given up to the Gentiles. The Two Witnesses scourge  
“the nations” or Gentiles.  
 What beautifully corroborates this view is, the similar  
passage in the close of this book. There an angel with  
a reed measures the New Jerusalem. It is all measured:  
into it nothing that defiles on man’s part is to enter, nor  
any wrath of God. The peculiarity in the description of  
the measuring-reed here, is in that passage *omitted*.  
“He that talked with me had *a golden reed to measure  
the city*, and the gates thereof, and the walls thereof”  
(xxi. 15). No part of its circuit is omitted.  
 The temple-refuge is for those who have eaten the  
book: which seems designed to teach us that a knowledge  
of prophecy is the way to escape the coming woe. Thus  
it answers to Rev. iii. 10. “Because thou hast kept  
the word of my patience, *I also will keep thee out of the  
hour of the temptation, which shall come on all the world,  
to try them that dwell upon the earth*.”  
 By this command, *the heaven is parted off from the  
earth*. The limits of the sanctuary of holiness and of  
refuge are defined. How far shall the proud waves of  
evil rush? and where shall they be stayed? The throne  
of God shall be a sanctuary for the oppressed “*in the  
times of trouble*” (Ps. ix. 7, 9).  
 The temple of this book is not the temple of the old  
covenant, but of the new. The temple of the new  
covenant is on high. The proofs that the “temple of  
God” in the Apocalypse is on high, must have more  
than once been observed by the reader. This very  
chapter furnishes an instance. “And the temple of God  
was opened *in heaven*” (xi. 19). “Another angel came  
out of the temple *in heaven*” (xiv. 17; xvi. 17).  
 Heaven is the place occupied by the temple during  
the church dispensation. The Epistle to the Hebrews  
declares Jesus a priest of the true temple, who entered  
it in resurrection, while Moses’ tabernacle on earth was