them, as Enoch and Elijah. Who of all that were alive  
in the days of Zechariah and John, is alive now? As  
they were alive in John’s day, and in God’s presence,  
they must be alive still. There is no death in the  
heavenly courts, and this chapter shows that they have  
yet to die.  
 That one of them is Elijah, is also proved by the  
promise of Malachi. Mal. iv. 5, 6. These are the  
last words of the Old Testament. It ends with a conditional curse upon its lips, and the Apocalypse manifests the condition to be fulfilled, and the curse not  
without cause to come. If the angel of Rev. x. be  
“the angel of the covenant,” one of the witnesses  
must be Elijah, according to the promise in Mal.  
iii., iv.  
 But some smile at the idea of Elijah’s return. Was  
not the very idea rebuked by our Lord? Did not He  
say, “If ye will receive it, this is Elias which *was* for  
to come?” (Matt. xi. 14). Our translators being not  
millennarians, have here overstepped the exact translation. It is, “He is Elias, *who is about to come*.” 1  
“But does not the Gospel say, that the disciples on one  
occasion understood Jesus to be speaking of John the  
Baptist as Elijah?” It does: in a passage most worthy  
to be noted. The three favoured apostles had beheld  
Elijah on the Mount of Transfiguration; and as they  
descended they inquired, “How it could be true, as the  
scribes affirmed, that Elijah was to precede the coming  
of Messiah, when Jesus, whom they owned as Messiah,  
had appeared so long before?” What is our Lord’s  
reply? “*Elias is indeed coming first*,2 *and shall restore*3  
*all things:* but I say unto you, that “Elias is come  
already, and they knew him not, but have done unto  
him whatsoever they listed: likewise shall also the Son  
of Man suffer of them. Then the disciples understood  
  
1 ‘Ο μέλλων. 2 ’Έρχεται. 3 ’Αποκαταστήσει.