abide not in the mortal bodies of Enoch and Elijah  
longer than three years and a half. Yet it must be  
noticed, that even when they are conquered and slain at  
last, it is by no mortal man, but by an immortal one; by  
one who, after suffering death, comes up clad with immortality. That adversary, as having died once, cannot  
be slain again. Hence, while the Witnesses resemble  
Jesus destroying His foes by flaming fire, yet there is  
one whom they cannot consume. He is left, therefore,  
for Jesus’ coming. He is to reign, till the Lord shall  
destroy him “*with the breath of his mouth*.” The  
resurrection sets the Two Witnesses out of his reach.  
The force communicated in resurrection as giving  
wisdom and strength to rule over men, is seen in the  
case of the two Wild Beasts. Rev. xiii.  
 The immortal nature of the Wild Beast is the reason,  
apparently, why he is spoken of with the adjunct of  
his ascent from the bottomless pit. It is added to  
enable us to understand how *he* is able to overcome  
them. This characteristic is very important; as is  
shown by its being repeated thrice. That he is the  
same with the king over the locusts is apparent; for  
none but he is mentioned as coming up out of the  
bottomless pit (ix. 2, 11). The names of the two agree  
also. The locust-king is named Abaddon and Apollyon—“DESTROYER.” And what is so characteristic of a  
“wild beast” as its destroying? And if the wild beasts  
of the *earth* be so savage and destructive, what shall  
be the rage and the power of the Wild Beast of the  
*bottomless pit*?  
 As in their tempers, so in their history, are the  
Lamb and the Wild Beast opposed to each other; yet  
with considerable degree of resemblance on many points.  
Jesus, in order to reign, descends from heaven. The  
Wild Beast ascends from the bottomless pit. Jesus  
descends with the armies of heaven; Antichrist ascends