the she-bears which Elisha sent. 2 Kings ii. 24. The  
present number is peculiarly significant, when set beside  
the previous captivity of the ark among the Philistines.  
That was for a period of *seven months;* this for a period  
just *six times as long*.  
 “Months” is the regulating basis of the Jewish festivals; the Jew is in the field again. A woman after  
bearing a male child was to be unclean *forty-two days*.  
Seven days she was to be separated, the eighth the child  
was to be circumcised: then was she to continue separated  
thirty-three days more. This makes forty-one days:  
to which add the day of birth, and *forty-two 1s complete*.  
Lev. xii. 1-5. But that which in the ordinary  
state is reckoned by days, is here changed into *months*.  
The city is now the woman. This is connected very  
closely with the next chapter: but it helps to show the  
strong bonds which unite the two chapters together.

3. “And I will grant to my Two Witnesses that they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth.”

To be a test of the correctness of interpretations, no  
part of the Revelation is so well adapted as the history  
of the Two Witnesses.  
 They are one of the most startling features of the  
book. They come upon us suddenly, like Elijah. They  
are persons previously existing; not like Moses or Samuel,  
whose history from the commencement is revealed to us.  
 They are witnesses to Christ; and persons, as the  
apostles were. Acts i. 8. They are also witnesses in the  
sense of *martyrs*. They suffer unto death for the word  
of their testimony. This proves them to be persons.  
Thou “hast not denied my faith, even in those days  
wherein Antipas was my faithful *martyr* [witness],  
who was slain among you” (ii. 13). They are called by  
the personal term, “prophets,” in verse 10.