one from the times before the law, and one from the  
legal dispensation. They witness to God as the God of  
life and of *mercy*, and prove it by their being sustained  
alive for thousands of years. They prove Him also to be  
the Inflicter of death, and the God of *justice*, by the  
powers which they exercise, as deputed by Him.  
 It is evident that their power and spirit savour not  
of the Gospel.  
 The messengers of the Gospel were possessed of  
miracle, but never used it for destruction of men, or  
in self-defence.  
 Fire “proceed*eth*” and “devour*eth*.” The present  
tense denotes the frequency and habitual character of  
the manifestation. It is not till open attack has been  
found fatal, that secret is tried. It is not till secret  
plans have been often attempted and the conspirators  
destroyed, that men unwillingly perceive that no such  
guilty secret can be concealed from these messenger-prophets; and they abandon the design in despair.  
Twice it is said, “if any wishes to hurt.” Both Jew  
and Gentile will desire it. For alas! among the Jews  
of that hour will be many apostates. There are those  
that “forsake the holy covenant” (Dan. xi. 30, 32;  
Isa. lxv. 11). These, as apostates, would be the more  
bitter and zealous against the unpleasing light exhibited  
on behalf of the truth, and more desirous to extinguish  
it. These two are alone in the possession of this  
power. The godly Jews are not defended by miracle,  
but are required to be patient, and submit.  
 He who would hurt “must” in this manner be  
killed. So has God decreed. Thus only could the  
lives of these His mortal servants be preserved.  
 The repetition of the same sentiment nearly in the  
same words is very observable. It expresses a great  
feature of their future history. “Thus,” not by sword,  
not by poison, not by a king’s sentence; but, as becomes