12. “And they heard a great voice out of the heaven saying to  
them, Ascend hither. 13. And they ascended into the heaven  
in the cloud, and their enemies beheld them.”  
  
 The word is with power: at once they ascend.  
They have hitherto been placed in the outer unmeasured  
court, which was consequently insecure. They are  
taken to the secure temple above. They are delivered  
from the enmity of earth in a moment. For had  
they been left below, they had been assailed again  
by their inveterate foes. So Lazarus after his resurrection was exposed to the plots of the chief priests.  
By this act connected with the voice, it is manifested  
that God owns them. They have confessed Him by  
suffering unto death, as Abel; He confesses them by  
calling them to ascend, as did Enoch before. They  
are depressed, as God’s witnesses, below Moses and  
Caleb: but it is only that they may be exalted higher.  
When the congregation of Israel rises against Moses,  
and against the two faithful spies, God interposes to  
save them from death. He does not so in this instance;  
but it is only that He may give them eternal life in  
resurrection.  
 They ascend in “the cloud.” Doubtless this refers  
us back to the cloud which mantled the angel in his  
descent to earth. x. 1. Jesus after His resurrection  
ascended thus. “A cloud received Him out of their  
sight” (Acts i. 9). If the life, miracles, death, resurrection, and ascent of the Two Witnesses is not to be  
literally taken, neither is that of our Lord, with which  
theirs is paralleled. If the first resurrection of chapter  
xx. is to be literally taken, much more is this clear and  
circumstantial prophecy. I address this argument to  
those who admit the pre-millennial view. Those who  
admit *that* as literal, and deny *this*, may be driven off  
the field by the artillery derived from the death and