This is the firstfruit of God’s just vengeance. For  
His two chiefs slain He cuts off seven thousand of the  
world’s chieftains. They refuse to the dead “the house  
appointed for all living,” and God casts down a tenth  
of the houses of the living. But Jerusalem is not destroyed, as Babylon is. That is swallowed up, houses  
and inhabitants both. Are these seven thousand slain  
at Jerusalem only? or are they slain in other cities  
also to which the shock of the earthquake extends?  
It is not said.  
 The consequence of their terror is, that they “give  
glory” to the God of heaven. “Does not this import that they were converted by these evident miracles, and gave up as unavailing and as wicked, all  
resistance to the Holy One?” By no means. The  
expression means no more than that they did not  
ascribe these events to chance, but owned them as  
effects produced by the God of heaven. This is proved  
by the cases in which the same phrase is employed.  
1 Sam. vi. 5. Josh. vii. 19, 20. The confession of  
the Egyptian magicians, “This is the finger of God,”  
was giving glory to Jehovah. Exod. viii. 18, 19.  
 The glory given is only the effect of fright. It abides  
not. They perceive that an intelligent being of immense power is against them; and they tremble.  
But presently, their fright is exchanged for anger. xi. 18.  
And afterwards, they refuse to give glory, and blaspheme. xvi. 9. A similar slight and transitory effect  
was manifested by the multitudes who beheld the  
signs at Jesus’ death. Matt. xxvii. 51-54; Luke  
xxiii. 47, 48.  
 This confession of men is not a saving one. It has  
less of the character of faith than the cry wrung from  
the terror-stricken multitude at the sixth seal. They  
own there the Father and Son. But here they confess  
the great Agent of these things as “the God of the