Gentile branches are broken off for want of faith, the  
natural branches are restored.  
 This is more fully set forth in the words that follow.  
“A woman *clothed with the sun*.” The three celestial  
glories of the Woman answer to three covenants, which  
form three dispensations.  
 By “the sun” is meant the Lord Jesus. He is “the  
Sun of Righteousness” (Mal. iv. 2). He is represented  
in this book as having His face like the sun; both in  
the opening vision, and when appearing as the angel  
of chap. x.  
 The woman’s being *clothed* with the sun, then, represents her being *justified* by the Lord, her righteousness.  
Isa. lxi. 10. She is clothed upon with Christ. She is a  
transgressor, as Eve was: but is now justified by faith.  
As a transgressor, she is in trouble: but as justified,  
she is delivered. As she is clothed of God, so her  
children of faith are sealed of God. Chap. vii.  
 The evil side of Jerusalem had been displayed from  
three points of view. It was (1) “Sodom,” and (2)  
“Egypt” spiritually; and the (3) city that crucified the  
Lord. Here she has three answering aspects of glory,  
one under each of the dispensations implied in the word  
just cited. (1) In the dispensations of Sodom or that of  
Abraham—father of the twelve patriarchs—she has the  
glory of the twelve stars. (2) In the dispensation of  
“*Egypt*,” or that of the law, she has the moon. (3)  
In the dispensation of the Gospel, under which she  
“crucified the Lord,” she has the glory of the sun. So  
the three witnesses of chapters x. and xi. belong in  
turn to one of these three dispensations. Enoch, to the  
patriarchal; Elijah, to that of the law; Jesus—the  
angel—to that of the Gospel. The celebrated prophecy  
attributed to Elijah—“Two thousand years, a void;  
two thousand, the law; two thousand, the Messiah; and  
the seventh thousand, rest”—lends aid to this view.