

1. Last week I taught Rev 11:1-3. Most of the hour last week was spent describing Israel's post WWII history as it related to their Temple and an identification of the two witnesses described in the eleventh chapter of the Apocalypse. Tonight we will continue our study of Rev 11:4-6.
2. Before continuing, I want to provide "1Jo 1:9 time" as may be necessary.
3. Let's begin with an expanded translation of Rev 11:1-6.

Expanded Translation

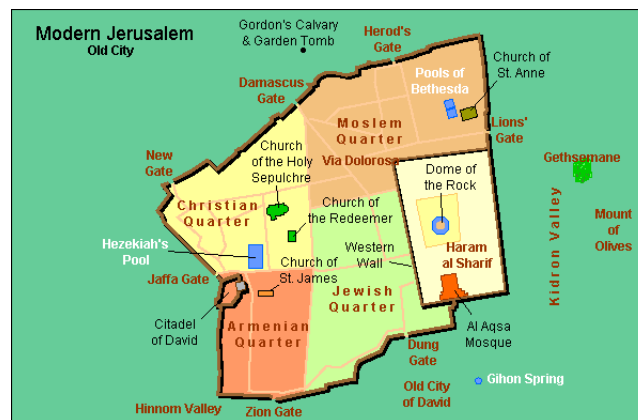
Rev 11:1 I was then handed a ten foot long measuring rod and told to measure the Temple and the altar, and to count and evaluate the worshipers there.

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.

Rev 11:3 The angel then told me about two witnesses, he said they will live and prophesy during the first three and one-half years of the Tribulation; he further noted they will dress in sackcloth like characters from an Old Testament period piece.

4. The Temple described by John is apparently that which will be in existence during the 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."

5. 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.



6. 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.

7. 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. Many Jews settled in and around Jerusalem. Few however dared live near the Dome of the Mosque.

8. 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. When the United Nations divided Palestine giving Israel a homeland, the Jews were ecstatic and the Arabs went ballistic. Israel was attacked by Egypt, Syria, Jordan, Saudi Arabia, Transjordan, Lebanon and Iraq. Great Britain provided certain air support and many former British officers commanded Jordan's infantry and mechanized forces.

8.1 The war lasted for two years with Israel and the Arab coalition agreeing to a division of Palestine. After WWII the United States had virtually decimated its military and as a result the world was surprised when President Truman, over the objections of his military Chief of Staff, George C. Marshall recognized Israel as a sovereign state.

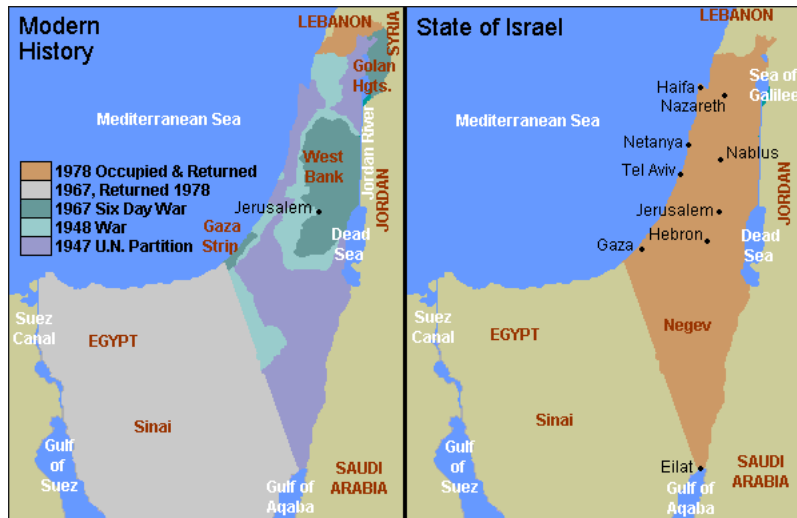
9. A tenuous peace existed until June of 1967, when Egypt, Syria and Jordan attacked Israel. This time Israel was militarily prepared and the Arab Coalition was dealt a devastating defeat. The Jews liberated their beloved Jerusalem and took over a sovereign rule of the Old Walled City.

10. 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.

11. 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."

12. 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.

13. To highlight a history of animosity pervading against Israel by the 50 million Arabs surrounding 6,000 Jews living in Israel; I want to provide a pictorial.



14. This animosity 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 ...

15. 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.

16. 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.

17. Now let's leave the review of the Temple and its being measured and move to what we learned of the timing and names of the two witnesses.

17.1 The two unusual characters are described as two witnesses who shall prophesy 1,260 days. This is exactly three and one-half years or forty-two months using the Jewish calendar which has 12 months of 30 days each. As to which three and one-half years is problematic for some.

17.2 It seems obvious the two witnesses fit better in the first forty-two months. Their role as witnesses just does not fit with the terrible judgments falling on earth during the Great Tribulation.

17.3 Last week I gave you several reasons why Col. R.B. Thieme (and many other grace scholars, including yours truly) believe the two witnesses are a reincarnated Elijah and Moses.

17.4 Let me give you six reasons supporting my identification of the two witnesses as Elijah and Moses.

- 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. Clearly any positive identification of the two witnesses while we are in the flesh is problematic, however, I, like many others 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. Who they may be, can be but conjecture, and is best left in the obscurity in which God has surrounded them.”

20. So much for review; now let's look at the statement found in verse four "These are two olive trees, and two lampstands."...

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

21. This seems to be a reference to Zechariah four, where a lampstand and two olive trees are mentioned.

Zec 4:2 He asked me, "What do you see?" I answered, "I see a solid gold lampstand with a bowl at the top and seven lights on it, with seven channels to the lights.

Zec 4:3 Also there are two olive trees by it, one on the right of the bowl and the other on its left."

Zec 4:4 I asked the angel who talked with me, "What are these, my lord?"

Zec 4:5 He answered, "Do you not know what these are?" "No, my lord," I replied.

"Not by might, nor by power, but by my spirit, saith the LORD of hosts."

21.1 It is evident that a similar meaning is intended in the book of Revelation. The olive oil from the olive trees in Zechariah's image provided fuel for the two lampstands.

21.2 The two witnesses of this period of Israel's history, namely Joshua the high priest and Zerubbabel, were the leaders of Israel in Zechariah's time.

21.3 Just as these two witnesses were raised up to be lampstands or witnesses for God and were empowered by olive oil representing the power of the Holy Spirit, so the two witnesses of Revelation 11 will likewise execute their prophetic office under the power and direction of God the Holy Spirit.

21.4 Their ministry does not rise in human ability but in the power of God. Verses five and six record the miraculous powers given to the two witnesses.

21.5 Anyone who attempts to hurt them will be destroyed by fire proceeding out of their mouths.

21.6 This is at once a judgment of God upon their enemies and a means of protection of the two witnesses, so that no one can lay a hand on them.

21.7 A parallel is found in the prophetic ministry of Elijah, who on two occasions called fire from heaven upon the company of fifty soldiers sent to arrest him.

2Ki 1:9 Then Ahaziah sent to Elijah a captain with his company of fifty men. The captain went up to Elijah, who was sitting on the top of a hill, and said to him, "Man of God, the king says, 'Come down!'"

2Ki 1:10 Elijah answered the captain, "If I am a man of God, may fire come down from heaven and consume you and your fifty men!" Then fire fell from heaven and consumed the captain and his men.

2Ki 1:11 At this the king sent to Elijah another captain with his fifty men. The captain said to him, "Man of God, this is what the king says, 'Come down at once!'"

2Ki 1:12 "If I am a man of God," Elijah replied, "may fire come down from heaven and consume you and your fifty men!" Then the fire of God fell from heaven and consumed him and his fifty men.

2Ki 1:13 So the king sent a third captain with his fifty men. This third captain went up and fell on his knees before Elijah. "Man of God," he begged, "please have respect for my life and the lives of these fifty men, your servants!"

2Ki 1:14 See, fire has fallen from heaven and consumed the first two captains and all their men. But now have respect for my life!"

22. In a similar way, the enemies of Moses were destroyed.

Num 16:10 And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

Num 16:11 For which cause both thou and all thy company are gathered together against the LORD: and what is Aaron, that ye murmur against him?

Num 16:12 And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up:

Num 16:13 Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?

Num 16:14 Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.

Num 16:15 And Moses was very wroth, and said unto the LORD, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.

Num 16:16 And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, tomorrow:

Num 16:17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each of you his censer ...

Num 16:28 Then Moses said, "This is how you will know that the LORD has sent me to do all these things and that it was not my idea ...

Num 16:35 And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

23. Like the Prophet Elijah, the two witnesses also have power to shut up the heavens that it cannot rain.

23.1 This is reminiscent of the judgment of God imposed on Israel and her king Ahab. In answer to Elijah's prayer rain was withheld from the Northern Kingdom.

1Ki 17:1 Now Elijah the Tishbite, from Tishbe in Gilead, said to Ahab, "As the LORD, the God of Israel, lives, whom I serve, there will be neither dew nor rain in the next few years except at my word."

1Ki 17:2 Then the word of the LORD came to Elijah:

1Ki 17:3 "Leave here, turn eastward and hide in the Kerith Ravine, east of the Jordan.

1Ki 17:4 You will drink from the brook, and I have ordered the ravens to feed you there."

1Ki 17:5 So he did what the LORD had told him. He went to the Kerith Ravine, east of the Jordan, and stayed there.

1Ki 17:6 The ravens brought him bread and meat in the morning and bread and meat in the evening, and he drank from the brook.

1Ki 17:7 Some time later the brook dried up because there had been no rain in the land.

23.2 Moses in Exo 7:19 performs similarly by turning the Nile waters into blood.

Exo 7:16 Then say to him, 'The LORD, the God of the Hebrews, has sent me to say to you: Let my people go, so that they may worship me in the desert. But until now you have not listened.

Exo 7:17 This is what the LORD says: By this you will know that I am the LORD: With the staff that is in my hand I will strike the water of the Nile, and it will be changed into blood.

Exo 7:18 The fish in the Nile will die, and the river will stink; the Egyptians will not be able to drink its water."

Exo 7:19 The LORD said to Moses, "Tell Aaron, "Take your staff and stretch out your hand over the waters of Egypt--over the streams and canals, over the ponds and all the reservoirs'--and they will turn to blood. Blood will be everywhere in Egypt, even in the wooden buckets and stone jars."

23.3 Taking all the facts furnished, it is evident that these two witnesses have a combination of the greatest powers ever given prophets on earth, and this accounts for their ability to withstand their enemies for the entire period of 1,260 days.

23.4 It is only at the end of their ministry that the forces of the Antichrist are given (but only temporarily) the upper hand, and this is allowed by sovereign appointment of God.

24. Before we move to verses seven through ten of chapter eleven, let me give you an expanded translation of Rev 11:3-6.

Expanded Translation

Rev 11:3 The angel then told me about two witnesses, he said they will live and prophesy during the first three and one-half years of the Tribulation; he further noted they will dress in sackcloth like characters from an Old Testament period piece.

Rev 11:4 The two lampstands who stand before the Lord of the earth represent Elijah and Moses; they are supported by the power of God the Holy Spirit, represented by the two olive trees. They will shine like the light of Christ in the darkness of that first 1260 days.

Rev 11:5 If anyone tries to harm these two, God will cause fire to come out of their mouths; the fire will devour their enemies. There will be many who will want to harm them.

Rev 11:6 The two will also have power to shut up the sky so that it will not rain; the angel also said they will have power to turn the earth's waters into blood and to strike the earth with every kind of plague; this he said they would often do.

25. Now let's see what we can learn from verses seven, eight, nine and ten.

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Rev 11:7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

Rev 11:8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

Rev 11:9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

Rev 11:10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

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Rev 11:7 Now when they have finished their testimony, the beast that comes up from the Abyss will attack them, and overpower and kill them.

Rev 11:8 Their bodies will lie in the street of the great city, which is figuratively called Sodom and Egypt, where also their Lord was crucified.

Rev 11:9 For three and a half days men from every people, tribe, language and nation will gaze on their bodies and refuse them burial.

Rev 11:10 The inhabitants of the earth will gloat over them and will celebrate by sending each other gifts, because these two prophets had tormented those who live on the earth.

End Lesson Taught 3-15-2017

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