

# REVELATION CHAPTER ELEVEN

## BOOK OF THE REVELATION

What follows represents the unedited lecture notes of Pastor Merritt's teaching of the book of the Revelation. Please feel free to reproduce all or part for the glory of the Lord Jesus Christ. The teachings of the Revelation represent a compilation of things learned from such men as Col. R. B. Thieme, Lewis Sperry Chafer, Charles Ryrie, Arno C. Gabelein, John Walvoord, Hal Lindsay, Dwight Pentecost, along with an exegesis of the Greek and Hebrew texts.

Revelation

Lesson 84

9-5-2001

1. Tonight we will continue our study of the Book of The Revelation. We are in lesson eighty-four.

1.1 Before we do though let's remember the application of 1Jo 1:9 as might be necessary.

2. Last week I completed an analysis of Revelation chapter ten and when time ran out I had just started a study of chapter eleven.

3. Before resuming our study of Revelation chapter eleven let me give you an expanded translation of Revelation chapter ten:

Rev 10:1 "And then I saw another powerful angel, I could not be sure but I thought it was Michael. He was standing above planet earth; the angel slowly descended from heaven.

He was clothed with a cloud and over his head there was a radiant halo. His face was like the sun and his feet were like pillars of refining fire.

Rev 10:2 In his hand was a small scroll. He placed his right foot upon the sea and his left foot upon the land. His posture and position seemed to teach, 'Planet earth and all that exists thereon are under divine authority.'

Rev 10:3 The angel cried with a great voice, powerful like the roar of a lion. When he roared the sound of seven thunders could be heard. In the frightening sound of the thunder I could hear and understand what was said.

Rev 10:5 The powerful angel whom I saw standing above the sea and the land raised his right hand and looked toward heaven.

Rev 10:6 He then swore an oath to the One who lives forever, his oath was sworn to the Lord Jesus Christ Who created the heavens, the earth and the things in it and the sea, and the things in it. The angel swore to our Lord, 'Yes Lord, there will be no more delays.'

Rev 10:7 'Soon' said the angel, The seventh angel will sound his trumpet and then the mystery of God will be revealed, the great mystery which was earlier announced to His people by His prophets, apostles and pastor-teachers. When the seventh trumpet sounds everyone will know the full extent and content of 'the mystery.'

Rev 10:8 Then a voice from heaven spoke again, 'Go and get the scroll from the hand of the angel standing on the sea and on the land.'

Rev 10:9 Accordingly, I went to the angel and asked him to give me the little scroll. He said to me, 'Take it and eat it. It will turn your stomach sour, but in your mouth it will be as sweet as honey.'

Rev 10:10 I took the little scroll from the angel's hand and ate it. It tasted as sweet as honey in my mouth, but after eating, my stomach turned sour. The eating and the souring of the stomach taught me, 'Religion often looks very good but once you get a real taste it reeks of evil.' This will certainly be the case during the Tribulation.

Rev 10:11 Then I was told, 'You must prophesy to many peoples, nations, languages and kings.'

Now let's see what we can learn from chapter eleven. Before we get into an exegesis of Rev 11:1 and 2 let's review several introductory points:

1. Alford has written that chapter eleven "is undoubtedly one of the most difficult in the whole Apocalypse. A comparison of many commentaries will reveal the widest kind of disagreement as to the meaning of this chapter."

2. Alford like many other expositors have attempted to spiritualize the city, the temple, and the events portrayed in this chapter.

3. I believe the terms found here should be taken "normally," with reasonable literalness.

4. The great city of Rev 11:8 is identified as the literal city of Jerusalem. The time periods are literal time periods.

5. The two witnesses are two individuals, one is Moses and the other is Elijah. The three and a half days are to be taken literally.

5.1 The earthquake is a literal earthquake.

6. The seven thousand men who are slain by the earthquake are seven thousand individuals who die in the catastrophe.

7. The death of the witnesses is literal as are their ascensions.

8. These major assumptions will provide an intelligent understanding of this portion of our prophecy.

9. With the exception of Rev 11:15-19 which introduces the seventh trumpet, this chapter, like chapter ten, does not advance the narrative.

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 compared to 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 is instructed to measure the Temple of God, the altar, and those who worship therein.
3. Ezekiel 40 and Zechariah 2 clearly teach that when God takes measurements its purpose is to evaluate the spiritual condition of His people.
4. His 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.
  - 5.1 Its reconstruction is not based on a recognition of Jesus as the Messiah, but on a nationalistic desire to once again acquire a national religious symbol to draw the people back to deism.
6. In all its architecture and furnishings of first the Tabernacle and then the Temples prefigured the person and work of the Messiah.
7. In a sense it was God's "Passion Play," dramatizing to the Jewish people what the Messiah would be like and what He would do when He came into the world.
  - 7.1 It is called "shadow worship" foretelling of the reality of Christ to come. This point is made clear by both Paul in several of his epistles and by the anonymous writer of the Book of Hebrews.

8. Many of the sacrifices spoke of the Holy One who was to come, picturing Him as a sinless substitute who would take upon Himself man's sin and bear the divine judgment due mankind.

Rom 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Rom 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Heb 9:8 The Holy Spirit thus signifying, that the way into the holiest of all was not yet made manifest, while the first tabernacle was yet standing:

Heb 9:9 it being a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

Heb 9:10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

Heb 9:11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

Heb 10:1 For the law being a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Heb 10:2 For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins.

Heb 10:3 But in those sacrifices there is a remembrance again made of sins every year.

Heb 10:4 For it is not possible that the blood of bulls and of goats should take away sins.

8.1 Large numbers of Jews living during the Tribulation will not accept the truth about the Messiah.

9. 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."

10. They shall says John, "trample the Holy City under foot for forty-two months."

11. 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."

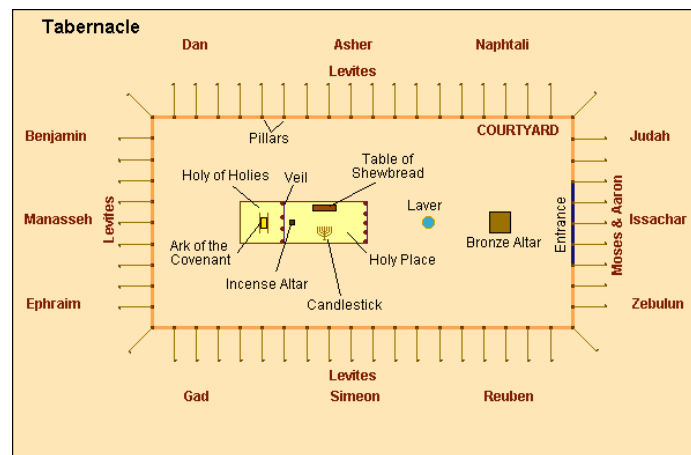
12. In Luke 21:24 Jesus predicted, "Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled." The "Times of the Gentiles" end with the return of Jesus to the earth to end the last battle of the Tribulation, the Battle of Armageddon.

13. The introductory phrase, translated in the KJV "the angel stood saying," is not in the better manuscripts.

13.1 Since the angel does not actually speak, we could substitute simply "it was said." It is most likely the voice of God rather than the angel. Notice how the NIV translates the verse.

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.

14. This command to measure the Temple of God makes John a participant as well as an observer. The Temple of God (in the Greek **Naon Tou Theou**) refers to the Holy Place and the Holy of Holies, not the outer court of the Temple.



15. The altar may be a reference to the brazen altar which was in the outer court although it could be the altar of incense just outside the veil. Walvoord concludes it was the brazen altar.

16. John Walvoord has written: "Only priests could go into the Temple, others who were not priests could only approach the brazen altar with their sacrifices."

17. Although John is commanded to measure the Temple and the altar and them that worship therein, he is instructed not to measure the court outside the Temple.

18. The judgment of the gentiles and the outer court will come later. Israel must be judged first.

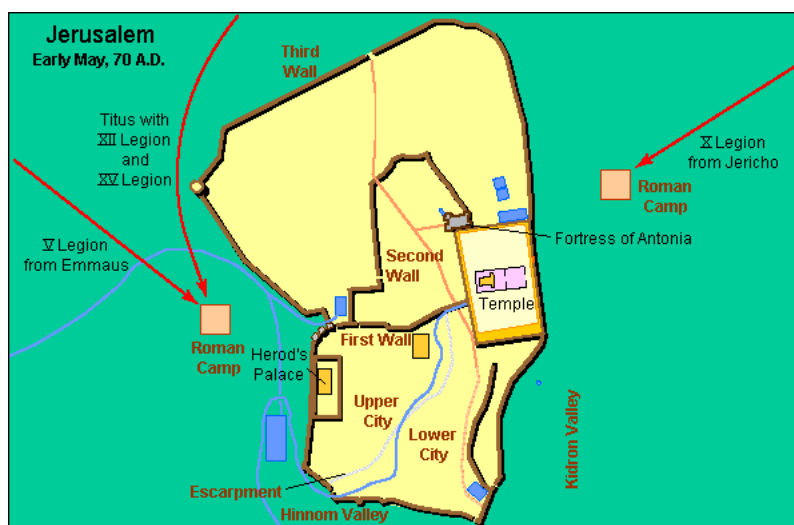
19. The act of measuring seems to signify that the area belongs to God in some special way. It is an evaluation of His property.

20. The Temple here is apparently that which will be in existence during the great tribulation.

Let me give you several points about the Temple to come.

1. The Apostle John wrote the Book of The Revelation in approximately A.D. 95. There was no Temple standing in Jerusalem at that time.

2. The so-called "Second Temple" was non-existent for the twenty-five years preceding John's writing, since the Roman legions under Titus had leveled both the Temple and the Holy City in A.D. 70.



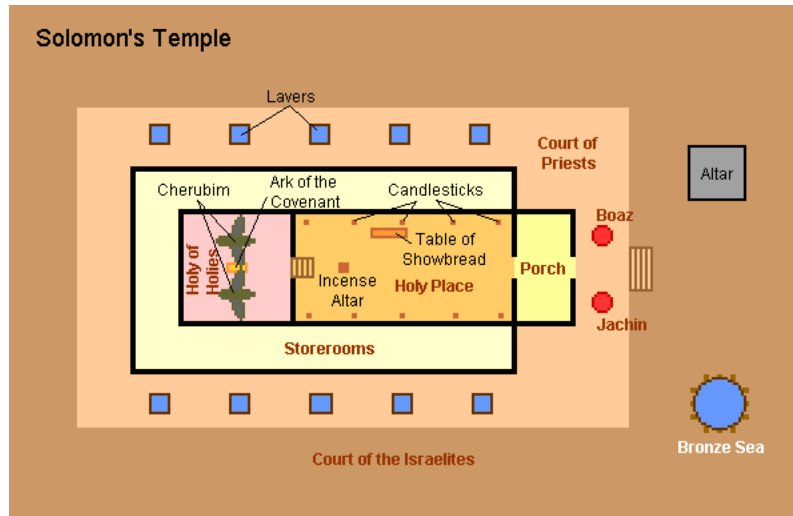
3. To what Temple was John referring? There can be only one answer, a yet to be built structure!

3.1 In Daniel 9:27 the Prophet Daniel predicts that the coming Antichrist will make and later break a covenant with the Jewish people of the Tribulation period, allowing them to reinstitute animal sacrifices.

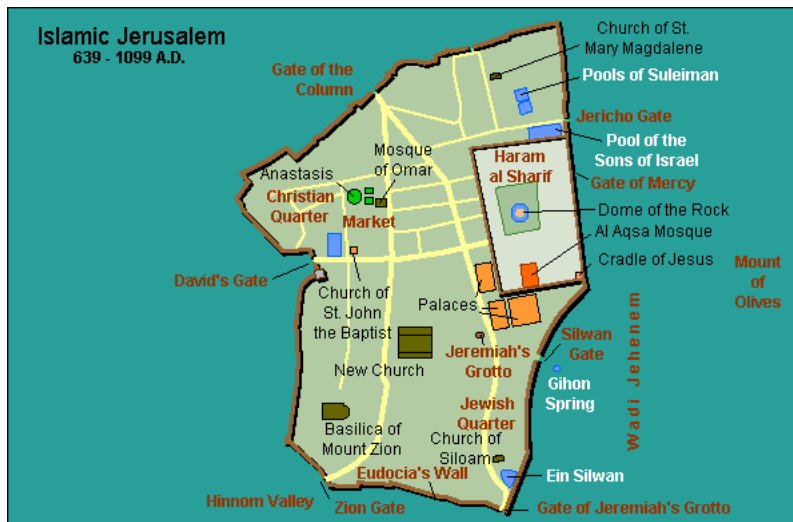
4. There is only one place where a God fearing Jew would venture to offer a sacrifice in the Temple in Jerusalem!

5. To people familiar with the ancient Temple area on Mount Moriah in Old Jerusalem, the thought of building a new Jewish Temple must sound preposterous. The Antichrist is Satan indwelt and we must never forget the power of Lucifer.

5.1 Under the permissive will of God he will build a Temple for himself in order to fulfill the prophecies of God--particularly those of Daniel.



6. This site is second only to Mecca in sacredness to the millions of Moslems in the world. It's believed by them that Mohammed ascended into heaven from a great rock that rests in the center of their Mosque.

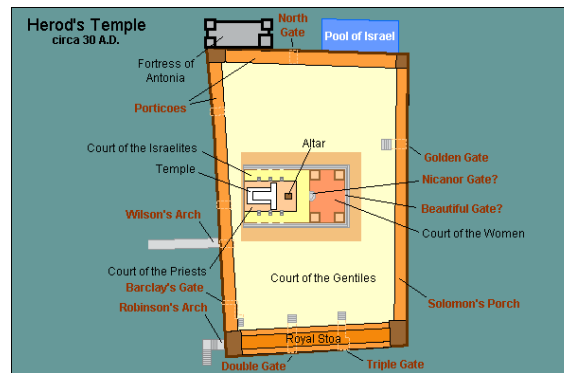


7. Significantly, this beautiful structure is called "The Dome of the Rock" and was renovated to its present glory by Suleiman the Magnificent (1520-1566).

8. This rock is also believed to be the one on which Abraham offered Isaac to God and is also the site of the threshing floor which David purchased and sanctified as the location for the Jewish Temple.

9. For 4,000 years it has therefore been one of the most sacred spots to Jews and the only place their Temple has ever stood.

10. 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.



11. 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.

12. Only the tip of the huge rock which was on the summit of Mount Moriah juts up into the Mosque.

13. Before June of 1967 the Jews had not had sovereign control over the Old City of Jerusalem for over 2,600 years.

13.1 For several hundred years they were only intermittently allowed to live in the Old City and then only in a small, crowded sector.

14. 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.

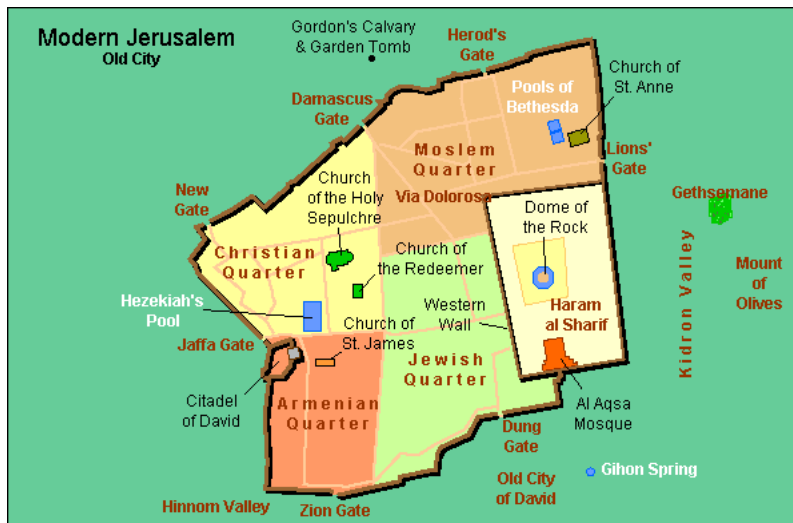
15. The Wailing Wall is an exposed section of the ancient Western Wall of the Temple area. At its lowest visible part are the Herodian stones that were in the wall at the time of Jesus.

16. On top of these stones are Byzantine and Crusader stones reaching up to the present ground level, on which the Arab Mosque sits. This Wall is all that the Jews have left of their ancient Temple; it is therefore very sacred to them.

17. 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.

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





19. 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.

20. 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."

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

22. 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.

23. 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.

24. 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 about it .

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

26. From its location in relation to the Wailing Wall they have now discovered where the Holy of Holies was located.

26.1 There is presently however no plan for rebuilding the Temple for several reasons.

26.2 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 who are the Levite priests.

26.3 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.

26.4 For this reason the liberal Jews and unbelieving Jews do not want any rebuilding efforts.

27. This may be the very sticky problem which when solved by the "strong covenant" elevates the Antichrist to special prominence and religious deference.

27.1 The Prophet Daniel says the Jewish people will make the "treaty" with the Roman Antichrist. (Dan 9:27).

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, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

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

29. 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. (Rev 13:3-8 and 11-17)

29.1 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 one of his heads 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.

29.2 This Gentile ruler supported by the Jewish 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.

29.3 That he is worshiped as God is obvious.

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.

29.4 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.

29.5 Notice how similar are 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.

30. I do not believe we will be on earth when this Temple is rebuilt. It will most likely be started after the Rapture.

So much then for the Temple reconstruction now let's return to our study of verses one and two of Revelation chapter eleven and our summary point number eleven.

1. The verses recall reads in the 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 worshippers 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.

1. Originally constructed for the worship of the Jews and the renewal of their ancient sacrifices, during the tribulation, this false Temple is (in the middle of the Tribulation) desecrated by the False Prophet and the Antichrist.

2. The Temple becomes the home of an idol, a statue of the Antichrist (let's compare 2Th 2:4; Rev 13:14-15; Mat 25:15-16 and Dan 9:27).

2Th 2:4 He will oppose and will exalt himself over everything that is called God or is worshiped, so that he sets himself up in God's temple, proclaiming himself to be God.

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.

Mat 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Mat 24:16 Then let them which be in Judaea flee into the mountains:

Dan 9:27 He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him."

3. For this reason it is most significant that John is instructed to measure not only the Temple and the altar but also the worshipers.

3.1 Those of Israel who continue in the heterodoxy of worship after the erection of the Temple will no doubt be "weighed and found "wanting."

3.2 God is therefore not only claiming ownership by this measurement of the Temple and the altar but demonstrating the shortcoming of the worshipers who do not measure up to His standard.

5. The second verse adds further light to the situation in that instruction is given not to measure the outer court because it is given to the Gentiles along with the Holy City for a period of forty-two months.

6. Here again is the familiar three-and-one-half-year period or last half of the seven-year period predicted by Daniel the prophet (Dan. 9:27) after which Israel's history will be consummated with Christ's return.

7. Expositors have differed as to whether the forty-two months are the first half of the seven years or the second half. Their logic escapes me, to me it is clearly the last three and one-half years.

8. The statement that the holy city is under Gentile control is borne out by the prophecy of Christ in Luke 21:24.

Luk 21:24 They will fall by the sword and will be taken as prisoners to all the nations. Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled.

9. The times of the Gentiles end at the second coming of Christ when Gentile dominion is destroyed and Christ establishes His kingdom. This is predicted in the seventh trumpet revealed later in this chapter.

10. The first two verses then signify that while God is permitting Gentile dominion and persecution of Israel, God Himself will be the judge of her persecutors.

Before moving to an analysis of Rev 11:3-6 let me provide an expanded translation of Rev 11:1 and 2.

Expanded Translation:

Rev 11:1 I was then handed a ten foot long measuring rod and was 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.

Now for the exegesis of verses three, four, five and six of Revelation chapter eleven.

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 3, 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.

1.3.1 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.

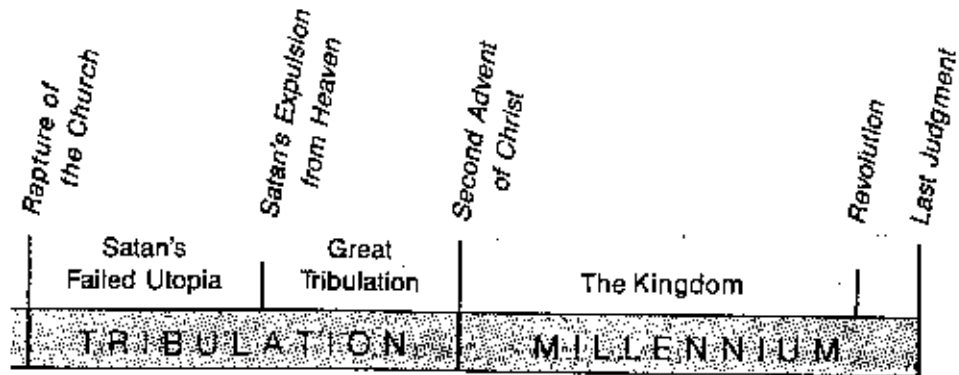
1.3.2 Hal Lindsey has written in support of the two being Elijah and Moses who witness during the first half of the Tribulation:

"The two witnesses will make it a point to prove that everything in the Temple has already been fulfilled by Christ, and that this magnificent new building is nothing but a nationalistic sham! As a result the Jewish people will rejoice when the Roman Antichrist kills these two prophets by a great demonstration of Satan's power. Before God allows the murder of these men, however, they will have preached for 1,260 days. Using the Biblical year of three hundred and sixty days, this comes out to three and one-half years, or the first half of the seven-year Tribulation period."

1.4 Walvoord on the other hand has written of this verse:

"It is unquestionably related to either the first three and one-half years or the latter three and one-half years of the seven years of Daniel 9:27. Expositors have differed as to which of the two periods is in view here. From the fact ... that the two witnesses pour out divine judgments upon the earth and need divine protection ... implies that they are in the latter half of the seven years ... as this protection would not be necessary in the first three and one-half years. The punishments and judgments the witnesses inflict on the world ... seem to fit better in the Great Tribulation period."

1.5 It is in my view fatuous to assume the Antichrist will not develop a formidable program to discredit the two, be it in Satan's Failed Utopia or Great Tribulation; even to the point of "their needing divine protection."



1.6 Jerry Jenkins and Tim LaHaye in their best selling series on "Revelation" place the end of their ministry just before the Great Tribulation which to me seems the best location.

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 of the reconstructed 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 long-prophesied Antichrist.

5. The two witnesses will show that his temporary peace will soon give way to the a war of gigantic proportions--a war in which the entire world aligns itself against little Israel and the King of kings.

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. will elevate the Antichrist to new heights.

5.3 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."

End Lesson Taught 9-5-2001

## Revelation

### Lesson 85

9-12-2001

1. Tonight we will continue our study of the Book of The Revelation. We are in lesson eighty-five.

1.1 Before we do though let's remember the application of 1Jo 1:9 as might be necessary.

2. Last week I completed an analysis of Rev 11:1-2 and when time ran out I was in the process of teaching Rev 11:3-6.

3. Before resuming our study let me give you an expanded translation of Revelation chapter eleven verses one and two:

Rev 11:1 I was then handed a ten foot long measuring rod and was 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.

Now let's continue our study of verses three, four, five and six of Revelation chapter eleven.

#### 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 3 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.

1.3.1 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 best selling series on "The Revelation" place the end of their ministry just before the Great Tribulation which to me seems the best location.

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 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 long-prophesied Antichrist.

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

5.1 It is imperative for the Antichrist to shut the mouths of these two witnesses.

5.2 His actions in executing the two will be greatly welcomed by the general population.

5.3 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. will elevated the Antichrist to new heights.

5.4 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."

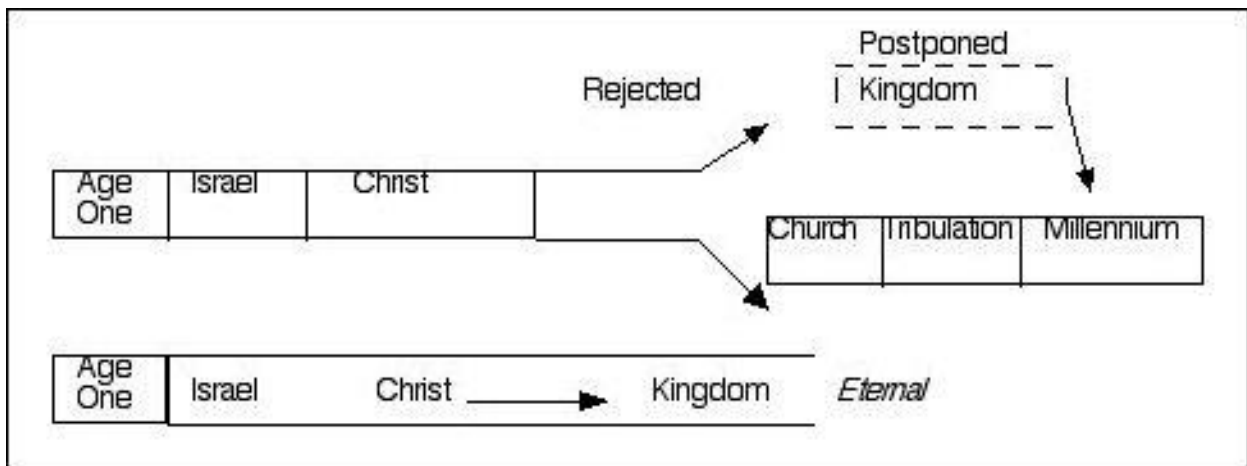
6. Now who are these two witnesses? As said earlier I believe they are Moses and Elijah!

7. There are many reasons; let's look at just a few.

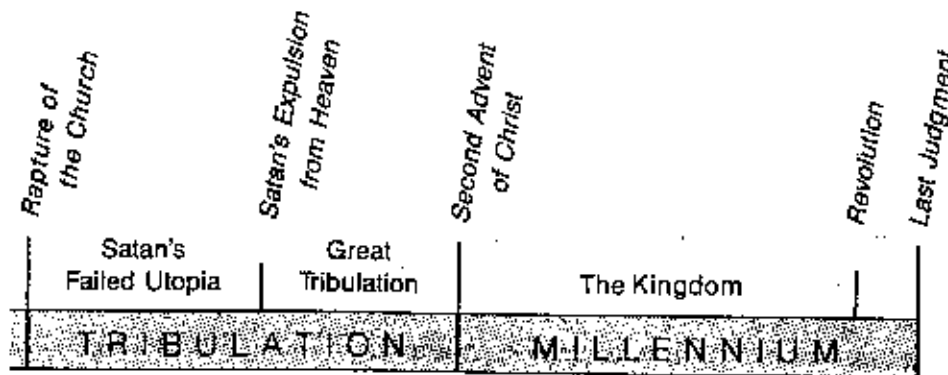
7.1 In Malachi 4:5 and 6 in God's very last words in the Old Testament we find the coming of Elijah is clearly predicted:

"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."

7.2 There is of course a negative application here or better said a 1st Advent application.



7.3 "The great and dreadful day of the Lord" refers specifically to the Great Tribulation.



7.4 Note that Elijah will come before this time to "turn (restore) the hearts of the fathers to the children and ... the children to their fathers."

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

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

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

10. Additionally, among all the prophets of the Old Testament era, two were removed from this world before their ministries were finished.

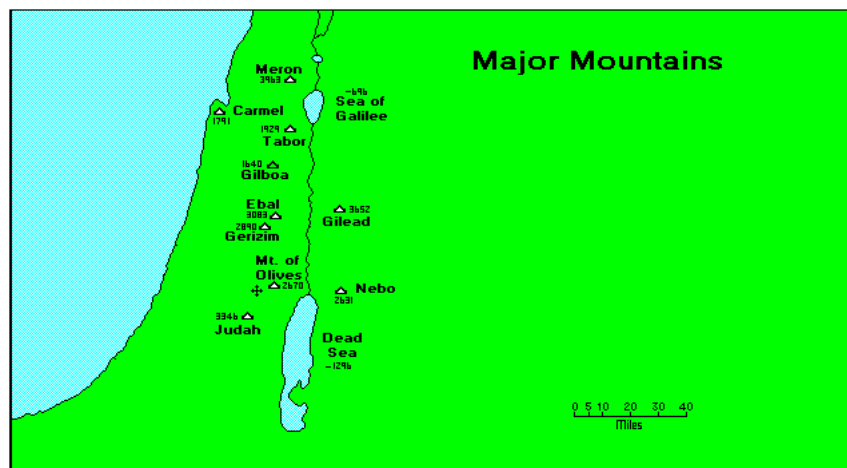
10.1 The two men were Moses and Elijah!

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 ... you shall anoint to be 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 will shake his fist under the nose of the 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 Gaebelien implies that the two witnesses are not just individuals but that they are representative of additional witnesses.

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. Mat 17:10-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."

Luk 1:18 Zechariah asked the angel, "How can I be sure of this? I am an old man and my wife is well along in years."

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. John Walvoord provides a rather tenuous reason when he writes: "The dispute of Michael with the devil over the body of Moses (Jude 9) is mentioned preceding a prophecy of the second coming, but no specific connection is made between the two."

Jud 1:9 But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not dare to bring a slanderous accusation against him, but said, "The Lord rebuke you!"

19. Dr. Walvoord goes on to write: "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 seems to signify that they are specific persons. This tends to refute such positions as Gaebelein that the two represent more than two witnesses.

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 are those of people; and their resultant death and resurrection, including their bodies lying in the streets of Jerusalem for three and one-half days, can hardly refer to Israel, the church, or the Word of God.

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 Hebrews 9:27, "It is appointed unto men once to die."

24.1 If Moses is included as one of the two witnesses, there is then the same added difficulty say some in that he once died. Could he die a second time?

25. But this argument is nullified by the fact that the entire living church at the time of the rapture will go to heaven without dying.

26. John Walvoord unlike many of his Dallas Theological contemporaries writes:

“It seems far preferable to regard these two witnesses as two prophets who will be raised up from among those who turn to Christ in the time following the rapture.”

26.1 Ainslie identifies the two witnesses as "two strange men" whose identity cannot now be determined who will literally have a prophetic ministry for twelve hundred sixty days and then be slain."

27. Many other conservative expositors agree these two witnesses "to be two men, not two companies of men, nor yet a mere symbol of 'adequate testimonies.'"

27.1 This position finds support in verse 10 where we see again the expression "these two prophets."

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.

28. Walvoord with some finality has written of these witnesses:

"Who they may be, can be but conjecture, and is best left in the obscurity in which God has surrounded them."

29. Now let's look at the statement found in verse four "These are two olive trees, and two lampstands." ..

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

29.1 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.

Zec 4:6 So he said to me, "This is the word of the LORD to Zerubbabel: 'Not by might nor by power, but by my Spirit,' says the LORD Almighty.

29.2 In answer to the question in the Zechariah incident, "What are these?" the answer is given to Zerubbabel: "This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts."

29.3 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.

29.4 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.

29.5 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.

29.6 Their ministry does not rise in human ability but in the power of God. Verses 5 and 6 record the miraculous powers given to the two witnesses.

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

29.8 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.

29.9 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.

29.10 The third company was delivered from this judgment only because they besought Elijah for their lives (Second Kings chapter one).

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!"

29.11 In a similar way, the enemies of Moses were destroyed (Num. 16:35).

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.

### 30. Summary

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

30.2 This is reminiscent of the judgment of God imposed on Israel when in answer to Elijah's prayer it did not rain for three and one-half years, curiously the same length of time as the ministry of these two witnesses in The book of the Revelation.

30.3 Like Moses, they have power to turn water into blood and to bring plagues upon the earth as often as they will (Exo 7:17-19).

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."

30.4 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.

30.5 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.

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 would live and prophesy during the first three and one-half years of the Tribulation; he further noted they would dress in sackcloth like characters from an Old Testament period piece."

Rev 11:4 They are two lampstands who stand before the Lord of the earth as His representatives; 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 said the angel, God would cause fire to come out of their mouths; the fire he said would devour their enemies. There would be many he said who would want to harm them.

Rev 11:6 The two will also have power he said to shut up the sky so that it will not rain; he also said they would 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.

End Lesson Taught 9-13-2001

Revelation

Lesson 86

9-19-2001

1. Tonight we will continue our study of the book of the Revelation. We are in lesson eighty-six.

1.1 Before we do though let's remember the application of 1Jo 1:9 as might be necessary.

2. Last week I completed an analysis of Rev 11:3-6 and when time ran out I was about to begin a study of Rev 11:7-10.

3. Before resuming our study let me give you an expanded translation of Rev 11:1-6:

Rev 11:1 “Afterward I was handed a ten foot long measuring rod and was told, to measure the temple and the brazen altar and to count and evaluate the worshippers there.

Rev 11:2 I was also commanded to exclude the outer court; this because the outer court had been given to the Gentiles. The Gentiles, I was told, would control the Holy City during most of the Tribulation.

Rev 11:3 The angel then told me about two witnesses, ‘Two witnesses will live and prophesy during the first three and one-half years of the Tribulation.’ He further noted, ‘They will be dressed in sackcloth like characters from an Old Testament period piece.’ I saw two lamp stands and two olive trees.

Rev 11:4 The two witnesses explained the angel are Moses and Elijah, God’s messengers reincarnated for special service. Thus their designation as two lamp stands who stand before the Lord of the earth as a light to the world. They are supported by the power of God the Holy Spirit ergo they appear before you as the two olive trees. They will shine like a light in the midst of darkness during the first 1260 days of the Tribulation.

Rev 11:5 If anyone tries to harm these two, God will cause fire to come out of their mouths; the fire he said would devour their enemies.

There will be many who want them dead. This is especially true of the Antichrist, False Prophet and the leader of the large and very popular church headquartered in Rome.

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

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

KJV

Rev 11:7 And when they shall have finished their testimony, the beast that ascendeth out of the bottom less 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.

NIV

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.

Principles:

1. The beast from the bottomless pit is none other than Satan himself.
2. Satan will work directly through the Antichrist and his side-kick The False Prophet to rid the world of God's special witnesses.
3. No doubt the two witnesses will follow the Antichrist and False Prophet around addressing them face to face in order to expose their "blasphemous reign."
4. Additionally, through the medium of television, the Antichrist will no doubt often be forced to see and hear the preaching of the two witnesses.
  - 4.1 These two "anachronisms" in their 1st century garb will no doubt be ridiculed by the International Media and blamed by Rome's world government as the cause of all the world's problems.
  - 4.2 The two will be falsely accused as being the source of all that is wrong in the world for they will be "designated" as leaders of Christianity, a religion of intolerance and bigotry, a cult unwilling to accept the good in all religions and lifestyles.
5. No doubt Moses and Elijah make the life of the Antichrist and his "side kick" miserable; their personal and televised rebukes together with their awesome demonstrations of power will make for quite a spectacle.
  - 5.1 Not to be outdone however, the False Prophet will call down fire from heaven, heal people and generally portray himself as "Elijah" the forerunner of the messiah Antichrist.
6. Recall all of this is occurring in the first 1260 days of the Tribulation when the Antichrist is portraying himself as the leader of a developing new world order and the ultimate 'utopia'.
7. He will become so infuriated at their straightforward gospel witness and rebuke that he repeatedly "makes war against them" but time and time again his efforts fail!
  - 7.1 Moses and Elijah have plenty of divine tricks up their camel hair sleeves.
8. As in the case of many other great prophets of God however, when their ministry is finished, God permits their enemies to overcome them.
  - 8.1 Soldiers of the Antichrist, just before the "death" of the Antichrist and just before Satan is cast out of heaven, are successful in somehow killing the two men of God.

8.2 Immature Christians will weep while the mature believers will rejoice in the fulfillment of yet another prophecy.

8.3 Mature believers in Jerusalem will prepare their belongings for a trip to the mountains of Idumea; they will know that the death of the Antichrist, the abrogation of the right of worship in the Temple and the mandatory worship of the Antichrist is imminent.

8.4 Soon to come will be the erection of the "Abomination That Brings Desolation."

9. So great is the victory over the two witnesses and so significant to their enemies that their dead bodies are allowed to lie in the street of the city described as "the great city, which spiritually is called Sodom and Egypt; the place where our Lord and Savior was crucified."

10. This city therefore is unquestionably the city of Jerusalem in which these two witnesses complete their prophetic ministry and fulfill their martyrdom.

11. In the effort to capitalize as much as possible on their death, their bodies are exhibited in the streets for three and one-half days; an act so contrary to all reasonable laws of humanity.

12. Hal Lindsey has written of the city: "Their bodies will lie in the street of "the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified." This is a derogatory reference to the apostate city of Jerusalem. "Sodom" refers to its immorality and "Egypt" to its worldliness, while the reminder of its crucifixion of Jesus emphasizes a rejection of the witnesses ..."

13. Great throngs of people come to view the bodies lying in a state of decay.

13.1 According to verse 10, their death is the occasion for great rejoicing.

13.2 The expression "they that dwell upon the earth" seems to refer to those who are not only dwelling on the earth in their physical bodies but whose hope is limited to their present life.

13.3 For three and one-half days ungodly people from every nation on earth will gaze gleefully at the unburied bodies of God's great witnesses.

13.4 Some men who wrote commentaries on The Book of The Revelation a hundred or so years ago tried to discredit a literal worldwide viewing of the corpses by simply asking the obvious:

13.4.1 "How will the whole world be able to watch their "resurrection"?"

14. Billy Graham in speaking to the question of the truthfulness of the Book of Revelation has said:

14.1 "How can all the people in the world possibly look at the bodies of these men lying in Jerusalem?" How will so many people be able to view the two corpses? Through television, of course!"

15. The phrase "they that dwell upon the earth" is a reference to those who refuse God's grace overtures.

15.1 The phrase "they that dwell upon the earth" or a like paraphrase is repeated often in The book of the Revelation. For example:

Rev 3:10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

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.

16. Apparently the celebration is worldwide.

16.1 By means of television and the transmission of pictures by satellite, the entire earth will see graphically the dead bodies of the two witnesses.

17. Their death serves for many as a symbol of victory for the Antichrist and those who oppose God.

17.1 They will have festive celebrations and even send gifts one to another, certain that their fear of God's wrath and power is no longer justified.

17.2 People will toast the "gods" of Rome believing "global peace and prosperity" can now flow freely under the program of big international government from their beloved political and religious leaders.

18. A righteous prophet is always a torment to a wicked generation.

18.1 The two witnesses are an obstacle to wickedness, unbelief, and satanic power prevalent in the Tribulation.

19. The Word of God makes it clear that it is often possible to silence a witness to the truth by death, but such action does not destroy the truth that has been announced.

20. The power of God will be ultimately revealed.

21. Lindsey has written of the celebration and its ramifications:

"The murder of the witnesses will be followed by a sort of Satanic Christmas celebration. Verse 10 says that people will celebrate and give gifts to each other. It'll be a big bonus day for Santa! But after three and one-half days the joyride will be over, for all of a sudden the bodies come to life again! Right in front of the dumbfounded onlookers the resurrected men rise up to heaven in a cloud! Then an earthquake strikes the city of Jerusalem and kills seven thousand people. Those who live are terrified, and give glory to the God of heaven (verse 13). Finally many of the Jews in Jerusalem get the point about God and turn in faith to Him."

Rev 11:13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

22. Walvoord has written: "In Rev 11:7 we also have the first of several references in The book of the Revelation to the beast (Greek Therion)."

22.1 The beast out of the pit here is Satan.

22.2 The beast out of the sea is the world dictator (Rev 13:1).

Rev 13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

22.3 The beast out of the land is the false religious leader of that day. (Rev 13:11)

Rev 13:11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

22.4 This unholy trinity is the satanic counterfeit of the divine Trinity, the Father, the Son, and the Holy Spirit. Rev 13:1-4

Let me give you these verses in the NIV:

NIV

Rev 13:1 And the dragon stood on the shore of the sea. And I saw a beast coming out of the sea. He had ten horns and seven heads, with ten crowns on his horns, and on each head a blasphemous name.

Rev 13:2 The beast I saw resembled a leopard, but had feet like those of a bear and a mouth like that of a lion. The dragon gave the beast his power and his throne and great authority.

Rev 13:3 One of the heads of the beast seemed to have had a fatal wound, but the fatal wound had been healed. The whole world was astonished and followed the beast.

Rev 13:4 Men worshiped the dragon because he had given authority to the beast, and they also worshiped the beast and asked, "Who is like the beast? Who can make war against him?"

Now I want to give you an expanded translation of Rev 11:7-10.

Expanded Translation:

Rev 11:7 Toward the end of the first 42 months of the Tribulation after Moses and Elijah had said all God would have for them to do and say, Satan himself develops a plan and the Antichrist attacks them with a vengeance. Under the permissive will of God the two are overpowered and destroyed.

Rev 11:8 Their bodies lie in the street of the great city. The Antichrist refuses numerous requests to bury them; he instead makes sure they lie in their own blood there in Jerusalem a city now figuratively called Sodom and Egypt, this is the same city in which our Lord was crucified.

Rev 11:9 For three and a half days men from all over the world will travel to Jerusalem to gaze on their bodies; the officials from both Rome and Jerusalem refuse to permit their burial.

Rev 11:10 The Global Citizens will rejoice in their deaths and will celebrate by sending each other gifts; people are overjoyed thinking the source of their problems has now been eliminated. The two prophets who had resisted the programs of their world leaders were now a thing of the past and like a bad dream they can now be forgotten. "World peace and universal prosperity can now become a reality."

Let's now take a look at what we can learn from Rev 11:11 and 12.

KJV

Rev 11:11 And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

Rev 11:12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

NIV

Rev 11:11 But after the three and a half days a breath of life from God entered them, and they stood on their feet, and terror struck those who saw them.

Rev 11:12 Then they heard a loud voice from heaven saying to them, "Come up here." And they went up to heaven in a cloud, while their enemies looked on.

Principles:

1. The merrymaking of those who rejoice in the death of the two witnesses is cut short after three and one-half days by the witnesses "restoration to life."

2. As they stand on their feet before the startled gaze of those who watch, it is recorded that great fear falls upon those who see them.



3. Their amazement increases as they hear a voice from heaven saying to the witnesses, "Come up hither."

3.1 As they watch, the two witnesses ascend up into heaven.

4. Though there are similarities between this event and the rapture of the church, the contrast is also evident.

4.1 The rapture will take place in a moment, and further, the rapture will not be seen by the unbelieving world.

5. The parallel here is better suited to the ascension of Christ on the Mount of Olives, when the disciples beheld Him ascending into heaven, and, like the two witnesses, He was received by a cloud.

6. This act of raising the witnesses is a special act of God addressed to those who reject His grace and designed as a final warning of the supreme power of God over man whether in life or in death.

6.1 It also serves as a positive witness for many.

7. This act of catching up into heaven is distinct from any other mentioned in the Bible in that it occurs after the rapture and before the events of chapters nineteen and twenty of the book of The Revelation.

8. John Walvoord has written: "From the fact that the resurrection takes place three and one-half days after the martyrdom some have attempted to construct an interpretation that the three and one-half days represents three and one-half years as in Daniel's seventieth week (Dan. 9:27) where each unit does represent a year.

"Under this interpretation, those who minister on the earth as the two witnesses are on earth the first three and one-half years of the seven-year period, are dead for the next three and one-half years, and then are raised at the end. Though possible it is an unlikely interpretation ..."

8.1 Unlikely indeed!

9. If the 1,260 days of verse 3 are literal days, it would seem strange to have days mentioned immediately thereafter and taken in another way.

10. It is preferable to understand the word day to refer to a twenty-four hour day.

10.1 It does not seem possible to allow the bodies of the two witnesses to lie in the streets of Jerusalem for three and one-half years.

11. The Scriptures seem to imply that it is a short period and that the people are still in the process of rejoicing when the witnesses are restored to life and caught up to be with the Lord.

12. Just as their ministry on earth is a literal 1,260 days, so their period of experiencing death is a literal three and one-half days.

13. Likewise also their resurrection from the dead and their being caught up to heaven are literal events.

Now let me give you an expanded translation of verses eleven and twelve:

Rev 11:11 After the three and a half days God again breathes the breath of life into them and they slowly rise to their feet, seeing this extraordinary phenomena, the people who had come to celebrate are awe stuck and many are terrified.

Rev 11:12 Then from heaven came a loud voice which could be heard all over the city of Jerusalem, it boomed "Come up here." And both Elijah and Moses went up to heaven in a cloud in full view of their astonished enemies who looked on in abject terror.

Now let's see what we can learn from Rev 11:13 and 14:

KJV

Rev 11:13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

Rev 11:14 The second woe is past; and, behold, the third woe cometh quickly.

NIV

Rev 11:13 At that very hour there was a severe earthquake and a tenth of the city collapsed. Seven thousand people were killed in the earthquake, and the survivors were terrified and gave glory to the God of heaven.

Rev 11:14 The second woe has passed; the third woe is coming soon.

1. As an aftermath to the resurrection of the two witnesses, the Scriptures record that a great earthquake occurs in which a tenth part of the city of Jerusalem falls and seven thousand men are killed.

2. These dramatic events bring great fear to those who remain, and it is recorded that they "gave glory to the God of heaven."

3. The reference to "the God of heaven" is one of two in the New Testament (compare also Rev 16:11).

Rev 16:11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

3.1 "The God of heaven" is a familiar phrase in the Old Testament where it is used to distinguish the true God from pagan deities.

4. It would seem that many recognize our Father as the true God as over against the blasphemous claims of the two beasts.

5. Said another way many seeing and experiencing the power of God are saved."

6. John Walvord speaking against such an interpretation has written:

"Even though they recognize the power of the God of heaven, it does not seem to indicate that they have come to the point of true faith in Christ."

7. Such a postulation is no doubt possible. With this event, the second woe is brought to its completion.

8. The third woe contained in the seventh trumpet is announced as coming quickly. The end of the age is rapidly approaching.

Now for an expanded translation of Revelation eleven verses thirteen and fourteen:

Expanded Translation:

Rev 11:13 Immediately, after the two were caught up into the air a severe earthquake occurred and a tenth part of the city collapsed in a state of rubble. Seven thousand people were killed in that section of Jerusalem. Those who did survive were terrified and gave glory to the God of heaven.

Rev 11:14 The second woe had now passed but the third woe was just around the corner.

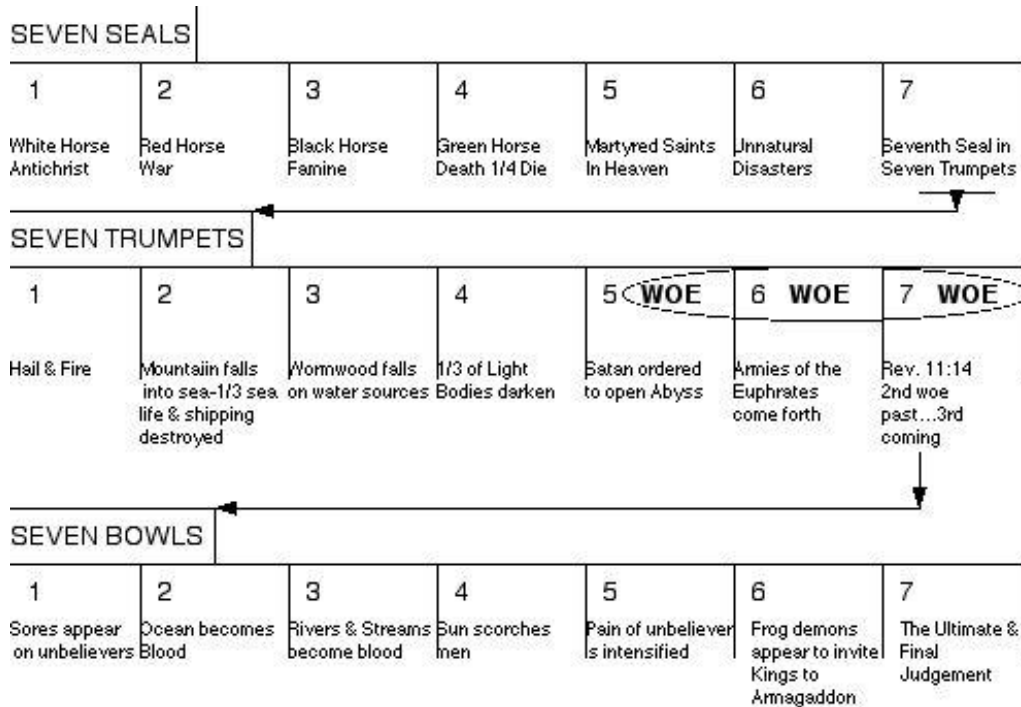
We are now ready of the seventh trumpet and verse fifteen:

KJV

Rev 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

NIV

Rev 11:15 The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever."



1. When the seventh trumpet sounds, John hears great voices in heaven announcing that the kingdoms of this world have become the kingdoms of Christ.

1.1 Henceforth Christ shall reign forever and ever.

2. In contrast to previous instances where a single voice makes an announcement, here we have a great symphony of angelic voices singing of the triumph of Christ.

3. The Second Advent with emphasis solely on the "event" itself would seem to be in view.

4. We have arrived at the end of a major point in our simplified outline of the Book of The Revelation:

I. Rev Chapter One -- Introduction

II. Rev Chapter Two-Three -- The Church

II. Rev Chapter Four-Five—Scenes in Heaven

IV. Rev Chapter Six-Eleven -- Trib. (with emphasis on the Events)

IV. Rev Chapter Twelve-Nineteen -- Trib. (with emphasis on the Characters)

5. We have reached the end of IV and now begin a brief description from a heavenly perspective of the Second Advent of Christ with emphasis on the event itself, i.e., Rev 11:15-19.

6. We have more to cover in chapter eleven but let me quickly show you how chapter twelve will start the review of the Great Tribulation with emphasis on its characters.

Rev 12:1 A great and wondrous sign appeared in heaven: a woman [Israel] clothed with the sun, with the moon under her feet and a crown of twelve stars [twelve tribes] on her head.

Rev 12:2 She was pregnant and cried out in pain as she was about to give birth [a reference to the birth of Christ].

Rev 12:3 Then another sign appeared in heaven: an enormous red dragon [Satan] with seven heads and ten horns and seven crowns on his heads [a description of his eschatological form].

Rev 12:4 His tail swept a third of the stars [angels - original fall] out of heaven and flung them to the earth. The dragon stood in front of the woman who was about to give birth, so that he might devour her child the moment it was born [Herod the Great's action].

Rev 12:5 She gave birth to a son, a male child, who will rule all the nations with an iron scepter [at the 2nd Advent]. And her child was snatched up to God and to his throne [ascension].

Rev 12:6 The woman fled into the desert [dual application: Egypt and protection by certain nations of the Tribulation] to a place prepared for her by God, where she might be taken care of for 1,260 days [the Great Tribulation].

Rev 12:7 And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back.

Rev 12:8 But he was not strong enough, and they lost their place in heaven.

Rev 12:9 The great dragon was hurled down--that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him [middle of the Tribulation].

Rev 12:10 Then I heard a loud voice in heaven say: "Now have come the salvation and the power and the kingdom of our God, and the authority of his Christ. For the accuser of our brothers, who accuses them before our God day and night, has been hurled down.

Rev 12:11 They [believers] overcame him [Satan in AC] by the blood of the Lamb and by the word of their testimony; they did not love their lives so much as to shrink from death.

Rev 12:12 Therefore rejoice, you heavens and you who dwell in them! But woe to the earth and the sea, because the devil has gone down to you! He is filled with fury, because he knows that his time is short [the last 42 months of Trib.]."

Rev 12:13 When the dragon saw that he had been hurled to the earth, he pursued the woman [Israel of the Tribulation] who had given birth to the male child.

Rev 12:14 The woman was given the two wings of a great eagle, so that she might fly to the place prepared for her in the desert, where she would be taken care of for a time, times and half a time [last 3 & 1/2 years], out of the serpent's reach.

Rev 12:15 Then from his mouth the serpent spewed water like a river, to overtake the woman and sweep her away with the torrent.

End Lesson Taught 9-19-2001

## Revelation

### Lesson 87

9-26-2001

1. Tonight we will continue our study of the Book of The Revelation. We are in lesson eighty-seven.

1.1 Before we do though let's remember the application of 1Jo 1:9 as might be necessary.

2. Last week I completed an exegesis of Rev 11:7-15 and when time ran out I was in the process of giving you several summary points relating to Rev 11:15.

3. Before resuming our study let me give you an expanded translation of Rev 11:1-15:

Rev 11:1 "Afterward I was handed a ten foot long measuring rod and was told, to measure the temple and the brazen altar and to count and evaluate the worshippers there.

Rev 11:2 I was also commanded to exclude the outer court; this because the outer court had been given to the Gentiles. The Gentiles, I was told, would control the Holy City during most of the Tribulation.

Rev 11:3 The angel then told me about two witnesses, 'Two witnesses will live and prophesy during the first three and one-half years of the Tribulation.' He further noted, 'They will be dressed in sackcloth like characters from an Old Testament period piece.' I saw two lamp stands and two olive trees.

Rev 11:4 The two witnesses explained the angel are Moses and Elijah, God's messengers reincarnated for special service. Thus their designation as two lamp stands who stand before the Lord of the earth as a light to the world. They are supported by the power of God the Holy Spirit ergo they appear before you as the two olive trees. They will shine like a light in the midst of darkness during the first 1260 days of the Tribulation.

Rev 11:5 If anyone tries to harm these two, God will cause fire to come out of their mouths; the fire he said would devour their enemies.

There will be many who want them dead. This is especially true of the Antichrist, False Prophet and the leader of the large and very popular church headquartered in Rome.

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

Rev 11:7 Toward the end of the first 42 months of the Tribulation Satan is permitted to devise a plan which he communicates to the Antichrist. Under the permissive will of God, Moses and Elijah are overpowered and executed.

Rev 11:8 Their bodies will lie 'in state' in the center of Jerusalem. The Antichrist refuses numerous requests to bury them. He instead makes sure they lie in their own blood there in the city of sin, evil, religion and idolatry. This is the same city in which our Lord was rejected and crucified.

Rev 11:9 For three and a half days men from all over the world will travel to Jerusalem to gaze on the bodies of Moses and Elijah, the two men were thought to be blamed for much of the world's troubles during the first 42 month of the Tribulation. Even though many have begged the mayors of Rome and Jerusalem to bury them, their requests have been ignored.

Rev 11:10 The global citizens of planet earth rejoiced in their deaths and openly celebrate by sending each other gifts; people are overjoyed thinking all will now be ok. The two prophets who had resisted the programs of the Antichrist were now a thing of the past and like a bad dream these two troublemakers were gone. "World peace and universal prosperity" exclaimed the citizens of Jerusalem, "can now become a reality." People openly celebrate by dancing around the open caskets where the bodies lay.

Rev 11:11 After three and a half days of celebration, God resuscitates both Moses and Elijah, slowly they rise to their feet. The eyes of the world stare at their television sets in abject shock, surprise and horror. Seeing the two formerly dead men stand, the people who had come to celebrate are awe struck; the celebration ceases as people panic and try to leave the area. No one knows what to expect next.

Rev 11:12 Then from heaven comes a loud voice which could be heard all over the city of Jerusalem, it boomed "Come up here." And both Elijah and Moses slowly ascend toward heaven moving slowly through the clouds until they disappear from view.

Rev 11:13 Suddenly the earth begins to shake, a severe earthquake overtakes Jerusalem and a tenth part of the city is destroyed, there is rubble everywhere. Seven thousand people are killed in that section of city where the bodies of the two witnesses had once lain. Many who survived were terrified and gave glory to God, others blew it off as they left the center of the city to check on their home.

Rev 11:14 The second woe had now passed but the third woe was just around the corner.

Rev 11:15 The seventh angel sounded his trumpet, and I heard a crescendo of voices coming from heaven, "The kingdoms of this world have become the kingdom of our Father and His anointed One, the Lord Jesus Christ" and now the Messiah King will reign forever and ever."

I want to review some of that learned last week and then we will resume our summary points:

1. When the seventh trumpet sounds, John hears great voices in heaven announcing that the kingdoms of this world have become the kingdom of Christ.

1.1 Henceforth Christ shall reign forever and ever.

2. In contrast to previous instances where a single voice makes an announcement, here we have a great symphony of angelic voices singing of the triumph of Christ.

3. The Second Advent with emphasis solely on the "event" itself would seem to be in view.

4. We have arrived at the end of a major point in our simplified outline of the Book of The Revelation:

I. Rev Chapter One -- Introduction

II. Rev Chapter Two-Three -- The Church

II. Rev Chapter Four-Five—Scenes in Heaven

IV. Rev Chapter Six-Eleven -- Trib. (with emphasis on the Events)

IV. Rev Chapter Twelve-Nineteen -- Trib. (with emphasis on the Characters)

5. We have reached the end of Roman Numeral Number III and now begin a brief description from a heavenly perspective of the Second Advent of Christ with emphasis on the event itself i. e. Rev 11:15-19.

Now back to Rev 11:15 and point six:

6. The expression "the kingdoms of this world" in the best manuscripts is in the singular, but the meaning is much the same.

7. The fact that earthly rule will pass into the hands of God is frequently mentioned in Old Testament prophecy.

Eze 21:26 this is what the Sovereign LORD says: Take off the turban, remove the crown. It will not be as it was: The lowly will be exalted and the exalted will be brought low. Eze 21:27 A ruin! A ruin! I will make it a ruin! It will not be restored until he comes to whom it rightfully belongs; to him I will give it.'

Dan 2:35 Then the iron, the clay, the bronze, the silver and the gold were broken to pieces at the same time and became like chaff on a threshing floor in the summer. The wind swept them away without leaving a trace. But the rock that struck the statue became a huge mountain and filled the whole earth.

Dan 2:44 "In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever.

Dan 4:3 How great are his signs, how mighty his wonders! His kingdom is an eternal kingdom; his dominion endures from generation to generation.

Dan 6:26 "I issue a decree that in every part of my kingdom people must fear and reverence the God of Daniel. "For he is the living God and he endures forever; his kingdom will not be destroyed, his dominion will never end.

Dan 6:27 He rescues and he saves; he performs signs and wonders in the heavens and on the earth. He has rescued Daniel from the power of the lions."

Dan 6:28 So Daniel prospered during the reign of Darius and the reign of Cyrus the Persian.

Dan 7:14 He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.

Dan 7:26 "But the court will sit, and his power will be taken away and completely destroyed forever.



Dan 7:27 Then the sovereignty, power and greatness of the kingdoms under the whole heaven will be handed over to the saints, the people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him.'

Zec 14:9 The LORD will be king over the whole earth. On that day there will be one LORD, and his name the only name.

8. The question that remains, however, is how can the kingdoms of the world become at this point the kingdoms of Christ when, as a matter of fact, the seven vials seemingly are still to be poured out?

9. The answer seems to be that the process of destruction of earthly power is therefore already under way; the seventh trumpet with its seven vials are even now raging as "Operation Coming Christ" assembles in the third heaven.

10. Christ is declared to reign "for ever and ever."

11. This is more than simply announcing His kingdom over the earth.

12. The Millennial reign, while it extends for only one thousand years, is in another sense continued in the new heaven and the new earth.

13. Never again will the earth be under the control and the lordship of man.

14. Even the brief rebellion recorded in Revelation 20 at the close of the Millennium is unsuccessful.

Rev 20:2 He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years.

Rev 20:3 He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time...

Rev 20:7 When the thousand years are over, Satan will be released from his prison

Rev 20:8 and will go out to deceive the nations in the four corners of the earth--Gog and Magog--to gather them for battle. In number they are like the sand on the seashore.

Rev 20:9 They marched across the breadth of the earth and surrounded the camp of God's people, the city he loves. But fire came down from heaven and devoured them.

Let me again give you the expanded translation of Rev 11:15:

Expanded Translation

Rev 11:15 The seventh angel sounded his trumpet, and I heard a crescendo of voices coming from heaven; they clearly said: "The kingdoms of this world have become the kingdom of our Father and His anointed One, the Lord Jesus Christ, and Christ, they said will reign forever and forever."

Now let's see what we can learn from Rev 11:16-17:

KJV

Rev 11:16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

Rev 11:17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

NIV

Rev 11:16 And the twenty-four elders, who were seated on their thrones before God, fell on their faces and worshiped God,

Rev 11:17 saying: "We give thanks to you, Lord God Almighty, the One who is and who was, because you have taken your great power and have begun to reign.

1. The twenty-four elders, who here fall down to worship God, have previously appeared in Tthe book of the Revelation in a similar context and will appear again in verse four of chapter nineteen.

Rev 4:4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold ...

Rev 4:10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

Rev 4:11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

Rev 5:1 And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

Rev 5:8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, havi 'ng every one of them harps, and golden vials full of odors, which are the prayers of saints.

Rev 5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation ...

Rev 5:14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

Rev 6:1 And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

1.1 Later we will see it similarly used in chapter nineteen:

Rev 19:4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

2. The twenty four are us, those of the church who are raptured.

3. A point or two here about the resurrection or rapture of the Church:

3.1 As previously brought out in our study of the Rapture, the dead in Christ will be raised first at the time of the rapture when Christ returns for His own and then those who are alive will meet them in the air. All church age believers will be given a resurrection body.

3.2 They will both meet the Lord in the air and go to heaven.

3.3 According to 1Th 4:13-18 and 1Co 15:51-58, both the dead in Christ and the translated saints will receive resurrection bodies which will be patterned after that of Christ's own resurrection body (1Jo 3:2).

1Th 4:13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

1Th 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

1Th 4:15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1Th 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1Th 4:18 Wherefore comfort one another with these words.

1Co 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

1Co 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1Co 15:53 For this corruptible must put on incorruption, and this mortal must put on immortality.

1Co 15:54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

1Co 15:55 O death, where is thy sting? O grave, where is thy victory?

1Co 15:56 The sting of death is sin; and the strength of sin is the law.

1Co 15:57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

1Co 15:58 Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

1Jo 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3.4 The resurrection of the church is the first massive resurrection and is the forerunner of others to follow.

4. In Rev 11:16 they give thanks to God as the eternal One "which art, and wast and art to come," because He has manifested His power and assumed authority over the earth.

4.1 Christ is the One Who is as we see here, He also was at His 1st Advent and He will be at His Second Advent.

5. The event for which they give thanks is the fulfillment of Psa 2:9-10, where Christ the Anointed of God will reign supreme over the earth.

Psa 2:9 You will rule them with an iron scepter; you will dash them to pieces like pottery."

Psa 2:10 Therefore, you kings, be wise; be warned, you rulers of the earth.

4. Twice in verse 17 our attention is directed to the power of God by first the word almighty (from the Greek **Pantokrator**) and then by the word power, a translation from the Greek word **Dunamis**).

4.1 God's power here is demonstrated in the sense of ability to accomplish His will as reflected in **Dunamis**. This being clearly a reference to God's sovereignty.

End Lesson Taught 9-26-2001

Revelation

Lesson 88

10-31-2001

1. Tonight we will continue our study of the book of the Revelation. We are in lesson eighty-eight.

2. Last week I completed an analysis of Rev 11:7-15 and when time ran out I was exegeting verses sixteen and seventeen.

3. Before resuming our study let me give you an expanded translation of Rev 11:1-15.

Rev 11:1 "Afterward I was handed a ten foot long measuring rod and was told, to measure the temple and the brazen altar and to count and evaluate the worshippers there.

Rev 11:2 I was also commanded to exclude the outer court; this because the outer court had been given to the Gentiles. The Gentiles, I was told, would control the Holy City during most of the Tribulation.

Rev 11:3 The angel then told me about two witnesses, 'Two witnesses will live and prophesy during the first three and one-half years of the Tribulation.' He further noted, 'They will be dressed in sackcloth like characters from an Old Testament period piece.' I saw two lamp stands and two olive trees.

Rev 11:4 The two witnesses explained the angel are Moses and Elijah, God's messengers reincarnated for special service. Thus their designation as two lamp stands who stand before the Lord of the earth as a light to the world. They are supported by the power of God the Holy Spirit ergo they appear before you as the two olive trees. They will shine like a light in the midst of darkness during the first 1260 days of the Tribulation.

Rev 11:5 If anyone tries to harm these two, God will cause fire to come out of their mouths; the fire he said would devour their enemies.

There will be many who want them dead. This is especially true of the Antichrist, False Prophet and the leader of the large and very popular church headquartered in Rome.

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

Rev 11:7 Toward the end of the first 42 months of the Tribulation Satan is permitted to devise a plan which he communicates to the Antichrist. Under the permissive will of God, Moses and Elijah are overpowered and executed.

Rev 11:8 Their bodies will lie 'in state' in the center of Jerusalem. The Antichrist refuses numerous requests to bury them. He instead makes sure they lie in their own blood there in the city of sin, evil, religion and idolatry. This is the same city in which our Lord was rejected and crucified.

Rev 11:9 For three and a half days men from all over the world will travel to Jerusalem to gaze on the bodies of Moses and Elijah, the two men were thought to be blamed for much of the world's troubles during the first 42 month of the Tribulation. Even though many have begged the mayors of Rome and Jerusalem to bury them, their requests have been ignored.

Rev 11:10 The global citizens of planet earth rejoiced in their deaths and openly celebrate by sending each other gifts; people are overjoyed thinking all will now be ok. The two prophets who had resisted the programs of the Antichrist were now a thing of the past and like a bad dream these two troublemakers were gone. "World peace and universal prosperity" exclaimed the citizens of Jerusalem, "can now become a reality." People openly celebrate by dancing around the open caskets where the bodies lay.

Rev 11:11 After three and a half days of celebration, God resuscitates both Moses and Elijah, slowly they rise to their feet. The eyes of the world stare at their television sets in abject shock, surprise and horror. Seeing the two formerly dead men stand, the people who had come to celebrate are awe stuck; the celebration ceases as people panic and try to leave the area. No one knows what to expect next.

Rev 11:12 Then from heaven comes a loud voice which could be heard all over the city of Jerusalem, it boomed "Come up here." And both Elijah and Moses slowly ascend toward heaven moving slowly through the clouds until they disappear from view.

Rev 11:13 Suddenly the earth begins to shake, a severe earthquake overtakes Jerusalem and a tenth part of the city is destroyed, there is rubble everywhere. Seven thousand people are killed in that section of city where the bodies of the two witnesses had once lain. Many who survived were terrified and gave glory to God, others blew it off as they left the center of the city to check on their home.

Rev 11:14 The second woe had now passed but the third woe was just around the corner.

Rev 11:15 The seventh angel sounded his trumpet, and I heard a crescendo of voices coming from heaven, "The kingdoms of this world have become the kingdom of our Father and His anointed One, the Lord Jesus Christ" and now the Messiah King will reign forever and ever."

4. I want to review some of that learned last week and then we will resume with new material at point six where we were about to look at the phrase "thy great power" as found in verse seventeen:

5. Rev 11:16-17 in the KJV looks like this.

KJV

Rev 11:16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

Rev 11:17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

1. The twenty-four elders, who here fall down to worship God, have previously appeared in the book of the Revelation in a similar context and will appear again in verse four of chapter nineteen.

Rev 4:4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

Rev 4:10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

Rev 5:8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints.

Rev 5:14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

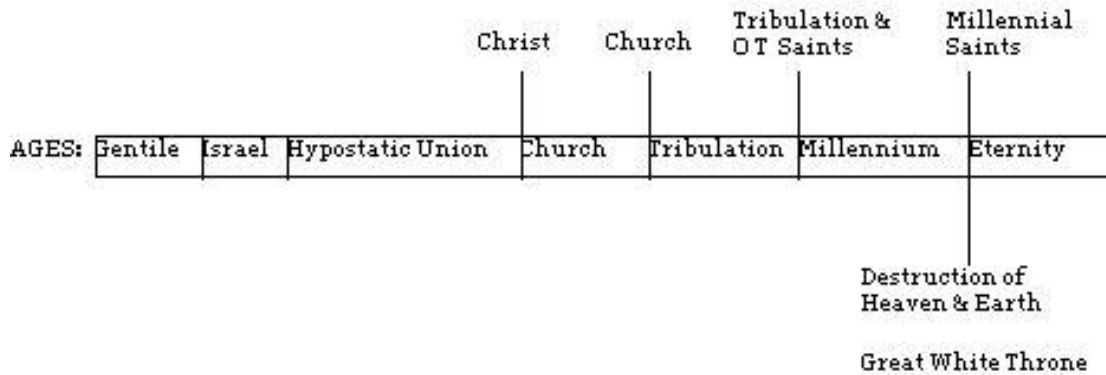
1.1 Later we will see it similarly used in chapter nineteen:

Rev 19:4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

2. The twenty four elders are those of the church age who were raptured.

3. A point or two here about the order of the Resurrection.

## ORDER OF THE RESURRECTIONS



3.1 As previously brought out in our study of the Rapture, the dead in Christ will be raised first at the time of the Rapture when Christ returns for His own and then those who are alive will meet them in the air. Keep in mind there is only one Resurrection body extant today and that body is the body of the Lord Jesus Christ.

3.1.1 All church age believers will be given a resurrection body in the air at the Rapture..

3.2 We will meet the Lord in the air and go with Him in resurrection body to heaven.

3.3 Our resurrection bodies will be patterned after Christ's body (1Jo 3:2).

1Jo 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3.4 The resurrection of the church is the first massive resurrection and is the forerunner of at least three others to follow.

4. In Rev 11:16 they give thanks to God as the eternal One "which art, and wast, and art to come," because He has manifested His power and assumed authority over the earth.

4.1 Christ is the One Who is as we see here, He also was at His 1st Advent and He will be at His Second Advent.

5. The event for which they give thanks is the fulfillment of Psa 2:9-10, where Christ the Anointed of God will reign supreme over the earth.

Psa 2:9 You will rule them with an iron scepter; you will dash them to pieces like pottery."

Psa 2:10 Therefore, you kings, be wise; be warned, you rulers of the earth.

Now for new material and point six.

6. Twice in verse 17 our attention is directed to the power of God by first the word almighty (from the Greek **Pantokrator** meaning the all powerful King or Ruler) and then by the word power, (a translation from the Greek word **Dunamis**).

6.1 God's power here is demonstrated in the sense of ability to accomplish His will as reflected in **Dunamis**. This being clearly a reference to God's sovereignty.

7. The seventh angel sounds his trumpet which signals the last judgments of God which are both swift and terrible.

7.1 The people of God surrounding His throne in heaven can see the long awaited Kingdom of God coming so they burst into songs of praise.

7.2 This we earlier noted in verse fifteen.

Rev 11:15 The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever."

8. This longing for a Kingdom of peace and prosperity has been a desire of many Old Testament believers since early promised by Moses.

8.1 A longing for the Kingdom was a primary hope of Judaism and promised in hundreds of passages by both the early and later prophets both "minor" and "major".

9. The writers of the New Testament promised their readers a union with Christ in heaven, but the Old Testament saints were promised a perfectly restored earth where there was peace, justice, and righteousness in the midst of a perfect environment with the Messiah ruling.

10. Hal Lindsey has written, "One thing we know for sure God never breaks a promise, and this is one which He definitely plans to fulfill!"

11. It was concerning this Jewish hope of an earthly kingdom that the Apostles inquired just before Jesus Christ's ascension: "Lord, will You at this time restore again the Kingdom to Israel?" (Acts 1:3-6).

Acts 1:3 After his suffering, he showed himself to these men and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God.

Acts 1:4 On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about.



Acts 1:5 For John baptized with water, but in a few days you will be baptized with the Holy Spirit."

Acts 1:6 So when they met together, they asked him, "Lord, are you at this time going to restore the kingdom to Israel?"

12. The Apostles at this time didn't realize that the Kingdom promised to Israel had been temporarily postponed until God could call out from among the Gentiles a people who would accept His Messiah and then be eligible to partake of the blessings promised to Israel.

13. This new people of God, called "the Church," was a mystery in the Old Testament. The apostles didn't seem to fully understand this.

13.1 It was not until Acts 15 where James recalled a prophecy from Amos and Hosea which showed that God would return to give the Kingdom to Israel after the Gentiles had been brought into His family (see Acts 15:13-19).

Acts 15:13 When they finished, James spoke up: "Brothers, listen to me.

Acts 15:14 Simon has described to us how God at first showed his concern by taking from the Gentiles a people for himself.

Acts 15:15 The words of the prophets are in agreement with this, as it is written:

Acts 15:16 "'After this I will return and rebuild David's fallen tent. Its ruins I will rebuild, and I will restore it,

Acts 15:17 that the remnant of men may seek the Lord, and all the Gentiles who bear my name, says the Lord, who does these things'

Acts 15:18 that have been known for ages.

Acts 15:19 It is my judgment, therefore, that we should not make it difficult for the Gentiles who are turning to God".

13.2 Let's look at what the Bible has to say of the order of the Resurrection

14. The believers of the Old Testament and those who become believers during the Tribulation will be resurrected and rewarded in an earthly sense at the end of the Tribulation, when Jesus returns to the earth as King of Kings.

15. Let me read what Lewis Sperry Chafer has written of this resurrection; I have also provided the Scriptures referenced by the good Doctor:

"Although the Old Testament constantly assumes the doctrine of resurrection, as stated in Job 19:25-26, it is not the subject of extensive prophecy. Such references as are found, however, seem to place the resurrection of the Old Testament saints at the time of the second coming of Christ to the earth, rather than His coming for His saints at the time of the Rapture.

Job 19:25 I know that my Redeemer lives, and that in the end he will stand upon the earth.

Job 19:26 And after my skin has been destroyed, yet in my flesh I will see God;

Daniel 12 describes the Great Tribulation in verse 1 and the resurrection in verse 2 as a subsequent and climactic event in relation to it; in this case it would seem clear that the Old Testament saints are not raised at the Rapture but rather at the time of the establishment of the kingdom.

Dan 12:1 "At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people--everyone whose name is found written in the book--will be delivered.

Dan 12:2 Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt.

The same implication is found in the Job passage, where resurrection is connected with the time when the Redeemer will stand on the earth ... in Isa 26:19-21, the awaking of dead bodies from the earth, is related to the time when Christ comes to judge the world..."

Isa 26:19 But your dead will live; their bodies will rise. You who dwell in the dust, wake up and shout for joy. Your dew is like the dew of the morning; the earth will give birth to her dead.

Isa 26:20 Go, my people, enter your rooms and shut the doors behind you; hide yourselves for a little while until his wrath has passed by.

Isa 26:21 See, the LORD is coming out of his dwelling to punish the people of the earth for their sins. The earth will disclose the blood shed upon her; she will conceal her slain no longer.

Special mention is made of the resurrection of those who died as martyrs in the Tribulation as being raised in connection with the second coming of Christ to establish His kingdom. In Revelation 20:4 John writes that he saw "the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

16. This statement is explicit that the martyred dead of the Tribulation will be raised when Christ comes to establish His kingdom. Revelation 20:5 declares, "But the rest of the dead lived not again until the thousand years were finished..."

End Lesson Taught 10-3-2001

## Revelation

### Lesson 89

10-10-2001

1. Tonight we will continue our study of the Book of The Revelation. We are in lesson eighty-nine. Before we do though let's remember the application of 1Jo 1:9 as might be necessary.
2. Earlier I completed an analysis of Rev 11:7-15 and when time ran out I was analyzing verses sixteen and seventeen. Before resuming our study let me give you an expanded translation of Rev 11:1-15.

Rev 11:1 "Afterward I was handed a ten foot long measuring rod and was told, to measure the temple and the brazen altar and to count and evaluate the worshippers there.

Rev 11:2 I was also commanded to exclude the outer court; this because the outer court had been given to the Gentiles. The Gentiles, I was told, would control the Holy City during most of the Tribulation.

Rev 11:3 The angel then told me about two witnesses, 'Two witnesses will live and prophesy during the first three and one-half years of the Tribulation.' He further noted, 'They will be dressed in sackcloth like characters from an Old Testament period piece.' I saw two lamp stands and two olive trees.

Rev 11:4 The two witnesses explained the angel are Moses and Elijah, God's messengers reincarnated for special service. Thus their designation as two lamp stands who stand before the Lord of the earth as a light to the world. They are supported by the power of God the Holy Spirit ergo they appear before you as the two olive trees. They will shine like a light in the midst of darkness during the first 1260 days of the Tribulation.

Rev 11:5 If anyone tries to harm these two, God will cause fire to come out of their mouths; the fire he said would devour their enemies.

There will be many who want them dead. This is especially true of the Antichrist, False Prophet and the leader of the large and very popular church headquartered in Rome.

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

Rev 11:7 Toward the end of the first 42 months of the Tribulation Satan is permitted to devise a plan which he communicates to the Antichrist. Under the permissive will of God, Moses and Elijah are overpowered and executed.

Rev 11:8 Their bodies will lie 'in state' in the center of Jerusalem. The Antichrist refuses numerous requests to bury them. He instead makes sure they lie in their own blood there in the city of sin, evil, religion and idolatry. This is the same city in which our Lord was rejected and crucified.

Rev 11:9 For three and a half days men from all over the world will travel to Jerusalem to gaze on the bodies of Moses and Elijah, the two men were thought to be blamed for much of the world's troubles during the first 42 month of the Tribulation. Even though many have begged the mayors of Rome and Jerusalem to bury them, their requests have been ignored.

Rev 11:10 The global citizens of planet earth rejoiced in their deaths and openly celebrate by sending each other gifts; people are overjoyed thinking all will now be ok. The two prophets who had resisted the programs of the Antichrist were now a thing of the past and like a bad dream these two troublemakers were gone. "World peace and universal prosperity" exclaimed the citizens of Jerusalem, "can now become a reality." People openly celebrate by dancing around the open caskets where the bodies lay.

Rev 11:11 After three and a half days of celebration, God resuscitates both Moses and Elijah, slowly they rise to their feet. The eyes of the world stare at their television sets in abject shock, surprise and horror. Seeing the two formerly dead men stand, the people who had come to celebrate are awe stuck; the celebration ceases as people panic and try to leave the area. No one knows what to expect next.

Rev 11:12 Then from heaven comes a loud voice which could be heard all over the city of Jerusalem, it boomed "Come up here." And both Elijah and Moses slowly ascend toward heaven moving slowly through the clouds until they disappear from view.

Rev 11:13 Suddenly the earth begins to shake, a severe earthquake overtakes Jerusalem and a tenth part of the city is destroyed, there is rubble everywhere. Seven thousand people are killed in that section of city where the bodies of the two witnesses had once lain. Many who survived were terrified and gave glory to God, others blew it off as they left the center of the city to check on their home.

Rev 11:14 The second woe had now passed but the third woe was just around the corner.

Rev 11:15 The seventh angel sounded his trumpet, and I heard a crescendo of voices coming from heaven, "The kingdoms of this world have become the kingdom of our Father and His anointed One, the Lord Jesus Christ" and now the Messiah King will reign forever and ever."

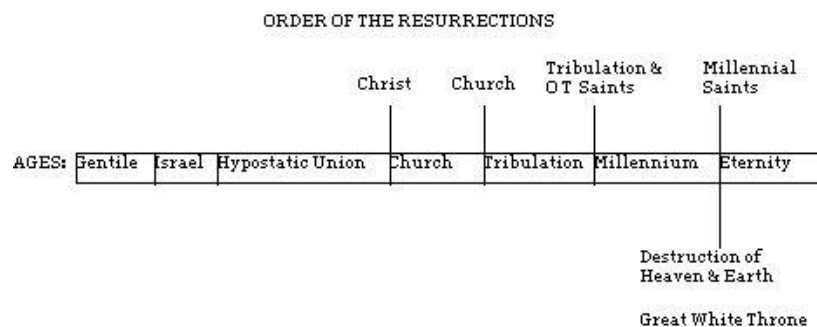
4. I want to review some of that learned last week and then we will resume with new material at point seven where I was quoting what Lewis Chafer had to say concerning the resurrection of the Millennial Saints.

5. Rev 11:16-17 in the KJV looks like this:

Rev 11:16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

Rev 11:17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

6. Before resuming our quotation from the writing's of Doctor Chafer, I want to quickly review the Order of the Resurrection.



7. Chafer goes on to write of the resurrection of Millennial saints:

"Scripture in no passage clearly predicts the resurrection of the millennial saints, and some have concluded that saints who enter the Millennium will never die. Scripture, of course, is also silent about a rapture of living saints at the end of the millennial kingdom. Both these items of prophecy are of no immediate concern to saints living today, and truth relating to it can be disclosed after Christ's return to set up His kingdom.

The presumption is, however, that some saints who survive the tribulation time will be already advanced in age, and in any case it is doubtful whether anyone will survive for the entire thousand-year reign. Even Adam and the early Christians did not live to attain the age of one thousand years. Accordingly, it may be assumed that even those who are saved will die in the Millennium even though their life may be greatly prolonged.

"According to Isaiah 65:20, "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." This statement, on the one hand, indicates β that life will be greatly lengthened, that is, that at the age of 100 a person is still in his youth. In the Millennium, believers who are old men will fill out their days, meaning that they will live to a ripe old age. On the other hand, this does not state that they will not die. By contrast, a person dying at the age of 100 will do so because of sin, and death will come as a form of judgment.

"The evidence remains that there will probably be saints who die in the Millennium and that they will be raised at the end of the millennial kingdom. This doctrine, however, is not built upon explicit Scripture, but is probably the best explanation. At the same time millennial saints are raised, undoubtedly living millennial saints will be raptured or taken from the earth without dying in the same fashion as the church is raptured. This will be in preparation for the destruction of the present earth and heavens.

"The final resurrection is a resurrection apparently related only to those who are wicked. According to Revelation 20:11-15, in connection with the judgment at the great white throne, all the dead not previously raised are resurrected and stand before God to be judged. This is the final resurrection before the creation of the new heavens and the new earth. The details of this judgment will be considered ... later."

Rev 20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

Rev 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

Rev 20:13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

Rev 20:14 And death and hell were cast into the lake of fire. This is the second death.

Rev 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.

8. The Church age believers have already received their resurrection bodies and rewards at the Bema, a judgment held soon after the Rapture. 1Co 3:11-15

1Co 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

1Co 3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

1Co 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

1Co 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

1Co 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

8.1 The twenty four elders then are as earlier noted "the rapture generation."

9. So much then for the heavenly celebration of the Lord's imminent return and the humiliating defeat of Satan.

10. Before concluding our study of the eleventh chapter and verses eighteen and nineteen, let's take a look at an expanded translation of verses 16 and 17:

Rev 11:16 The church age saints in heaven, who were seated on their thrones before God, fell on their faces and worshiped God, saying

Rev 11:17 "We give thanks to you, Lord God Almighty, as the One Who came in about 4 B.C. who is now sitting on the throne and communicating with John and Who will soon come again at the Second Advent; and now as an exercise of your great power and sovereignty you are ready to reign on planet earth.

**THE NATIONS OF THE WORLD ARE ANGRY FOR JESUS IS READY TO RUMBLE**

**KJV**

Rev 11:18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

Rev 11:19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

NIV

Rev 11:18 The nations were angry; and your wrath has come. The time has come for judging the dead, and for rewarding your servants the prophets and your saints and those who reverence your name, both small and great--and for destroying those who destroy the earth."

Rev 11:19 Then God's temple in heaven was opened, and within his temple was seen the ark of his covenant. And there came flashes of lightning, rumblings, peals of thunder, an earthquake and a great hailstorm.

1. The Lord is said to return to reward the O.T. saints who return with Him and those saints of the Tribulation both dead and alive; He is also said to judge the unbelievers who survive the Tribulation.

1.1 His saints will of course enter the Millennium with Him.

1.2 Satan's gang will be cast into Sheol to await the Great White Throne.

2. We also see in verse nineteen the very Jewish scene where the heavenly Temple descends in preparation for God's dwelling on planet earth.

2.1. In the Epistle to the Hebrews, a point is made concerning God's instructions to build everything in the earthly tabernacle according to what goes on in heaven.

Heb 8:5 They serve at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: "See to it that you make everything according to the pattern shown you on the mountain."

2.2 Walvoord writes: "Evidently there is a complete Temple in heaven of which the earthly one was only, a replica. In Revelation 11:19 we see this heavenly Temple opened, revealing the ark of God's covenant. The ark, as you recall, was the main piece of furniture in the Holy of Holies in the tabernacle in the wilderness and later in the Temple in Jerusalem. It had a golden throne on its top, which was the place where the blood of a spotless lamb was sprinkled on the Day of Atonement by the high priest. When this was done, symbolically this throne changed from a throne of judgment to a throne of mercy. It was called "the Mercy seat." It was here that God met man's need for forgiveness ...

3. Every believing Jew knew that the ark was the place where God dealt with their national and personal problem of sin and separation from Him. It was smeared recall with blood from the golden laver.

4. Their understanding of all this wasn't perfect, but they understood enough to know that this sacrificial provision gave them acceptance and forgiveness with God, and most especially on the Day of Atonement to Israel, at least for another year.

5. The fact that God opens heaven's Temple and shows the Jews the ark is perhaps to remind them that He is unconditionally faithful to His covenant of forgiveness to those who accept the message of His Messiah Jesus.

6. This great chapter closes with flashes of lightning and violent peals of thunder a warning to those who reject the Messiah; such illustration also is used to indicate that God's final climactic judgments are on the way.

6.1 It would seem Christ is seen bringing His house to earth; for there He is said to reside and rule.

7. Let me summarize:

7.1 Though the earthly "temple" may have been desecrated by the beast, its counterpart in heaven reflects the righteousness and majesty of God.

7.2 The heavenly ark of the covenant, which in its earthly replication originally contained the broken tablets of the law and spoke of God's righteousness and Israel's failure to keep it.

7.3 Aaron's rod that budded typified their rebellion against constituted authority.

7.4 The golden pot that had manna represents the logistical grace of God and Israel's refusal to embrace that perfect food.

7.5 With the opening of the temple in heaven, there are accompanying lightnings, voices and thundering representing the awesome power of God.

7.6 The plain implication is that now God is going to deal in summary judgment with the earth.

8. The Greek word translated "wrath" as in wrath of God (Greek verb form of Orge) refers to the righteous judgment of God.

8.1 Recall what His Righteousness demands, His Justice must execute.

9. The wrath of man is impotent; the wrath of God is omnipotent. The wrath of men is wicked; the wrath of God is holy.

10. That which was anticipated in Psalm 2:4-6 is here being fulfilled.

Psa 2:4 The One enthroned in heaven laughs; the Lord scoffs at them.

Psa 2:5 Then he rebukes them in his anger and terrifies them in his wrath, saying,

Psa 2:6 "I have installed my King on Zion, my holy hill."



11. It seems clear from the text that verse 18 is an observation recorded by John.

12. The Second Advent judgments of Israel and the nations functioning in the Tribulation are about to occur.

12.1 The Lord declares that judgment is near and the nations are angry.

13. John Walvoord writes:

"The context seems to indicate that the resurrection of the righteous dead is especially in view rather than that of the wicked dead, who are not raised until after the Millennium. The comment, which follows immediately, speaks of the reward given to the prophets who are servants of God, to saints in general, and to those who fear the name of God whether small or great."

14. I think Walvoord is in part correct but there are (as earlier noted) unbelievers who survive the Tribulation and thus are "in need" of an interim judgment and sentencing.

15. Another approach to the exegesis of this verse is suggested by J. B. Smith,

15.1 "... in the first part of verse 18, three statements are made concerning the wicked:

15.1.1 the nations are angry,

15.1.2 the time of their wrath is come, and

15.1.3 the time of the judgments of the wicked dead is come.

15.2 This is repeated in the threefold description of the reward to the prophets, to the saints, and to all who fear the name of God. The passage itself, however, does not indicate whether the dead include (all) the wicked dead ..."

16. J.B. Smith, like many expositors fail to look at the subject of "the order of the resurrections" as a category to be so studied "categorically."

Again the verse:

Rev 11:18 The nations were angry; and your wrath has come. The time has come for judging the dead, and for rewarding your servants the prophets and your saints and those who reverence your name, both small and great--and for destroying those who destroy the earth."

17. The verse teaches that in general it is a time of divine wrath, a time of the resurrection of the believing dead and their reward, and a time of a special dealing with all those living on the earth.

18. We will see more of the details when we get to the more detailed description of the Second Advent and the judgment events seen there.

19. It will suffice here to quote Lewis Sperry Chafer: "In connection with the second coming of Jesus Christ, judgments on both Israel and the nations are included in the great events which establish His kingdom on earth ...

Attending the event also, however, are a separate judgment of those among Israel still living on the earth and another judgment for Gentiles still living on the earth. These latter judgments have to do with the separation of those counted worthy to enter the kingdom from those who are counted unworthy and are excluded."

19.1 All of these aspects of the Second Coming of Christ are borne out in later prophecies in the book of Revelation.

20. Recall our outline and what is about to unfold.

20.1 The first book of the Revelation is closed.

20.2 We have had a description of the Tribulation and the Second Coming in chapters 6-10.

20.3 We have had a warning that the seven vials to come (sounded by the angel with the seventh trumpet) will be more disastrous than even the seals and trumpets already seen.

20.4 The second book of the Revelation is about to unfold with chapter twelve and in chapter 19 the Second Coming will be described with great detail of our Lord and His coming.

21. An outline of Revelation 12 through chapter 20 might be here helpful:

I. An Introduction and The Fall of Satan and The Armageddon Motivation - Chapter twelve.

II. The False Prophet and The Antichrist are Introduced and Described - Chapter thirteen.

II. The Principle of Grace before Judgment - Chapter fourteen.

A. The 144,000 are seen again with our Lord; the fruit of their labor is seen in heaven.

B. The Big Bird takes a victory lap.

C. Babylon's fall is foretold.

D. A vision of Armageddon is provided.

III. Heaven Anticipates with Joy the Coming Seven Vial Judgments - Chapter fifteen.

IV. The Seven Bowls or Vials are Poured Out - Chapter sixteen.

V. The Doom of The Whore Church - Chapter seventeen

VI. The World System of Rome is Destroyed - Chapter eighteen

VII. The Second Advent of Christ with emphasis on Him - Chapter nineteen

VIII. The Final Judgment - Chapter twenty

22. Let me quote again from John Walvoord:

"Before the details of the judgment to follow are unfolded in the seven vials in chapter 16, the divine revelation turns to other important aspects which relate to this period and which chronologically precede the consummation. Apart from the outpourings of the vials, which occur in rapid succession, there is little chronological movement from this point until chapter 19 and the second coming of Christ. Events and situations are now introduced which are concurrent with the seals and the trumpets. These serve to emphasize the dramatic climax of this period in the Second Coming of our Lord and Saviour, Jesus Christ."

23. Rev 11:18 and 19 by way of expanded translation might read:

Expanded Translation:

Rev 11:18 The nations were angry for they could see and anticipate that the wrath of God was about to descend from heaven. The time had come for God to judge the devil's world and those of the Tribulation who had rejected His salvation plan. It was also a time for rewarding His Tribulation and Old Testament saints. Both the small and the great of planet earth were about to be brought to task because they followed the Antichrist in his destructive plan for the planet."

Rev 11:19 Then I looked up where I could clearly see God's temple in heaven open up, and within His great Temple was the ark of the covenant. And from out of the Temple came flashes of lightning, rumblings, peals of thunder, an earthquake and a great hailstorm. Planet earth was under attack for the King was indeed about to come.

23.1 In closing our study of chapter eleven let's take a look at an expanded translation of that chapter:

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

Rev 11:2 I was also commanded to exclude the outer court; this because the outer court had been given to the Gentiles. The gentiles, I was told, would 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 would live and prophesy during the first three and one-half years of the Tribulation; he further noted they would dress in sackcloth like characters from an O.T. period piece."

Rev 11:4 The two witnesses said the angel are two lampstands who stand before the Lord of the earth as His representatives; 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 said the angel, God would cause fire to come out of their mouths; the fire he said would devour their enemies. There would be many he said who would want to harm them.

Rev 11:6 The two will also have power he said to shut up the sky so that it will not rain; he also said they would 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.

Rev 11:7 Toward the end of the first 42 months of the Tribulation after Moses and Elijah had said and done all that God would have for them to say and do, Satan himself develops a plan and the Antichrist attacks them with a vengeance. Under the permissive will of God the two are finally overpowered and destroyed.

Rev 11:8 Their bodies will lie in the street of the great city. The Antichrist refuses numerous requests to bury them; he instead makes sure they lie in their own blood there in Jerusalem, a city infamous for its sin, evil, religion and idolatry. This is the same city in which our Lord was also rejected and crucified.

Rev 11:9 For three and a half days men from all over the world will travel to Jerusalem to gaze on the bodies of Moses and Elijah; the officials from both Rome and Jerusalem refuse to permit their burial.

Rev 11:10 The Global Citizens of planet earth will rejoice in their deaths and will celebrate by sending each other gifts; people are overjoyed thinking the source of their problems has now been eliminated. The two prophets who had resisted the programs of their world leaders were now a thing of the past and like a bad dream they can now be forgotten. "World peace and universal prosperity" exclaim some "can now become a reality."

Rev 11:11 After the three and a half days God again breathes the breath of life into them and they slowly rise to their feet; seeing this extraordinary phenomena, the people who had come to celebrate are awe struck and many are terrified.

Rev 11:12 Then from heaven came a loud voice which could be heard all over the city of Jerusalem, it boomed "Come up here." And both Elijah and Moses went up to heaven in a cloud in full view of their astonished enemies who looked on in abject terror.

Rev 11:13 Immediately after the two were caught up into the air a severe earthquake occurred and a tenth part of the city collapsed in a state of rubble. Seven thousand people were killed in that section of Jerusalem. Those who did survive were terrified and gave glory to the God of heaven.

Rev 11:14 The second woe had now passed but the third woe was just around the corner.

Rev 11:15 The seventh angel sounded his trumpet, and I heard a crescendo of voices coming from heaven; they clearly said: "The kingdoms of this world have become the kingdom of our Father and His anointed One, the Lord Jesus Christ" and now The Messiah King will reign forever and ever."

Rev 11:16 The church age saints in heaven, who were seated on their thrones before God, fell on their faces and worshiped God, saying

Rev 11:17 "We give thanks to you, Lord God Almighty, as the One Who was, who is and Who will soon come again; and now as an exercise of your great power and sovereignty you are ready to now reign on planet earth.

Rev 11:18 The nations were angry for they could see and anticipate that the wrath of God was about to descend from heaven. The time had come for God to judge the devil's world and those of the Tribulation who had rejected His salvation plan. It was also a time for rewarding His Prophets and Old Testament saints. In contrast to the reward of His precious saints, others, both the small and the great were about to be brought to task because they followed the Antichrist in his destructive plan for the planet."

Rev 11:19 Then I looked up where I could clearly see God's temple in heaven open up, and within His great Temple was the ark of the covenant. And from out of the Temple came flashes of lightning, rumblings, peals of thunder, an earthquake and a great hailstorm. Planet earth was under attack for the King was indeed about to come.

Now we are ready for chapter twelve:

Introduction:

1. Chapter twelve deals with the important characters of the period, chapter thirteen with the wicked rulers of the period, and chapter fourteen with the ultimate triumph of Christ.

2. All of this material is not chronological but prepares the way for the climax which begins in chapter fifteen where we find a vision of the seven last plagues.

3. Accordingly then in chapters 12 through 14 of The Book of The Revelation, the great actors of that time are introduced in another parenthetical section ending at Rev 14:20.

4. As many commentators have noted there are seven such characters

4.1 the woman, representing Israel,

4.2 the dragon, representing Satan,

4.3 the man child, referring to Christ,

4.4 Michael, representing himself and his angelic army,

4.5 Israel, the remnant of the seed of the woman,

4.6 the beast out of the sea, the world dictator, and

4.7 the beast out of the earth, the false prophet and religious leader of the world.

5. About these main characters swirls the moving scene of the Great Tribulation.

End Lesson Taught 10-10-2001

