whether the Seals, Trumpets, or Bowls. This  
is the last occasion on which it is named. John tells us  
that in the new earth and its new metropolis there is no  
temple. The temple is, however, opened to us at the  
commencement of the xixth chapter: and is supposed  
to exist during the millennium: the blessed partakers  
of the first resurrection ministering therein as priests  
of God.  
 “It is enough,” says God. The action of the *throne*  
of God ceases: that of *Christ* begins. This is the  
last stroke, ere the Saviour descends to the battle,  
xix. 11. The smoke now clears away from the temple,  
and leaves the priests at liberty to enter it. Hence we  
next see the great company of the victors and the saved,  
before the throne of the beginning of chapter xix.  
  
 18. “And there followed lightnings, and voices, and thunders,  
and earthquake followed, so great as never occurred since man  
existed upon the earth, earthquake of such a description, so  
great.”  
  
 This, the greatest of all earthquakes, is foretold by  
the Jewish prophets. Ezek. xxxviii. 20.  
  
 19. “And the great city became (divided) into three parts, and  
the cities of the Gentiles fell: and Babylon the Great was remembered before God, to give her the cup of the wine of the indignation of His wrath.”  
  
 What is this great city? Doubtless, Jerusalem. It  
is distinguished from its rival, Babylon, in this very  
series of consequences.  
 But “the cities of *the Gentiles*” are thrown down  
universally. This expression leads us to infer that the  
previous great city is the metropolis of the Jews, the  
other great division of mankind.  
 “Great Babylon is remembered before God.” After  
the cities of the Gentiles have been spoken of in general,  
their chief city’s fate is declared: and then a long