of this period as 3 ½ years, by which he  
makes out that that period elapsed, *precisely, to a day*,” between the ninth session of the Lateran council, and the posting up of the theses by Luther at Wittenberg,—and on the accuracy of which he  
exclaims, “O wonderful prophecy! O the  
depth of the riches of the wisdom and of  
the foreknowledge of God!”—labours under  
this fatal defect ;—that whereas his 3 years,  
from May 5, 1514, to May 5, 1517, are  
years of 365 days, his half-year, from  
May 5, 1517, to Oct. 31, of the same year,  
is “180, or half 360 days:” i.e. wanting  
2 ½ days of the time required according to  
that reckoning. I may observe, that in  
his Apocalypsis Alfordiana, p. 128, he has  
*repeated this inconsistency*), **and do not  
permit their corpses to be put into a  
tomb** (the word in the original means not  
a *grave*, but a monument, or a tomb). {10} **And  
they that dwell upon the earth** (i.e., the  
godless world) **rejoice over them** (at their  
fall) **and are glad, and shall send gifts to  
one another** (as on a day of festival, see Neh.  
viii, 10, 12; Esth. ix. 19, 29), **because these  
two prophets tormented them that dwelt  
upon the earth** (viz. by the plagues above  
mentioned, vv. 5, 6). {11} **And after the three  
days and an half, the Spirit of life** (not, *a* *spirit*: the whole diction is closely imitated from that used of the dry bones in  
Ezek. xxvii.) **from God** (these words,  
*from God*, belong not only to **life**, but to  
the Spirit of life) **entered in them, and  
they stood upon their feet** (the very words  
of Ezek. xxxvii. 10), **and great fear fell  
upon those who beheld them. {12} And they  
heard a great voice from heaven saying  
to them, Come up hither, And they  
went up to heaven in the cloud** (or, as  
we more commonly say in English, *the*  
*clouds*: viz. the cloud which ordinarily  
floats in the air; the mist: not, “the  
cloud of Christ’s glory:” nor needing identification with any cloud previously mentioned in this book. But the ascension  
of the witnesses partakes of the character  
of His ascension. No attempt has been  
made to explain this ascension by those  
who interpret the witnesses figuratively  
of the Old and New Testament, or the  
like. The modern historical system, which  
can interpret such a Scripture phrase of  
“calling up to political ascendancy and  
power,” surely needs no refutation from  
me), **and their enemies beheld them,  
{13} And in that hour there was a great  
earthquake, and the tenth part of the  
city** (the great city, as above) **fell, and**