The expectation, then, of the literal Elijah agrees with  
both parts of Scripture affirmation. For there were to  
be two advents of Messiah: one in the days of His lowliness, and before Him there went one in the spirit of  
Elijah. But there was to be another advent of Messiah  
in power. And before that the true Elijah was to appear. He was to come, “before the *great* and *terrible*  
day of the Lord.” But our Lord’s first coming was  
neither great nor terrible. That day has therefore  
yet to come.  
 They are “lamps.” They are “sons of oil.” As  
olive trees they possess oil; but they also communicate it. They are “sons of oil.” Elijah is to “restore  
all things.” He must therefore restore to Israel the  
spirit of prophecy. As “lamps” they give light amidst  
the deep darkness. This is a tacit setting aside of the  
churches from their former position of testimony. The  
former seven lamps have been removed from on high.  
Their place is now filled by two, which are set no  
longer in the sanctuary, but in the outer court. They  
are not *stars* of *heaven*, as the angels of the churches  
were; but *olive trees* of *earth*. The symbols or “mysteries” of the churches and their pastors were seen by  
John, and explained to him. But these are neither  
shown nor explained. The lamps of the first vision  
stood before Christ as “the Son of Man,” the Priest of  
heaven, and the stars were in His hand. But these  
stand before “*the Lord of earth*.” During the church  
dispensation, bodies of men constituted the lamps: now  
it is individuals. Thus John the Baptist is by our Lord  
called “the burning and shining *lamp*” (John v. 35).  
(Greek.)  
 They have both literal and symbolic titles; because  
they have two places. In heaven, and in relation to the  
temple and throne, they are “lamps” and “olive  
trees”: on earth they are literal men, “witnesses”