people are blest in resurrection. With resurrection  
comes “glory”; and both “glory” and “salvation”  
are the forth-putting of God’s “might.” These things  
are therefore ascribed joyfully to God.  
 “Vengeance is *mine*,” says God. The Most High  
avenges His risen saints: His earthly people may be  
called on to avenge themselves: but for these God  
works. Long have they waited, and God has had  
patience. But, as Luther said, “Blood succeeds blood;  
but this noble blood which Rome is pleased to shed  
will at length suffocate the Pope with all his kingdoms  
and his kings.”  
 “Her smoke goeth up for ever and ever.” The use  
of the present is very observable. It was then mounting  
up to the eye prophetic; it would do so for ever. Her  
doom is that of the lost, eternal. As the men of Sodom  
“suffer the vengeance of eternal fire,” so shall the men  
of Babylon.  
 The smoke of the ten kings’ kindling would not last  
for ever. But that which arises from the earthquake  
and its subterranean fires would endure.  
 The elders and zöa now join in. They are not the  
Church nor representatives of it: they are *not* of *men*.  
This is the last time of their appearing. They come in  
together with the throne: they cease with it. This is  
the last glimpse of the heavenly arrangements ere the  
millennium. Another throne closes the earth’s history.  
xx. 11. The elders and animals refer to the old  
earth, and to one aspect of it—that is—the one which  
lasts during the evil age, and “man’s day.” They are  
no more seen when the kingdom is fully come. Why?  
Because “not to angels hath he put in subjection the  
future habitable earth” (Heb. ii. 5), but to man.  
And as these are not men, they disappear; and *men*,  
with the Son of Man at their head, take their place.  
xx. 4-6.