his visible kingdom on earth will be so greatly enlarged:

which art, and wast, and art to come: the everlasting, “I am”, the unchangeable Jehovah: the phrase is expressive of the eternity and immutability, (see Gill on “~~4008~~ Revelation 1:8”); and it may be observed, whereas in this description of him it is said, “and art to come”, this therefore does not belong to his personal, but to his spiritual reign; he will not be as yet come in person, to raise the dead, and judge the world, when these voices shall be in heaven, and these congratulations of the elders be made: the reason of their praise and thanksgiving follows,

because thou hast taken to thee thy great power, and hast reigned; power always belonged to him, as God; he always was the mighty God, and, as such, help for his people was laid upon him, he being mighty to save, and able to bear the government of them, laid on his shoulders; and, as Mediator, all power in heaven, and in earth, was given to him at his resurrection; and he had a name given him above every name, when exalted at the right hand of God, and was made, or declared, Lord and Christ; and from that time he has, in some measure, exerted his power and reigned: he endued his apostles with power from on high; and he went forth in the ministry of the Gospel conquering, and to conquer; and has ever since reigned in the hearts of his people; but now he will manifest and display his “great” power; he will show it more openly, and use it more extensively; his kingdom shall be from sea to sea, and from the river to the ends of the earth; he shall be King over all the earth; his power has been seen in ages past, but now the “greatness” of his power will be made manifest; he has always had a kingdom on earth, but now the, “greatness” of the kingdom, under the whole heaven, will be his.

Ver. 18. *And the nations were angry*, etc.] (see ~~4900~~ Psalm 99:1), which the Septuagint render, the “Lord reigns, let the nations be angry”. This refers not to the times of the dragon, or the Pagan Roman emperors, who were wroth with the woman, the church, and made war with her seed; but Rome Papal, and its Gentiles, are intended; these are the nations that antichrist reigns over: and it does not so much design their anger against Christ, and his people, expressed by their anathemas, excommunications, murders; and

massacres, and bloody persecutions, which could not be cause of thanksgiving to the elders; but their anger and resentment at his power and reign, at having the outward court taken from them, said to be given them, (~~and~~ Revelation 11:2); and at their loss of power, profit, pleasure, and plenty, through the fall of Babylon, and the setting up of Christ's kingdom; and though these things will make the Gentiles, the followers of antichrist, gnash their teeth, it will occasion joy and thanksgiving among the saints:

and thy wrath is come: the time is come to make Babylon, or the Romish antichrist, to drink of the wine of the fierceness of divine wrath; as the time of the Lamb's wrath and vengeance upon Rome Pagan was come at the opening of the sixth seal, so the time of his wrath and vengeance on Rome Papal will be come at the sounding of the seventh trumpet:

and the time of the dead, that they should be judged; not the time of the wicked, who are dead in sins, while they live, and who die in their sins, not their time to be raised from the dead, in order to be judged, for they will not rise till after the thousand years are ended; nor the time of the dead in Christ, who will rise upon Christ's personal coming, at the beginning of the thousand years; but this trumpet respects not the personal coming of Christ to raise the dead, and judge the world, but his spiritual coming to reign in his churches, and judge their enemies: the time of those that were dead for Christ, whose blood had been shed in his cause, the time for the vindication of them, and avenging their blood, is now come; the souls of those under the altar had been a long time crying to God to avenge their blood on them that dwell on the earth; and now the time will be come, when God will judge his people, vindicate their cause; and when he, to whom vengeance belongs, will repay it, by pouring out the vials of his wrath on the antichristian party, by giving them blood to drink, because they are worthy; this judgment will issue in the fall and ruin both of the western and eastern antichrist.

And that thou shouldest give reward unto thy servants; not a reward of debt, but of grace; not the recompence of reward, or the reward of the inheritance in heaven; but some marks of honour and respect; some measure of happiness, peace, and joy, which Christ of his rich grace will give to his ministers and churches, and all that love him in this glorious period of time; and who are distinguished in the following manner,

the prophets, and to the saints, and them that fear thy name, small and great: by the "prophets" are meant, not the prophets of the Old Testament,

but the prophets of the New; and not those extraordinary persons, who are distinguished on the one hand from apostles and evangelists, and on the other from pastors and teachers, who had an extraordinary gift of interpreting the Scriptures, and of foretelling things to come; but the ministers of the word, the two prophets or witnesses, who had prophesied in sackcloth, but shall now be clothed with salvation: and by “the saints” are designed such as were set apart by God the Father from eternity, and whose sins are expiated by the blood of Christ, and who are internally sanctified by the, Spirit of God, and externally separated from the rest of mankind, and incorporated into a Gospel church state, and are in holy fellowship one with another: and they that “fear the name” of God are such as truly love and reverence him, and worship him in Spirit and in truth, but are not members of any particular church; who yet will be taken notice of by the Lord, and a book of remembrance be written for them; so the proselytes from among the Gentiles are distinguished from the Israelites by the same character; (see Gill on “~~44516~~Acts 13:16”); or rather this is a general character of both ministers and churches, since to fear the name of the Lord is a phrase that includes all religious worship, internal and external. And now all these, “small and great”, whether greater or lesser believers, whether men of larger or meaner gifts and abilities, will all have the same reward, enjoy the same church privileges, partake of the same ordinances, in the purity of them, have the same communion with God, and fellowship with Christ, and one another, and share in, the same common peace, and liberty, and security from enemies: the last thing taken notice of by these elders, as matter of thanksgiving, is the destruction of antichrist.

And shouldest destroy them which destroy the earth; or “corrupt it”; meaning antichrist and his followers; who destroy the bodies, souls, and estates of men, and not only the inhabitants of the earth, but even the earth itself; for through that laziness and idleness which they spread wherever they come, a fruitful country is turned into barrenness; who corrupt the minds of men with false doctrine, idolatry, and superstition, and the bodies of women and men with all uncleanness and filthiness, with fornication, sodomy, etc. (~~66910~~Revelation 19:2); and are the cause of their own destruction, and the destruction of others; which, upon the blowing of the seventh trumpet, will come swiftly and irrecoverably. Now will Babylon sink as a millstone into the sea, never to be seen more; both the western and eastern antichrists are intended; the former is called the son of perdition, because of his destroying others, and going into perdition

himself; and the latter is called “Abaddon” and “Apollyon”, which both signify a destroyer, (^{<3004>}2 Thessalonians 1:4 ^{<691>}Revelation 9:11).

Ver. 19. *And the temple of God was opened in heaven*, etc.] The temple at Jerusalem, to which the allusion is, was the place of public worship; this, in times of idolatry, was shut up, and fell to decay; and when there was a reformation its doors were opened, and that repaired; and to this the reference seems to be; and the sense is, that at this time the pure worship of God will be restored, and there will be a free and uninterrupted exercise of it; the temple will be open to all; here everyone may come, and sit, and worship without fear; churches will now be formed according to the original plan, and primitive order and institution of them; and the laws of Christ concerning the admission, regulation, and exclusion of members, will be carefully and punctually observed; the ordinances of Christ will be kept, as they were first delivered, and be purged from all the corruptions introduced by Papists or retained by Protestants; the ordinance of the Lord's supper will be freed from the senseless notions of transubstantiation and consubstantiation, and from all vain and impertinent rites and ceremonies that attend it; and the ordinance of baptism will be administered, both as to mode and subject, according to the word of God, as well as be cleared from the superstitious rites of the sign of the cross, chrism, spittle, etc. in short, all external worship will be pure, plain, and evangelical: hence it appears, that by this temple is not meant the church triumphant, and the happiness of the saints in heaven, as becoming visible, not even the new Jerusalem church state, or the personal reign of Christ on earth for a thousand years; for in that state there will be no temple at all, nor will the saints then need the sun, or moon of Gospel ordinances, (^{<692>}Revelation 21:22,23);

and there was seen in his temple the ark of his testament: the ark was a chest, in which the covenant or tables of the law were put; upon it was the mercy seat, and over that the cherubim of glory, shadowing it; between which were the seat of the divine Majesty; this ark stood in the holy of holies, and was seen only by the high priest once a year, and was covered with a covering vail, (^{<0015>}Numbers 4:5); it was wanting in the second temple ^{f310}; to this the allusion is here; (see Gill on “^{<3008>}Hebrews 9:4”). Now in this spiritual Gospel church state, through the pure ministry of the word, and the faithful administration of ordinances, the mysteries of the Gospel, into which angels desire to look, signified by the cherubim over the mercy seat, will be clearly revealed to all Christians, Jews and Gentiles;

particularly to the former, from whom they have been hid; the vail that is over their hearts will then be done away, when they shall be turned to the Lord; and indeed the vail which is overall people will then be removed; and those truths which have been so much obscured by antichrist will be clearly seen; and especially the Lord Jesus Christ, the antitype of the ark, in whom are hid the treasures of wisdom; by whom the law, and the two tables of it, are fulfilled; and in whom they are pure and perfect; and by whom the covenant of grace is ratified and confirmed; and in whom it is sure; and through whom God is propitious to his people, and grants them communion with him; he will be visibly held forth in the ministry of the word; and be seen in the glory of his person, and offices, and grace; who has been so long and greatly hid, and kept out of sight by Popish and Mahometan darkness;

and there were lightnings, and voices, and thunderings, and an earthquake, and great hail; which may be understood of the vials of God's wrath, that will be poured out upon the pope and Turk; which though mentioned last, will be first, and make way for this spiritual state; particularly the things here spoken of may be compared with what will be at the pouring out of the seventh vial, (~~chaps~~ Revelation 16:18,21); or this may design the powerful "voices", and clear ministrations of the Gospel, and the efficacy of them at this time; which, like "thunders", will awaken the consciences of men, and, like "earthquakes", will make them shake and tremble, and cry out, what shall we do to be saved? and as "lightnings" illuminate their understandings, and give them a clear discerning of divine things; and as "hail" beat down all self-righteousness and self-confidence, and all errors, heresies, superstition, and will worship. Though I suspect, that these several things are expressive of the change and revolution that will be made after a time, in this happy and comfortable state; and that the cold, which generally attends an hail storm, represents that coldness and lukewarmness, into which the churches of Christ will again sink, expressed in the Laodicean church state, in which condition Christ will find them when he personally appears; so that the seven seals, with the seven trumpets, bring us exactly to the same period of time as the seven churches do.

“And they took all the holy vessels of the Lord, both great and small, with the vessels of the ark of God, and the king's treasures, and carried them away into Babylon.” (1 Esdras 1:54) ``4 And open your hearts in his law and commandments, and send you peace, 5

And hear your prayers, and be at one with you, and never forsake you in time of trouble.” (2 Maccabees 1)