the Jews appear below, and are recognized as “*the  
servants of God*.” vii.  
 Also, when He sends forth His *witnesses*, they are  
of another character altogether from those of gospel  
times. His witnesses of the gospel go forth to heal  
disease, harmless as doves. Luke xxiv. 48; Matt. x.  
16. Of so meek a character is Antipas, slain at Pergamos.  
ii. 13. But His witnesses under the new economy  
slay by fire all who attempt to injure them; and bring  
plagues on the earth. xi. The Church then has ceased  
to be God’s distinctive witness; for she testifies of mercy.  
 “After these things,” an interval of unknown duration  
occurs between the end of the appeals to the churches,  
and the prophecy. These words inform us that the  
third portion of the book is begun. The churches  
must have ceased to be recognized ere this part can  
begin. *This part of the Apocalypse, then, has not yet  
begun to be fulfilled.*  
 The phrase “after these things,” or something similar,  
occurs *seven* times in this book, and signifies some  
considerable interval. iv. 1; vii. 1, 9; xv. 5; xviii. 1; xix. 1;  
xx. 3. In the last case, a thousand years intervene.  
 *The Saviour silently leaves the tabernacle*, and (save  
to one in the spirit) the first moments of the change  
of dispensation would be unnoticed.  
 “A door was opened in heaven.” We are *now  
introduced* into the REALITIES—*the heavenly things* which  
were revealed to Moses on the Mount; and of which the  
earthly chambers and the vessels of the Mosaic tabernacle  
were copies.  
 With the opened door, John recognized *the voice* as  
*that which had first addressed him*, bidding him write  
what he saw, and send it to the churches. i. 10. The  
voice was loud, peculiar, metallic, rousing. It was  
suited to the scenes of justice, of war, of battle, of the  
throne of a king, and the Saviour’s coronation.