those of mercy by Jesus, both take their rise from one  
God. These die, because God is the God who sentenced  
Adam and his race in Eden. They rise, because “as  
in Adam all die, so in Christ shall all be made alive.”  
Resurrection, the peculiar glory of the New Covenant,  
is now attached to these worthies of the Old.  
 The Witnesses are “overcome.” But how? Not  
morally; for they continue their testimony faithfully to  
the close; and are confessed of God as His, by their  
ascent to heaven. Had they denied Christ, they had  
been overcome in another and a moral sense. But the  
vanquishing here is to be taken *physically*, as the rest  
is.  
 The Witnesses’ testimony, as is natural, ends with their  
death. As they die, they are men: as they die for  
the testimony of God, they are martyrs: as they foretell the designs of God, they are martyr-prophets. A  
violent death is the usual end of the prophets of God.  
“Lord, *they have killed thy prophets*, and digged down  
thine altars, and I am left alone, *and they seek my life*,”  
said Elijah. Rom. xi. 3; Luke xi. 47. “Wherefore,  
behold, I send unto you *prophets*, and wise men, and  
scribes, and some of them ye shall *kill*” (Matt. xxiii.  
34).  
  
 8. “And their dead body (shall lie) upon the broad-place of the  
great city, which spiritually is being called Sodom and Egypt,  
where their Lord also was crucified.”  
  
 That they are men, and not a symbol, is shown by  
their leaving behind “dead bodies.”  
 These heavenly messengers are not exempt from death,  
for they are men. But their corpses are treated with the  
utmost indignity. They lie in the street of the city.  
So abhorrent a spectacle would immediately be noticed,  
and removed from a *city*. That they lie in the most  
public place of a populous city, is not, then, because they