cu. xi. 4] EXPOUNDED 227  
  
This is the very dress which the Lord commands  
those who fear Him at Jerusalem to use during its  
day of tribulation. Isa. xxii. 12; Joel i. 13. The  
very reason for this clothing may exist at the time  
supposed. The Gentiles hold the temple: perhaps  
they forbid the daily sacrifice.  
But while this kind of dress is often referred to in  
the Old Testament, it is never recommended to the ser-  
vants of God in the New, or used by them. Behold, then,  
another proof of the change of dispensation! God  
recognizes this covering only where it is here supposed  
to be found, and only in connection with [srael’s and the  
temple’s suffering and desolation.  
  
4, “These are the two olive trees, and the two lampstands  
that are standing before the Lord + of the earth.”  
  
They are olive trees and lamps as regards the throne  
above. Fire proceeds from them in their character as  
lamps. They are not only shining lamps, as the churches  
were : but burning lamps, destroying their foes. They  
are lamps of judgment, as the Church was of mercy.  
This incidental notice is intended to lead us to Old  
Testament prophets ; and to Jerusalem, of which Zech-  
ariah prophesies. In Zechariah iv. the prophet has a  
vision of a lampstand holding seven lamps, and sup-  
plied by seven pipes, while on its right and left stood  
two olive trees. The prophet inquires what the two  
olive trees mean. The angel replies, “ These are the  
  
description strongly favours the individual interpretation. For  
first, it is hard to conceive how whole bodies of men and churches  
could be thus described : and secondly, the principal symbolical  
interpreters have left out, or passed very slightly, this important  
particular. One does not see how bodies of men who lived like  
other men [their being the victims of persecution is another  
matter] can be said to have prophesied, clothed in sackcloth.”  
1 This is the true reading. So the critical editions.