

1. Last week I taught Rev 10:8-11 and when time expired I had just begun an analysis of Rev 11:1-2.
2. Before continuing, I want to provide “1Jo 1:9 time” as may be necessary.
3. Now we are ready to resume our study of “The Man Who Ate the Little Book.”

The Man Who Ate the Little Book

1. Chapter ten describes an interlude of peace.
2. Up to this point we have studied some eleven judgments which in varying degrees have devastated planet earth.
3. And in chapter ten God once more stays His hand.
4. The purpose of the Revelation given to John was to enable him to describe what was revealed and thus pass on divine revelation to the church.
 - 4.1 However, the revelation in chapter ten was for John's ears and eyes only; he is not permitted to write. This illustrates a divine principle that while God has revealed much, there are secrets which God has not seen fit to reveal to man at this time.
5. I want to review some of that learned last week and then we will begin new material at point 13 on page three.
6. In Rev 10:8 John is told to go and get from an angel a small book.
7. In obedience to the command, John goes to the angel and requests that he be given the little book.
 - 7.1 In reply the angel instructs John, "Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey."
8. Verse ten records John's obedience; as he eats the book and the prophecy of the angel is fulfilled. The book first tastes sweet and then it becomes not only bitter to his taste but it makes him sick to his stomach. The incident of John's eating the book can be compared to the similar experiences of Ezekiel and Jeremiah. (Eze 2:9-14; Jer 15:15-18)
9. This experience of John naturally raises a question concerning the meaning of his eating the little book. Last week I extensively answered this question. Tonight we need but a concise and to the point review of last week's answer.

9.1 Eating the book teaches the importance of a communicator of doctrine, (be he a prophet, priest or pastor-teacher) to thoroughly understand Scriptures before teaching them. John by eating the book partakes of its content, and in his act of obedience appropriates the statements, promises, and affirmations contained in the book.

9.2 The sweet and bitter result of eating the little book teaches how sweet is the message that the long awaited Christ is about to return to earth as Israel's Messiah King. The bitter result teaches there will be a severe judgment following His return.

9.2.1 To John the Word of God is sweet, in that it is a word of promise, a word of grace, and revelation of the love of God. Certainly His Word is full of delicious promises but His Word is also replete with promises of suffering—both deserved and undeserved.

10. No interpretation of the experience of John is given in the Scriptures, but it is obvious that the symbolism is designed to convey meaning. There are as we studied last week secondary and tertiary applications for believers living in subsequent ages.

11. Now let's see what we can learn from verses one and two as John is told to measure the Temple. The verses in the KJV and NIV read:

KJV

Rev 11:1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.
Rev 11:2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

NIV

Rev 11:1 I was given a reed like a measuring rod and was told, "Go and measure the temple of God and the altar, and count the worshipers there."
Rev 11:2 But exclude the outer court; do not measure it, because it has been given to the Gentiles. They will trample on the holy city for 42 months.

Principles:

1. In the opening verse of chapter 11 John is given a reed to be used as a measuring rod.

1.1 The reed was commonly grown in the Jordan Valley; because of its light weight it constituted a good measuring rod.

2. John was instructed to measure the Temple of God, the altar, and those who worship therein.

3. Ezekiel chapter 40 and Zechariah chapter two clearly teach that when God takes measurements its purpose is to evaluate the spiritual condition of His people.
4. God's appraisal of this future Temple therefore determines whether it is truly fulfilling its intended purpose.
5. Unfortunately, it turns out to be an apostate place of worship. Its reconstruction is not based on recognizing Jesus as the Messiah, but on a nationalistic desire to once again acquire a religious symbol to draw the people back to legalistic deism.
6. In all its architecture and furnishings the Tabernacle and the several Temples prefigure the person and work of the Messiah.
7. What we have here is a precise predicted period of judgment by the Gentile nations upon Jerusalem: "But the court, which is outside the Temple, leave-out, and do not measure it, for it is given to the nations."
8. Hal Lindsey has written of this verse: "During this period of forty-two months (equivalent to three and one-half years), Jerusalem will see nothing but war; one Gentile army after another will invade the city of Jerusalem and march up and down its streets."
9. In Luk 21:24 Jesus predicted, "Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled." The "Times of the Gentiles" end with the return of Jesus to the earth to end the last battle of the Tribulation, the Battle of Armageddon.
10. The judgment of the gentiles and the outer court will come later. Israel must be judged first.
11. The Temple here is apparently that which will be in existence during the great tribulation. Today there is a beautiful structure resting over the place where Israel's last three Temples rested. It is called "The Dome of the Rock."
12. The Dome of the Rock sits squarely over the site of the front entrance to the ancient Jewish Temple. This Temple was known in Jesus' time as the Temple of Herod (because of his beautification of it); it was pulled down stone by stone by the Roman legions in A.D. 70.
13. Since that time there have been numerous structures built on the ruins, but never another Jewish Temple. The present Mosque is actually separated from most of the Temple foundation of Jesus' day by many feet of rubble.
14. Only the tip of the huge rock which was on the summit of Mount Moriah juts up into the Mosque.

15. Before June of 1967 the Jews had not had sovereign control over the Old City of Jerusalem for over 2,600 years. For several hundred years they were only intermittently allowed to live in the Old City and then only in a small, crowded sector.

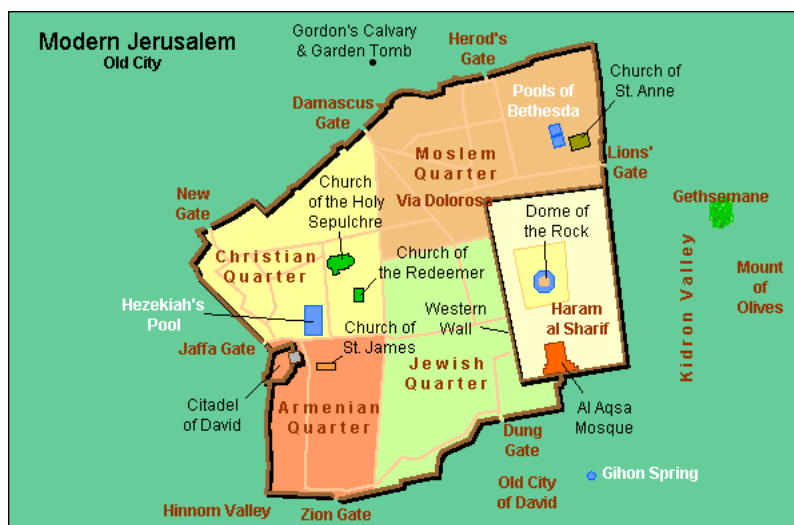
16. Most of those who now live in the Jewish sector of Old Jerusalem are religious Jews who want to be close to the Wailing Wall and the Temple Mount.

17. The Wailing Wall is an exposed section of the ancient Western Wall of the Temple area.

18. At its lowest visible part are the Herodian stones that were in the wall at the time of Jesus. This Wall is all that the Jews have left of their ancient Temple; it is therefore very sacred to them.

19. During the 1948 conflict with the Arabs, the Jewish section of the Old City was destroyed, and no Jews were allowed to live in the City for the next nineteen years.

20. But in June of 1967 the Jews liberated their beloved Jerusalem and took over sovereign rule of the Old Walled City.



21. One of the most poignant scenes of the Six-Day War was when the Jewish soldiers raced through the narrow, winding streets of the Old City and rushed up to kiss their Wailing Wall.

22. Moshe Dayan, the commander of the armed forces, summed up the feelings of all Israel when he said, "We've returned to our holiest of holy places, never to leave it again."

23. There's been a frenzy of speculation in both the Jewish and Gentile world about the possibility of the Jews rebuilding their Temple.

24. Temple bonds have been sold all around the world, and a lot of money has been left in wills to the new State of Israel in anticipation of a new Temple.

25. Since the Six-Day War the Jews have done extensive excavations all around the Temple Mount area, and under the ground level along the face of the Wailing Wall.

26. Because of the delicate political nature of this digging and because it comes so close to the Dome of the Rock, no little controversy has developed.

27. Archaeologists have uncovered a pillar from Solomon's porch as the first major find from the Herodian Temple.

28. From its location in relation to the Wailing Wall they have now discovered where the Holy of Holies was located. There is presently however no plan for rebuilding the Temple for several reasons.

28.1 Orthodox Jews do not want it rebuilt. They want to wait until the Messiah returns; after all they say "who would dare go into the Holy of Holies?" We do not know which of us are Levite priests.

28.2 Even if a natural calamity such as an earthquake were to level the Mosque, the Arabs would violently react to a Jewish Temple being rebuilt on what they consider "their" sacred spot.

28.3 For these reasons neither the liberal Jews nor the orthodox Jews want any rebuilding efforts.

28.4 This may be the very sticky problem which when solved by the "strong covenant" elevates the Antichrist to special prominence and religious deference. The Prophet Daniel says the Jewish people will make the "treaty" with the Roman Antichrist.

Dan 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease ...

29. In return for certain concessions from the Jews, the Antichrist will guarantee protection so that Israel can rebuild their faux Temple and reinstate their animal sacrifices.

30. Many Jews will accept the Antichrist as the Messiah for several reasons, not the least of which will be his help in rebuilding their revered place of past liturgy.

30.1 His providing peace in the Middle East is but one of many signs offered to those who want to believe false doctrine.

Rev 13:3 And I saw the head of the beast as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

Rev 13:4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

Rev 13:5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

30.2 This Gentile ruler supported by the False Prophet sells Himself off as some kind of hybrid "savior" who is said to even blaspheme God as he wages war against the saints of God.

Rev 13:6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

Rev 13:7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

30.3 So effective is the indwelt Antichrist he is worshiped as God.

Rev 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

30.4 The role of the false prophet in this blasphemous program is also described. Notice his dual role: sweet as candy and mean as a junk yard dog.

Rev 13:11 Then I saw another beast, coming out of the earth. He had two horns like a lamb, but he spoke like a dragon.

Rev 13:12 He exercised all the authority of the first beast on his behalf, and made the earth and its inhabitants worship the first beast, whose fatal wound had been healed.

30.5 Notice how similar is his "wonders" to those of "Elijah."

Rev 13:13 And he performed great and miraculous signs, even causing fire to come down from heaven to earth in full view of men.

Rev 13:14 Because of the signs he was given power to do on behalf of the first beast, he deceived the inhabitants of the earth. He ordered them to set up an image in honor of the beast who was wounded by the sword and yet lived.

Rev 13:15 He was given power to give breath to the image of the first beast, so that it could speak and cause all who refused to worship the image to be killed.

Rev 13:16 He also forced everyone, small and great, rich and poor, free and slave, to receive a mark on his right hand or on his forehead,

Rev 13:17 so that no one could buy or sell unless he had the mark, which is the name of the beast or the number of his name.

31. Before we begin our study of Rev 11:3-6 I want to give you an expanded translation of Revelation chapter eleven verses one and two:

Expanded Translation

Rev 11:1 I was then handed a ten foot long measuring rod and told to measure the Temple and the altar, and to count and evaluate the worshipers there.

Rev 11:2 I was also told to exclude the outer court; I was informed I was not to measure it because it had been given to the Gentiles. They will, I was told, control the Holy City for the last three and one-half years of the Tribulation.

KJV

Rev 11:3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

Rev 11:4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

Rev 11:5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

Rev 11:6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

NIV

Rev 11:3 And I will give power to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth."

Rev 11:4 These are the two olive trees and the two lampstands that stand before the Lord of the earth.

Rev 11:5 If anyone tries to harm them, fire comes from their mouths and devours their enemies. This is how anyone who wants to harm them must die.

Rev 11:6 These men have power to shut up the sky so that it will not rain during the time they are prophesying; and they have power to turn the waters into blood and to strike the earth with every kind of plague as often as they want.

1. In verse three two unusual characters are introduced, they are described as two witnesses who shall prophesy 1,260 days.

1.1 This is exactly three and one-half years or forty-two months using the Jewish calendar which has 12 months of 30 days each.

1.2 As to which three and one-half years is problematic for some.

1.3 To me it is obvious the two witnesses fit better in the first forty-two months. If the two as declared by John witness for 1260 days, it just does not fit with the terrible judgments falling on earth, the movement of armies across Israel, the destruction of the Temple and the city, etc.

1.4 Jerry Jenkins and Tim LaHaye in their bestselling series *Left Behind* place the end of their ministry just before the Great Tribulation which to me seems the best placement.

2. The two witnesses that God raises up preach so effectively that no one can plead ignorance about the facts of salvation.

3. The truthfulness of the two witnesses will stand in sharp contrast to the hypocrisy taught in the reconstructed faux Temple.

4. In addition to exposing the falsity of the new Temple and preaching the true way of salvation, the witnesses will identify the new world leader for whom he really is -- the Antichrist.

5. The two witnesses will show that his temporary peace will soon give way to the final war won by the King of kings—Jesus Christ.

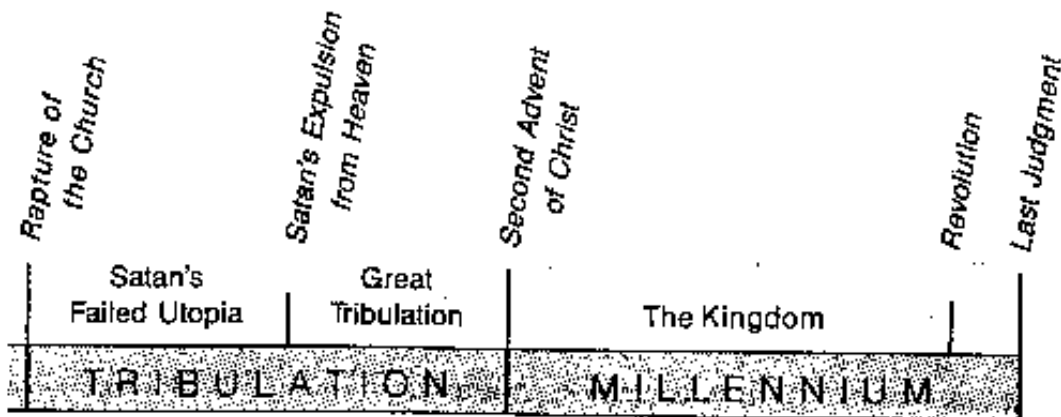
5.1 It is imperative for the Antichrist to shut the mouths of these two witnesses. His actions in executing the two will be greatly welcomed by the general population.

5.2 Bringing an end to their horrific judgments described as "shutting up the sky, turning the earth's waters into blood, striking the earth with various plagues," etc. this will elevate the Antichrist to new heights. This too will facilitate his being "called and worshiped" as the Messiah, especially given the next event: "a massive head wound from which he miraculously recovers."

6. Now who are these two witnesses? As we shall see, I believe they are Moses and Elijah

"Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord; and he will turn the hearts of the fathers to their children, and the hearts of the children to their fathers, lest I come and smite the land with a curse."

7. There is of course a negative application here or better said a 1st Advent application. "The great and dreadful day of the Lord" refers specifically to the Great Tribulation.



7.1 Note that Elijah will come to "turn (restore) the hearts of the fathers to the children and ... the children to their fathers."

7.2 These two great prophets will turn many Jews living in the Tribulation to the truth.

8. Notice again how in Revelation 11:6 the two witnesses have the power to cause drought by withholding rain (Elijah's Old Testament miracles) and to turn the earth's waters into blood (one of Moses' more famous miracles).

9. These two prophets will apparently duplicate their Old Testament miracles during the Tribulation period!

10. Additionally, among all the prophets of the Old Testament era, the two were removed from this world before their ministries were finished and the bodies of these two men were never found.

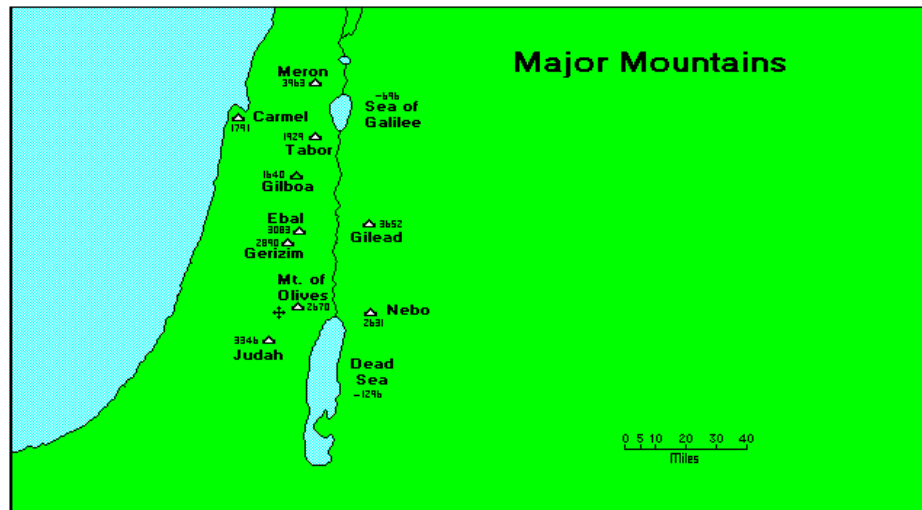
10.1 Could the two men be a reincarnated Moses and Elijah?

10.2 Moses was removed prematurely because he disobeyed God at the rock which gave water. Instead of speaking to the rock in a self-controlled voice as God had commanded, he shouted at the people and pounded the rock twice with his staff.

10.3 God graciously sent the water gushing out anyway, but He had some things to say to Moses.

10.3.1 Here's what God said: "Because you did not believe Me, to set Me apart with reverence before the sons of Israel, therefore you shall not bring this assembly into the land which I have given them." (Num 20:12).

10.4 And Moses never set foot in the Promised Land! (God did allow him, to take a good long look at the land from the vantage point of Mount Nebo).



10.4.1 So Moses died with his ministry unfinished.

10.5 Elijah was a great Old Testament prophet. He stood up to four hundred leaders of the idolatrous Baal worshipping cult and he challenged them to a showdown.

10.6 God answered Elijah with fire and overwhelmed the worshipers of Baal! But on his way back to the capital city Elijah got a message from the heathen queen, Jezebel.

10.7 The message was that Elijah would be murdered within twenty-four hours.

10.8 What do you think the once courageous prophet did? He ran for his life into the wilderness of Edom to Mount Horeb and there he asked God to kill him!

10.9 When God asked Elijah why he wanted to die, he responded with a "woe-is-me-I'm-being-persecuted" type of answer. Then God repeated His question and Elijah repeated his pessimistic response.

10.10 So God told Elijah, "Elisha, the son of Shaphat ... shall be anointed My prophet in your stead" (1Ki 19:16).

1Ki 19:16 Also, anoint Jehu son of Nimshi king over Israel, and anoint Elisha ... to succeed you as prophet...

1Ki 19:19 So Elijah went from there and found Elisha ... He was plowing with twelve yoke of oxen, and he himself was driving the twelfth pair. Elijah went up to him and threw his cloak around him.

1Ki 19:20 Elisha then left his oxen and ran after Elijah. "Let me kiss my father and mother good-by," he said, "and then I will come with you." "Go back," Elijah replied. "What have I done to you?"

10.11 A little later God took Elijah to heaven in a whirlwind and chariot of fire. So in a certain sense Elijah's ministry wasn't finished either.

10.12 But in the coming Tribulation both Moses and Elijah will get a chance to finish their ministries.

10.13 The same Moses who couldn't set foot in the Promised Land will stand and preach right in the middle of Jerusalem!

10.14 The same Elijah who ran from the heathen queen Jezebel will shake his fist at Satan's indwelt end-time dictator.

11. Even with all of the above, there has been much debate on the identity of these two witnesses.

12. Some have suggested that these represent Israel and the church, or Israel and the Word of God, as the two principal instruments of witness in the world.

13. Dr. Arno Gaebelein regards the two witnesses as representative of many witnesses.

13.1 He writes; "Perhaps the leaders would be two great instruments, manifesting the spirit of Moses and Elijah, endowed with supernatural power, but a larger number of witnesses is unquestionably in view here."

13.2 Gaebelein implies that the two witnesses are not just individuals but that they are symbolic of Israel, the Word of God, etc. Arnold Fruchtenbaum has written in his book *Footsteps of Jesus* that the two men are two unknown men raised up to perform God's will. A quote from Dr. Fruchtenbaum: "The Two Witnesses will simply be two Jewish men living in that time whom God will elevate to the office of prophet and will endow with miraculous powers."

14. Others like J. B. Smith are quite sure the two are Moses and Elijah, because of the similarity of judgment inflicted, namely fire from heaven, turning water into blood, and smiting the earth with plagues.

15. As earlier noted it would seem major support for the identification of Elijah as one of the two witnesses is found in the prediction that Elijah will come "before the coming of the great and dreadful day of the Lord" (Mal. 4:5).

Mal 4:5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

16. This seems to be conditionally fulfilled by the coming of John the Baptist according to the discussion of Christ with His disciples. The fact that Israel did not accept Christ as their Messiah would also support the fact that John the Baptist was not Elijah at the time of the hypostatic union. Mat 17:10-13 and Mar 9:11-13; compared with Luk 1:17.

Mat 17:10 The disciples asked him, "Why then do the teachers of the law say that Elijah must come first?"

Mat 17:11 Jesus replied, "To be sure, Elijah comes and will restore all things.

Mat 17:12 But I tell you, Elijah has already come, and they did not recognize him, but have done to him everything they wished. In the same way the Son of Man is going to suffer at their hands."

Mat 17:13 Then the disciples understood that he was talking to them about John the Baptist.

Mar 9:11 And they asked him, "Why do the teachers of the law say that Elijah must come first?"

Mar 9:12 Jesus replied, "To be sure, Elijah does come first, and restores all things. Why then is it written that the Son of Man must suffer much and be rejected?

Mar 9:13 But I tell you, Elijah has come, and they have done to him everything they wished, just as "it is written about him."

Luk 1:17 And he will go on before the Lord, in the spirit and power of Elijah, to turn the hearts of the fathers to their children and the disobedient to the wisdom of the righteous--to make ready a people prepared for the Lord."

17. Evidence for both Moses and Elijah is also found in the fact that they are both related to the second coming at the transfiguration (Mat 17:1-3).

Mat 17:1 After six days Jesus took with him Peter, James and John the brother of James, and led them up a high mountain by themselves.

Mat 17:2 There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light.

Mat 17:3 Just then there appeared before them Moses and Elijah, talking with Jesus.

18. I will summarize why Schuler English in his book *The Two Witnesses* believed the two men would be Moses and Elijah:

- At the Transfiguration Moses and Elijah are seen talking with Jesus in the cloud on “Mount Hermon.”
- The bodies of the two men were never found.
- The Old Testament work and the work of the two witnesses during the Tribulation are similar and even identical in many respects.
- Elijah must come first before the Messiah implements His kingdom for Israel.
- The two men had “unfinished ministries.”
- The devil disputes with an angel over the location of the body of Moses.

18.1 Clearly any positive identification of the two witnesses while we are in the flesh is problematic, however, I, like English, believe the two will be Moses and Elijah.

19. Dr. Walvoord has written: “All the evidence for the identification, however, is circumstantial and not clear. There are great difficulties in all points of view identifying the two witnesses with historical characters.”

20. The use of the article in the Greek with the expression "two witnesses" in verse 3 seem to signify that they are specific persons. This tends to refute such positions as Gaebelein's who believed the two will represent more than two witnesses thus they are in his view symbolic of many.

Rev 11:3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

21. The actions of these two men and their resultant death and resurrection, including their bodies lying in the streets of Jerusalem for three and one-half days, can hardly be symbolic as Gabelein believed.

22. There is no difficulty in identifying the two characters as Elijah and Moses. There is however significant difficulty in identifying the two as Enoch and Elijah.

23. Govett is one who identifies the two witnesses as Enoch and Elijah; he cites in support of his position early tradition and apocryphal writings

24. The fact that Enoch and Elijah did not die but were translated has been seized upon by some as a violation of the general rule of Heb 9:27, "It is appointed unto men once to die."

End Lesson Taught 3-8-2017

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