and “prophets.” That which is literal prayer on earth  
becomes “odours” in heaven.  
 They stand before God in His character of “Lord of  
the earth.” This is not God’s title while Israel is cast  
off. In Daniel, after the temple is taken and the city  
destroyed, the Most High takes the title of “the God  
*of heaven*.” (Dan. ii. 18, 28, 37, 44, etc.). Nor is this  
the title which God takes during the church dispensation. Then His characteristic name is, “the Father of  
our Lord Jesus Christ” (Rom. xv. 6; 2 Cor. 1. 3;  
Eph. i. 3, etc.). But, as the Most High in Daniel’s day  
retired to the heaven, giving up earth to the Gentiles,  
and leaving Israel beneath their power; so now He  
is returning to His former position as the manitested  
Owner of the earth. “Lord of earth” is the title  
taken by the Most High when He brought Israel by  
miracle into the land.  
  
 5. “And if any wishes to hurt them, fire proceedeth out of  
their mouth and devoureth their enemies; and if any wishes to  
hurt them, thus must he be killed.” 1  
  
 This marks the abiding enmity of man against God and  
His people. The Gentiles have possession of the city  
in armed might: what, then, can withstand their power,  
or resist their enmity? God has messengers adapted  
to every emergency. Those of Gospel times could not  
witness for 1,260 days in such a scene. God then steps  
back to former dispensations, and brings into the field  
  
1 Alford’s candid admission here is worthy of notice. “This  
whole description is most difficult to apply on the allegorical interpretation, as is that which follows. And as might be expected,  
the allegorists halt and are perplexed exceedingly. The double  
announcement here seems to stamp the literal sense, and the  
(’έι τις) ‘If any one,’ and (δει αυτον ’αποκτανθηναι) ‘he must be  
killed’ are decisive against any mere *national* application of the  
words. [See Elliott.] *Individuality* could not have been more  
strongly indicated.”