application of the words. *Individuality*  
could not be more strongly indicated).  
{6} **These have** (see on the present tense  
above) [**the**] **power to shut the heaven,  
that the rain may not rain during the  
days of their prophecy** (as did Elijah: the  
duration of the time also corresponding :  
see reff.): **and they have power over the  
waters to turn them into blood** (as had  
Moses, ref.), **and to smite the earth with**(see 1 Sam. iv. 8, from which, applying to  
the plagues in Egypt, the expression is  
taken) **every plague as often as they shall  
be minded** (all this points out the spirit  
and power of Moses, combined with that of  
Elias. And undoubtedly, it is in these two  
directions that we must look for the two  
witnesses, or lines of witnesses. The one  
impersonates the law, the other the prophets. The one reminds us of the prophet  
whom God should raise up like unto Moses;  
the other of Elias the prophet, who should  
come before the great and terrible day of  
the Lord; “*Who wast ordained for re-  
proof in their times, to pacify the wrath*  
*Of the Lord's judgment, before it brake  
forth into fury*,” Eeclus. xviii. 10. But  
whether we are to regard these prophecies  
as to be fulfilled by individuals, or by lines  
of testimony, must depend entirely on the  
indications here given). {7} **And when they  
have finished** (the tense used in the original  
implies, as plainly as words can imply it,  
that the whole period of their testimony  
will be at an end when that which is next  
said shall happen. All attempts of the  
allegorical expositors to escape this plain  
meaning of the words are in vain, Such is, “when they shall be about finishing: “whilst they shall perform;”  
“when they shall lave completed their  
testimony,” meaning thereby not the  
whole course of it, but any one complete  
delivery of it, which others might have  
followed) **their testimony, the wild-beast  
that cometh up out of the abyss** (this  
is the first mention of the wild-beast;  
and the whole description, as remarked  
above, is anticipatory. The present tense  
gives simply *designation*, as so often: and  
is not to be interpreted future, “that is  
to come up.” The *character* of the beast is  
that he cometh up out of the abyss.  
This wild-beast is evidently identical with  
that mentioned in ch, xvii. 8, of which  
the same term is used, “*which is about  
to come up out of the abyss*:” and if so,  
with that also which is introduced ch. xii  
1 ff., as “*a wild-beast coming up out of  
the sea*,” seeing that the same details,  
of the seven heads and ten horns, are  
ascribed to the two. But, though the  
appellation is anticipatory as far us this  
book is concerned, the beast spoken of was  
already familiar to its readers from Dan.  
vii. 21: See below) **shall make war with  
them** (the very expression is from Dan.  
vii, 21), **and shall conquer them and  
shall kill them. {8} And their corpse** (“their  
wreck.” The singular is used, not for  
any mystical reason, but simply because  
the word in the original does not properly  
signify a dead body, but *that which has  
fallen*, be it of one, or of many. Below,  
where the context requires the separate  
corpses to be specified, wo have the