an outraged prophet, by fire from their mouth.  
God approves the deed.  
  
 6. “These have the power to shut the heaven, that rain fall not  
during the days of their prophecy: and they have power over the  
waters to turn them into blood, and to smite the earth with every  
plague, as often as they may wish.”

They have power, and, as the word imports, a licensed,  
lawful power, over the great objects of creation.  
 They “shut the heaven.” It is evident that “heaven”  
is taken in its physical or Old Testament sense; not in  
its spiritual or New Testament import. It is not, the  
heaven shut, that the Holy Spirit may not descend: but  
that “*rain* may not fall.” They are witnesses to God  
as the *Creator* of the heaven and earth.  
 It is in this sense that “the heaven” is taken under the  
Law. If they served other gods, then would “the  
Lord’s wrath be kindled against you, and HE SHUT UP  
THE HEAVEN, THAT THERE BE NO RAIN, and that the  
land yield not her fruit: and ye perish quickly from off  
the good land which the Lord giveth you” (Deut.  
xi. 14, 17). So Lev. xxvi; Deut. xxviii. 12. This  
last passage is peculiarly appropriate, showing very  
clearly the sense of opening the heaven, and, by consequence, of shutting it.  
 This plague is foretold by the prophets of Israel.  
“Son of man, say unto her, thou art the land that is  
not cleansed, *nor rained upon, in the day of indignation*”  
(Ezek. xxii. 24; Isa. v. 6).  
 The Witnesses have power, too, over all “waters, to  
turn them into blood.” That great natural element is  
under the Witnesses’ control. Thus did Moses in Egypt  
smite the Nile, and turn it into blood. No reason, then,  
can be alleged why this should not be again. The Witnesses have power over both the fresh water and the salt.  
Moses and the Two Witnesses, acting on the principle  
of justice, turn waters to *blood*. Jesus, coming in