His eye for judgment, and the long-delayed wrath of  
the day of the Lord (which is seen beginning in chapter  
iv. of this book) descends.  
 Yet I would not lead the believer to suppose that  
*any series of earthly events* must *precede* the removal  
of the *Lord’s watchful ones* from the earth.  
 *If the Church still be recognized in our day* (which few  
will deny), *then we are not under any of the seals, or  
trumpets, or vials*, as most affirm. We are yet among  
“the things that *are*.” The dispensation has not yet  
altered. It is not till it changes, that the prophetic  
part begins.  
 3. “And the things which are about to take place  
after these things.” This sufficiently explains itself.  
*The last division of the book begins on the completion of  
the two first: and not till then*. The last epistle to the  
Church of Laodicea declares that Jesus is about to  
spew her out of His mouth. iii. 16. Herein we have  
Christ’s notification of the rejection of the Church from  
being His witness. And the preceding epistle to Philadelphia warns us of the “hour of temptation which is  
about to come upon all the world”; while the word  
(μέλλω) seven times repeated in the prophetic part of  
the book, points us to what is meant by “the things  
*which are about* (μέλλει) to come to pass.”  
 That, in the *prophetic* part of the book, we obtain  
quite a *new dispensation*, is manifest from *the removal*  
of the *former vision*. The lamps are no more beheld.  
*The holiest portion of the temple*, before concealed by  
a door, *is thrown open*, and the *throne of God’s justice appears*. Jesus takes a new attitude altogether.  
He who was Priest is seen as the Sacrifice, and the  
Kingly Agent of the throne. He who was all mercy  
rides forth to take vengeance.  
 Of deep consequence is it to note the words of the  
last division. Of itself it overturns the ordinary