But a third description of the city is given. “Where  
their Lord also was crucified.” This is not a name of  
the city; nor is it to be spiritually taken, as the two names  
were. It is a designation of the city by a past fact  
that occurred in it. The Lord of the Witnesses was  
crucified there. What city can be meant but Jerusalem? It retains its old character, murderess of the  
prophets, as our Lord foretold.  
 The place given to the word “also” in the translation  
produces two somewhat different senses. If it qualifies  
“where,” it only intends that this is another criterion  
by which to discover the city. But if it be taken, as  
it should be, to qualify “their Lord,” it gives us by implication the further intelligence, *that the martyr-prophets shall die by crucifixion, as did their Lord*. And  
if the Two Witnesses be Enoch and Elias, then the  
patriarchal and legal dispensations are recognized as  
being alike under the rule of Jesus, as “their Lord.”  
Here is another important point in the remarkable  
parallel between their history and that of Jesus.  
Moreover, this very mode of death is foretold by the  
Saviour, as that which should be inflicted on some  
prophets whom He would send. Matt. xxiii. 34, 35.  
When “the *holy* city” has become *Sodom*, it is time  
that vengeance should descend.

9. “And (some) of 1 the peoples, and tribes, and tongues, and  
nations, look on their dead bodies three days and a half, and  
suffer not their dead bodies to be put into a sepulchre.”

Representatives of all the Gentiles are encamped around  
Jerusalem. Joel iii. 1, 2; Zech. xii. 3; xiv. 2. All of  
this vast multitude wish to see this great sight. But  
the street is far too narrow for them all to behold it.  
Discipline, too, must be kept up in armies. But, as the  
death of the Witnesses is a question of such importance,  
  
1 For examples of this Hebrew idiom see 1 Kings iv. 34; Num.  
xxi. 1; Matt. xxiii. 34.