(if the *temple* and the *worshippers* represent the elect church of the first-born, the  
nations will correspond to those who are  
outside this sacred enclosure: those over  
whom eventually the millennial reign of  
ch. xx. shall be exercised: those from  
among whom shall spring the enmity  
against God’s church, but among whom  
also shall be many who shall fear, and  
give God glory, compare ver. 13. Of these  
is formed the outward seeming church,  
mixed up with the world; in them, though  
not in each case commensurate with them,  
is Babylon, is the reign of the wild-beast,  
the agency of the false prophet: they are  
the *dwellers on the earth*, the material  
on which judgment and mercy are severally  
exercised in the rest of this book [see  
especially ver. 18], as contrasted with God’s  
own people, gathered and to be gathered  
out from among them), **and they shall  
tread down** (i.e. trample as conquerors,  
the outer church being in subjection to  
them: see Luke xxi. 24, Dan. viii. 13.  
The other meaning, *shall tread*, merely,  
is of course included; but must not  
be made the prevalent one. The period  
named shall be one during which “*the* *kingdom of heaven suffereth violence,  
and violent men take it by force*,” Matt.  
xi. 12) **the holy city** (Jerusalem, in the  
literal sense of the prophecy: the whole  
temple except the *temple proper*, or  
sanctuary itself, being counted with the  
city outside) **forty and two months** (this  
period occurs in three forms in this  
BOOk: 1) as forty-two mouths ; see ch. xiii.  
5: 2) as 1260 days = 42 months x 30,  
see ver. 3, ch. xii. 6 : 3) as time, times,  
and half a time = 3 1/2 years = 3 x 360 +  
180 = 1260 , see ch, xii, 14. This  
latter designation is also found in Dan.  
vii. 25, xii. 7. With respect to these  
periods, I may say that, *equal* as they certainly seem to be, we have no right to sup-  
pose them, in any two given cases, to be  
*identical*, unless the context requires such  
supposition. For instance, in these two  
verses, 2 and 3, there is strong temptation  
to regard the two equal periods as coincident and identical : but it is plain that  
such a view is not required by the context;  
the prophecy contains no note of such coincidence, but may be very simply read without it, on the view that the two periods are  
equal in duration, but independent of one  
another: and the rather, that this prophecy, as has been already shewn, is of a  
compendious character, hereafter to be  
stated at large. I will further remark, and  
the reader will find this abundantly borne  
out by research into histories of apocalyptic  
exegesis, that no solution at all approaching  
to a satisfactory one has ever yet been given  
of any one of these periods. This being  
so, my principle is to regard them as being  
still among the things unknown to the  
Church, and awaiting their elucidation by  
the event. It is our duty to feel our way  
by all the indications which Scripture furnishes, and by the light which history, in  
its main and obvious salient events, has  
thrown on Scripture: and, when those fail  
us, to be content to confess our ignorance.  
An apocalyptic commentary which explains every thing, is self-convicted of  
error)

**3—13.**] THE TWO WITNESSES: *their  
testimony, death, resurrection, ascension*:  
*consequences on the beholders*, The remarks just made are here especially applicable, No solution has ever been given  
of this portion of the prophecy. Either the  
two witnesses are literal,—two individual  
men,—or they are symbolical,—two individuals taken as the concentration of principles and characteristics, and this either  
in themselves, or as representing men who  
embodied those principles and characteristics.  
In the following notes I shall point  
out how far one, how far another of these  
views, is favoured by the text, and leave the  
reader to judge. **And I will give to my two  
witnesses** (the heavenly voice is still speaking in the name of Christ. That we must  
not press the **my** to the inference that *Christ*  
*himself* speaks, is plain by the words, *where  
also their Lord was crucified*, below. The  
definite article **the** [in the original, it is,  
**to the two witnesses of me**] seems as if  
the two witnesses were well known, and  
distinct in their individuality. The **two** is  
essential to the prophecy, and is not to be  
explained away. No interpretation can be  
right which does not, either in individuals,  
or in characteristic lines of testimony, retain and bring out this dualism. See  
further below), **and they shall prophesy**