by either the earthly or the heavenly escape. There  
are some of Israel still in the land; there are also some  
of the Church, not accounted worthy to escape these  
things, and left when the others are taken. Luke xxi.  
36. We were introduced to these two seeds in chapter  
vi. The 144,000 of the twelve tribes are of the one  
party; the numberless assembly on high are of the  
other. They appear to be described in the next chapters by the common term of “saints,” a title used  
by both the Old Testament and the New. xiii. 7, 10;  
xiv. 12. John Baptist, at the opening of the Gospel,  
speaks of two classes as tried by the day of the Lord,  
the trees, and Messiah’s floor. Matt. iii. Thus also  
Abraham’s seed was twofold: the earthly, like the  
sand of the shore; and the heavenly, like the stars of  
the sky.  
 “The commands of God,” appear to refer to God’s  
older revelation by Moses. “The testimony of Jesus”  
is His last and nobler revelation. “The testimony of  
Jesus” may mean either (1) that *concerning* Jesus; or  
(2) the testimony *which Jesus rendered*. The saints  
here described hold both. Not improbably there is a  
reference to the Apocalypse itself, which is described as  
“the testimony of Jesus Christ” (Rev. i. 2).