(this has generally been taken to mean,  
*shall preach repentance*. It may be so:  
but in ch. x. 11, the verb is used in its later  
and stricter sense of *foretelling events*, as in  
1 Pet. i. 19; Jude 14. If their testimony  
consisted in denouncing judgment, the other  
would necessarily be combined with it) **a  
thousand two hundred and sixty days** (Düsterdieck remarks that the fact of a period  
of the same length as the forty-two months  
being now expressed in *days*, implies that  
they will prophesy day by day throughout  
it. The reader will of course see, that the  
two questions, of these days being *days*  
or *years*, and of the individuality or the  
symbolical character of the witnesses, are  
mutually connected together. He will also  
bear in mind that it is a pure assumption  
that the two periods, the forty-two months  
aud the 1260 days, coincide over the same  
space of time. The duration of time is  
that during which the power of Elijah’s prophecy shut up the heaven: viz. three years  
aud six months: see Luke iv. 25, and more  
on ver. 6 below), **clothed in sackclot**h (in  
token of need of repentance and of approaching judgment: see Isa. xxii. 12  
Jer. iv. 8, vi. 26; Jonah iii. 5. Certainly  
this portion of the prophetic description  
strongly favours the individual interpretation. For first, it is hard to conceive how  
whole bodies of men and churches could be  
thus described; and secondly, the principal  
symbolical interpreters have left out, or  
passed very slightly, this important particular. One does not see how bodies of  
men who lived like other men [their being  
the victims of persecution is another matter], can be said to have prophesied *clothed  
in sackcloth*. It is to be observed that  
such was the garment of Elijah; see  
2 Kings i. 8, and compare Matt. iii. 4),  
{4} **These are the two olive trees and the two  
candlesticks which stand before the Lord of the earth** (the whole from ref. Zech.,  
to which the article the refers. But it is  
to be observed that while in Zech. we  
have the two *olive trees*, and spoken of  
in the same terms as here, there is but one  
*candlestick*, with its seven lights, which  
very seven lights, as there interpreted in  
ver. 10, are referred to in our ch. iv. 5,  
v.6, So that it is somewhat difficult to  
say, whence the two candlesticks have  
come. The most probable view is that  
St. John has taken up and amplified the  
prophetic symbolism of Zechariah, carrying  
it on by the well-known figure of lights,  
as representing God’s testifying servants.  
Who the two “sons of oil” in the prophet  
were, whether Zerubbabel and Joshua, or  
the prophets Zechariah and Haggai, is of  
no import to our text here); {5} **and if any one  
be minded to harm them, fire goeth forth**(the present tense, used of that which is  
habitual and settled, though yet future:  
see also on ver. 7 below) **out of their  
mouth, and devoureth their enemies** (so  
Elijah, 2 Kings i. 10 ff.: and so ran the  
word of promise to Jeremiah, Jer. v. 14,  
“*I will make my words in thy mouth fire,  
and this people wood, and it shall devour  
them*:” the two being here combined together. Compare also Ecclus. xlviii. 1, “*Then  
stood up Elias the prophet as fire, and  
his word burned like a lamp*”): **and if  
any one be minded to harm them, after  
this manner** (see Ecclus. xlviii, 3, “*He  
three times brought down fire*”) **he must  
be killed** (this whole description is most  
difficult to apply, on the allegorical interpretation; as is that which follows.  
And as might have been expected, the  
allegorists halt and are perplexed exceedingly. The double announcement here  
seems to stamp the literal sense, and the  
words, **if any one,** and**, he must be killed**,  
are decisive against any mere *national*