**there were slain in the earthquake names  
of men** (i.e. men themselves, the expression  
shewing that the number is carefully and  
precisely stated, as if the name of each  
were recounted: see below) **seven thousands** (i.e. the number 7000, In every  
place of the 23 where the word “chilias”  
occurs in the New Test., it signifies simply  
the numeral 1000, and never a chiliad,  
or a province, as the historical interpretation, forcing the expression to mean  
the seven Dutch united provinces, which  
were lost to the Papacy at the Reformation. It also forces the expression **names  
of men** out of its idiomatic sense to  
import “titles of dignity and command,”  
Duchies, Marquisates, Lordships), **and  
the rest** (of the inhabitants of the city)  
**became terrified, and gave glory** (it  
would be entirely needless to contend that  
**gave** belongs to the same *subject* as  
**became terrified**, viz. **the rest**, had not an  
attempt been made to supply “the ascended  
witnesses” as a new subject. To say nothing of the inapplicability of the instances  
cited to justify such a view, our ch. xiv. 7 is  
decisive against it, where men are exhorted  
to “*fear God, and give Him glory:*” a  
also ch. xvi. 9, where the men tormented  
“*did not repent, to give Him glory*.”  
In fact, *the giving glory to God* is not  
equivalent in the Scriptures to *thanking  
God*, but is, as Bengel notices, “a mark  
of conversion or at all events, of the  
*recognition* of God. The exceptions to  
this are more apparent than real, e.g.  
Luke xvii. 18, where *recognition* is the  
main feature: Rev. iv. 9, where *glory*  
does not stand alone. See also 1 Sam.  
vi. 5. Josh. vii. 19 is a remarkable  
example of the ordinary meaning of the  
phrase) **to the God of heaven** (an expression otherwise confined to the later  
books of the Old Test.). {14} **The second  
woe is past** (see on ch. ix. 12): **behold,  
the third woe cometh quickly** (the episodical visions of ch. x. 1—11, xi.  
1—13, are finished; and the prophecy  
refers to the plagues of the sixth trumpet,  
ch. ix. 13—21. These formed the second  
woe: and upon these the third is to follow.  
But in actual relation, and in detail, it  
does not immediately follow. Instead of  
it, we have voices of thanksgiving in heaven,  
for that the hour of God’s kingdom and  
vengeance is come. The Seer is not yet  
prepared to set forth the nature of this  
taking of the kingdom, this remand to  
God’s servants, this destruction of the  
destroyers of the earth. Before he does  
so, another series of prophetic visions must  
be given, regarding not merely the dwellers  
on the earth, but the Church herself, her  
glory and her shame, her faithfulness and  
her apostasy. When this series has been  
given, then shall be declared in its fulness  
the manner and the process of the time of  
the end. And consequently as at the end  
of the vision of the seals, so here also.  
The sixth seal gave the immediately preceding signs of the great day—we were  
shewn in anticipatory episodes, the gathering of the elect and the multitude before  
the throne, and then the veil was dropt upon  
that series of visions and another began.  
And now, God’s avenging judgments on  
the earth, in answer to the prayers of His  
saints, having reached their final point of  
accomplishment, and the armies of heaven  
having given solemn thanks for the hour  
being come, again the veil is dropt, and  
again a new procession of visions begins  
from the beginning. The third woe, so  
soon to come, is in narration deferred until  
all the various underplots, so to speak,  
of God’s Providence have been brought  
onward to a point ready for the great and  
final dénouement).

**15—19.**] *The seventh trumpet.* {15} **And  
the seventh angel blew his trumpet, and  
there were great voices in heaven** (notice, 2) that the seventh seal, the seventh