After the prophets come “the saints.” This is  
a general term, embracing God’s servants of every  
dispensation,1 and here, I suppose, denoting the  
risen from the dead. The millennial kingdom is  
thrown open to all: but there are different ranks in it.  
Matt. x. 41, 42.  
 Observe again, the elders do not say, “That thou  
shouldst give reward to *us*.” Yet it would naturally be  
so, if they represented, as is supposed, the saints of the  
Old and New Testaments. On the contrary, they  
distinguish between themselves and those about to be  
rewarded.  
 But there is a third set of inheritors of the kingdom,  
“the fearers of God’s name, both small and great.” It  
was Israel’s characteristic to fear the *Lord* his God.  
Josh. xxiv. 14; 1 Sam. xii. 24; Ps. xxxiv. 9. But  
there were Gentiles, who owned the true God amidst  
the heathen. These are called “the fearers of *God*.”  
This is said of Job, and of the Egyptian midwives. Job  
i. 1, 8; Exod. i. 17, 21; Ps. lxi. 5; lxvi. 16.  
 These fearers of God appear to be, in part, those  
awakened by the angel’s preaching; for his cry demands that fear of God which these Gentiles render.  
xiv. 6, 7.  
 If I mistake not, this class includes all who dwell on  
the earth in the flesh, whether Jew or Gentile. For the  
*fear* of God was the great lesson which the law designed  
to teach, Exod. xx. 20; Lev. xix. 14, 32; xxv. 17,  
etc. It is very remarkable, that *Israel* is not distinctly  
named on this occasion, though the ark of the covenant  
appears.  
 The last trumpet is also the season “for destroying the destroyers of the earth.” *It is not the earth*

1 The term is applied to men of the law in Ex. xxii. 31; Ps.  
cxvi. 16. To those of the gospel, Rom. i. 7, etc. In this book  
it embraces, I think, both, viii. 3, 4; xiii. 7, 10.