

Session 8 Prophetic Ministry in the End Times (Rev. 10-11)

I. INTRODUCTION

- A. Revelation 10:1-11:13 is an angelic explanation (parenthetical section) that follows after the worldwide crisis described in Revelation 9. Angelic explanations answer questions such as “What happens to the saints?” in the crisis described in the chronological section that it follows.

Our last session was Revelation 8-9, which detailed the first six trumpets. They are very, very intense, these first six trumpets. There is a pause before the seventh trumpet. This pause is what I call an angelic explanation or a parenthesis. It is a parenthetical explanation. Many of the folks who approach the book in the chronological order that the events would follow call it the parenthetical section or parenthesis. I call it “the time when the angel puts the storyline on pause.” He talks to John and tells John what is going on behind the scenes. That is why I call it that. Following each one of the chronological sections there is a pause. Then the angel gets John caught up with what is going on: who, what, where, when, why type thing.

- B. In the crisis in Revelation 9, demons will kill one-third of the earth, leaving many in deception and confusion. There will be more demonized people on earth than at any time in history. The earth will be dominated by four strongholds—murder, sorcery, immorality, and theft (Rev. 9:21).

¹⁵So the four angels...were released to kill a third of mankind...²⁰The rest of mankind, who were not killed by these plagues, did not repent...that they should not worship demons...²¹They did not repent of their murders or their sorceries or their sexual immorality or thefts. (Rev. 9:20-21)

In Revelation 9, the demons of the sixth trumpet—the last event before this pause for the parenthesis—demons have killed one third of the earth, leaving many in deception and many in confusion. They do not know what is happening. They do not believe it is the judgment of God on something they are doing wrong. They do not know exactly what it is. We know in chapter 11 they attribute it to the two prophets, the two witnesses that are making these bad things happen. They do not understand that God is behind it. There will be more demonized people on earth at that time than any time in human history. The final statement before the pause comes and the angel gives the parenthesis here, we find that the angel highlights what I call the four primary strongholds in society at that time. Those will be murder, immorality, sorcery and theft.

Verse 15, “The four angels were released to kill a third of mankind. The rest of mankind who were not killed, they did not repent that they would stop worshiping demons.” They probably were deceived about who they were worshiping. They did not repent of their murders; there will be a spirit of murder like no time in history. They did not repent of sorcery—you could say witchcraft or the occult. They did not repent of immorality, and they did not repent of theft. These four will be the predominant spiritual strongholds of wickedness on the earth. There will be more people engaged in these than in any time in history.

- C. There will be many false signs at that time (Rev. 13:13; 16:14; 18:23; 19:20; cf. 2 Thes. 2:8-9).

⁴Take heed that no one deceives you. ⁵Many will come...and will deceive many...¹¹Many false prophets will rise up and deceive many...²⁴For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect. (Mt. 24:4-5, 11, 24)

There will be many false signs happening at that time. The warning that Jesus most emphasized in His teaching—Jesus knows the most and He is the wisest—the warning He gave the most, by far, not even close, was the warning of not being deceived. It was not the warning of make sure you have enough food and water

stored up and you have guns. He did not warn people to store up stuff. He did not warn people to make sure they avoid martyrdom. I do not take martyrdom lightly, but He did not say, "Whatever you do, avoid martyrdom." The number one thing He said, and He said it with great emphasis, "Beware of deception. Beware of not grasping what is happening." That is the number one warning He emphasized the most. Deception has eternal consequences. Martyrdom does not have negative consequences for the martyrs. They get rewarded forever, and they live forever.

Matthew 24:4, Jesus said, "Take heed that no one deceives you." Verse 5, "Many will come and deceive you. Many false prophets will rise up and deceive many. False christs and false prophets will rise up and show great signs and wonders to deceive even if possible the elect." There will be trouble by some of these things because they will be so convincing."

Someone asks, "How will we know?" I do not think it will be hard for a sincere believe to know. If you stay in the Bible, if you stay committed to obedience, and you stay in fellowship, you are not going to be deceived by the devil. You stay in the Bible. You keep reading it. Do not let people interpret it for you. You read it yourself. You keep a spirit of obedience where you are committed to obey even in your weakness, and you stay in fellowship with godly people.

Beloved, Jesus is a far better teacher than Satan is a deceiver. Jesus can teach us much better than Satan can deceive us. It is not hard to avoid deception. Some folks think, "I will be in the Bible, I will talk to the Lord, I will be with godly people, but I will probably get tricked." No, you will not. Satan is not a better deceiver than Jesus is a teacher. Just keep those two or three things in place and you will be in good shape. That is if you are alive when this happens. You may not be alive when this happens. Again, you do not know. It may be sooner or later. It may stretch on for some decades, on and on and on. It might happen faster. Nobody knows.

- D. In this angelic explanation (Rev. 10:1-11:13), God assures His people that He will release prophetic direction and great power to help them. They will understand God's heart and plans.
1. In Revelation 10, God promised to release new, significant prophetic understanding that will help people avoid deception and overcome confusion.
 2. In Revelation 11, the two witnesses will preach with great power and release God's judgments against the Antichrist's systems during the final 3½ years of this age.

In this angelic explanation in chapter 10-11, in this parenthesis, God is assuring His people that He will release prophetic direction to them. The number one crisis is deception. It is not even the death total. It is the deception going on that is the crisis bigger than anything else. He is promising in chapter 10-11 that He will release prophetic direction; He will release great power to help His people.

This will be the church's greatest hour. This is not the hour like, "Oh no." This is the hour that is likened to when Moses went into Egypt. Moses released the plagues on Pharaoh. The plagues were not for the people of God. The plagues were for Pharaoh, the oppressor, and these judgments are for the great end-time Pharaoh called the Antichrist. They are not for the church. The church prays under Jesus' leadership and releases them on the end-time Pharaoh, that global end-time Pharaoh called the Antichrist. It is a Moses paradigm of these end-time events. It is not, "Oh no, this is trouble. We better get out of here." It is, "Oh glory! This is the time when injustice will be driven off the earth." The saints will cry night and day against injustice. They are going to get an answer in a generation. It is really going to happen. Injustice will be driven off the planet.

In Revelation 10, God promised to release new and significant prophetic understanding. There will be new understanding. That is scary right off the bat. If someone told me that, I would say, "Oh no, some guy is going to come up with some idea that is not in the Bible." I believe everything that is given by the Spirit will honor the

written Word of God. **If it does not honor the written Word of God, it is not from the Holy Spirit.** If it does not glorify Jesus, call people to obedience and faith, and honor the written Word, it is not a true revelation. There will be an unfolding of greater insight into the battle plans of the evil one. That is what I think is going to happen. God is going to give strategies honored in the Word of God with a spirit of obedience and honoring Jesus. There will be new and significant prophetic insight in what to do and how to be effective and how to prevail. These will help people avoid deception, overcome confusion, understand what the enemy is doing, understand what God is doing. It will be a powerful time.

Revelation 11 speaks about the two witnesses. They will preach in great power, and they will have great prophetic understanding as well. The understanding is more about what the enemy is doing and what God is doing to counter it, what God is doing proactively and how the victory is going to be walked out in a practical way.

- E. There will be a great outpouring of the Spirit (Joel 2:28-32; Acts 2:17-21; Eph. 4:11-13; Rev. 11:10, 18; 16:6; 18:20, 24). All believers will receive prophetic dreams and visions, etc. The Lord released a “down payment” on Joel’s prophecy on the day of Pentecost (Acts 2:16). Yet it was not completely fulfilled in Peter’s generation. For example, the signs such as the sun and moon growing dark with blood, fire, and smoke did not occur. In Acts 2, the Spirit rested on only 120 believers in *one city*. The fullness of Joel’s prophecy requires a *global dimension*.

There will be the greatest outpouring of the Holy Spirit in history at that time. The greatest outpouring of the Holy Spirit. **All the sons and daughters will prophecy** is what the prophet Joel said. Part of that was fulfilled on the day of Pentecost, but only a partial fulfillment. There is coming a day when all the sons and daughters will prophesy. Not a few. Old and young, men and women, everybody. Rich and poor. Everybody will operate in the spirit of prophecy. Again, it will bolster their obedience to the written Word. Everybody will receive. Not a few.

- F. One of the greatest needs in the end times will be the need for prophetic understanding (Jer. 23:20; 30:24; Dan. 11:33-35; 12:3, 9-10; Joel 2:28-29; Mal. 4:5; Mt. 17:11; Acts 2:17-18; Rev. 11:3-6; 3:18; 13:18; 17:9; cf. Isa. 28:19-23; 43:18-20; Dan. 9:22).

³³Those of the people who understand shall instruct many...³⁵And some of those of understanding shall fall [martyrdom], to refine them [believers], purify them, and make them white, until the time of the end; because it is still for the appointed time. (Dan. 11:33-35)

One of the greatest needs in the end times will be prophetic understanding. I realize I am saying this over and over. I want to make a point. That is why I am saying this over and over. Look at what Daniel said about the generation the Lord returns. He said, “Those of the people who understand—they will instruct many.” There will be people who understand what God is doing and how the devil is trying to deceive. They will understand it. They will instruct many. Some of those people of understanding, they shall “fall.” That does not mean they will stumble into sin. That means they will be martyred. When some of these leaders, these men and women of understanding, are martyred like the apostles were martyred, it will bring a refining to believers. It will bring a great purity in the body of Christ. It will actually make the dedication to the Lord be enhanced. It will have an effect that will actually make people more dedicated, more resolved, and more confident in what they are doing, even when some of the leaders fall to martyrdom.

It will purify them and make them white until the time of the end. The angel told Daniel back in Daniel 11 that the end is still for an appointed time. It is still down the road a bit. Verse 33 speaks of the people of understanding. I believe God will have men and women of understanding in every tongue and tribe of the earth, every stream of the body of Christ. God will have men and women, old and young, who will be people of

understanding. That is talking about a prophetic anointing. They will understand what God is doing, His strategies. Yes, they will understand the Word, but they will also understand some of the practical strategies, what He is doing and what the enemy is doing. It will be in unity, these different prophetic voices in many tribes and streams in the body of Christ. It will not be like a little ragged remnant barely hanging on. There will be a prophetic anointing and a spirit of victory in the body of Christ worldwide. Many streams across the body of Christ, old and young alike.

It says the people of understanding will instruct many. I do not believe that most of the instruction will be on a microphone. I believe that in the technology day we are in, with the digital revolution, so much of this will be in blogs and little sound bites, but far more sophisticated. You let some decades go by, the technology will be at a whole different level that we cannot even imagine right now. I do not think it is about whoever has a microphone and preaches at a church on a Sunday morning. I think the electronic, digital realities will create many with a teaching ministry. By writing and all kinds of ways. Pictures, films, little two and three minute sound bites. Do not say, "I am not a teacher. I will not be one of those." You might not be alive when this stuff happens, but you might be a part of that in a major way. It may happen to your children, maybe their children. Who knows? It might happen to you. Who knows? Do not say, "I am not a teacher, that is not me." How do you know you are not? Maybe a whole lot of teaching is going to be short, little sound bites. Maybe a lot of it is going to be in that direction.

I think it is important for people to prepare themselves spiritually by growing in understanding of what the Bible says about the end-time purpose so that they can pass that on, and again, if it is not in their day, they hand it to their children with understanding and clarity. What a great gift to pass on to the next generation! What an important gift to have if you are in that generation! What an amazing thing to be one of those that pressed into it because you cared about it! There will be millions of people pressing into it. Not just a little few here and there.

II. THE GLORY OF THE MIGHTY ANGEL (REV. 10:1-3)

- A. John's description of a mighty angel with authority gives insight into aspects of God's glory that will be released in the end times. He saw three mighty angels in Revelation (5:2; 10:1; 18:2).

¹I saw another mighty angel...clothed with a cloud. A rainbow was on his head, his face was like the sun, and his feet like pillars of fire. ²He had a little book open in his hand. He set his right foot on the sea and his left foot on the land, ³and cried with a loud voice, as when a lion roars.
(Rev. 10:1-3)

1. *Mighty angel*: the release of the might or power of the Spirit
2. *Robed in a cloud of glory*: the release of God's manifest glory
3. *Rainbow around his head*: the release of God's promises and mercy
4. *Face shines like the sun*: the release God's radiance and strength
5. *Feet are like pillars of fire*: the release of God's holy judgment to establish love
6. *Feet on the sea and land*: the release God's inheritance for His people
7. *Cries out like a roaring lion*: the release of prophetic prayer in the boldness of a lion

John describes a mighty angel from verse 1-3. My point on this, I believe that the very glory of that angel, the might of that angel, is in itself a statement about the measure of glory that God is going to release on the church in that hour. When I see the might of this angel, I think that the angel's task is related to that hour of history. I believe there will be a corresponding manifestation of glory in an unusual way. You can just read that on your own if you want. I am just going to mention one little thing to you.

Verse 2, “This mighty angel, he had a book in his hand. The book was opened.” That is significant. “He set his right foot on the sea”—the Mediterranean Sea—“and his left foot on the land.” If his right foot is on the Mediterranean Sea and his left foot is on the coast, he is actually facing Egypt is what he is doing. He cries out “like a lion roars.” It is just a guess. I do not know with any certainty. I think the place he is facing matters. For those of you who have a real heart for what is happening in Egypt, I believe this is actually a positive statement. That is for another time. We will see how this plays out. That is just a guess.

B. The seven thunders prophecies (Rev. 10:2-4)

²He [mighty angel] had a little book open in his hand...³When he cried out, seven thunders uttered their voices [messages]. ⁴When the seven thunders uttered their voices, I was about to write; but I heard a voice...saying, “Seal up the things which the seven thunders uttered, and do not write them.” (Rev. 10:2-4)

The seven thunders prophesy. This is the new information. It will honor the written Word, it will glorify Jesus, and it will motivate people to obey and believe God. We will never, ever contradict those things. My guess—because no one knows what the seven thunder prophecies were—my guess is it is about effective strategy regarding what to do, how to do it, when, and where, and different prophetic ministries across the earth will have confirmation. It will be powerfully confirmed in the body of Christ worldwide.

The seven thunders’ prophecies—this is a very, very important subject, because it is a promise. Meaning, it is not important that we grasp it all. It is a glorious promise because God is saying, “There are seven really important prophetic insights I am going to give in that day, which you do not have right now. It will help you in knowing My strategies and some of the things I am doing.”

So in verse 2, “The mighty angel had a little book open in his hand.” Notice the book is open. When this mighty angel cries like a lion, facing towards Egypt, he roars like a lion. I do not know what it sounds like, but I bet it is intense. When he roared, it is like this prophetic intercession or this prophetic proclamation. I do not know what he roared. You can only guess. Then the seven thunders uttered their voices.

The “seven thunders” is describing seven heavenly beings who were entrusted with a prophetic word. They are prophecies. It is a strange name, but I am assuming it is related to heavenly beings, and they utter these. These thunders have a voice. It might be just be the sound of thunder coming from the throne, but it is very clear it is seven messages. It might be some particular class of heavenly being, and they utter their voice. They give this very, very important information. It is so important John was about to write it. I can imagine John going, “Wow, these seven prophetic words are really important.” Then a voice speaks up and says, “No, no, no. Do not write this. Seal up the thing; seal up these seven prophecies. Seal them up right now.” The idea of sealing them up is do not let it be disclosed right now. It is for yet another time. It is for that hour of history.

C. This open little book in the angel’s hand is not the same as the scroll taken by Jesus (Rev. 5:7). The little book may contain part of the prophetic information contained in the Father’s scroll.

1. An open book reveals that the contents in it are knowable. The angel may have read its contents to release the seven thunders.

Number one, an open book in a heavenly drama reveals that the contents in it are knowable. When a book is open in a heavenly drama to the saints, the point is the book is knowable; the contents are knowable. The little book with the mighty angel is knowable. The seven thunders, whether they are beings or not, some kind of heavenly beings, we do not know, or just voices coming out of the throne. We do not know what it is. Those prophecies of the seven thunders cannot be known right now. What is in the little book can be known. It is open. Whatever the seven thunder prophecies are, they are restrained and held back until the perfect timing of God.

2. John understood the seven messages enough to be able to write them. He was told to seal them until the end times. This indicates that these seven prophetic messages will not be made known until the end times.

John understood the seven messages enough to write them down. They were clear enough he was going to write them. He was forbidden to write them, but he grasped them. He was going to put them in print. He was told to seal them until the end times. The idea of sealing them implies that they cannot be known now, but they would be known. They will be given at that time to be made known, but the timing is everything. I think God has a prophetic anointing in the church in those final years leading up to the Lord's return and significant information will be given by the Spirit. I know that it is repeated by these seven thunders prophecies.

Do not be thinking of some kind of eccentric, kind of crazy idea about what the names of the angels are. I have had people say some of the strangest things about information of the heavenly realms and this and that and the other. Maybe some of that is true. I do not know much about that realm, so what do I know? I believe these are not eccentric kind of bizarre things. I think they are actually strategic, helpful things. This is my opinion. Helpful things that will be confirmed by the body of Christ worldwide. Here is the point. The Lord is saying, "I have it already planned out. I have already given indication of these words. I had them held back until the strategic time. Not permanently, but just until the time. I have already figured out you need them. Do not worry, I am way ahead of the game." That is what I get from this passage. That is why I like it so much.

3. When a book is "opened," it implies that its prophetic information is being made known. When it is "sealed," it implies that its information is kept private until later.
- D. This was similar to what happened to Daniel when he sealed up his prophecies (Dan. 12:4, 9).

⁴Daniel...seal the book until the time of the end...⁷He [angel] held up his right hand...and swore by Him who lives forever, that it shall be for a time, times, and half a time [3½ years]...⁹For the words are closed up and sealed till the time of the end...¹⁰None of the wicked shall understand, but the wise shall understand. (Dan. 12:4-10)

This sealing of the seven thunder prophecies is similar to what happened with Daniel. Daniel sealed prophecies 2500 years ago. He lived about 500 B.C. approximately. This sealing of prophetic words—holding them back is the idea—until the end times is something that Daniel did. You can look at Daniel 12:4. Daniel sealed the book. He had this revelation to be held until the time of the end. Maybe these seven prophecies, maybe these are related. Who knows? We do not have to know that kind of detail right now.

- E. Daniel 10-12 is a parallel passage to Revelation 10-13. Daniel sealed up prophetic information with an angel of similar glory and a similar oath related to the same 3½ years (Dan. 12:4-10).

III. THE END-TIME RELEASE OF THE SEVEN THUNDER MESSENGERS

- A. The angel swore by God's person that there should be no more delay

⁵The angel whom I saw...raised up his hand to heaven ⁶and swore by Him who lives forever and ever...that there should be delay no longer, ⁷but in the days of the sounding of the seventh angel, when he is about to sound, the mystery of God would be finished (Rev. 10:5-7)

We are going on now to verse 5, "So this mighty angel whom I saw, he raised his hand to heaven, he swore by God who lives forever and ever." Here is what this mighty angel is promising: "There will no longer be any delay." It is after the sixth trumpet. The next trumpet is the seventh trumpet. He says, "I promise you by God there will be no more delay." Of course the main feature of the plan of God and the mystery of God is the

coming of the Messiah to the earth to rule the nations. That is the primary event. There are a number of events. That is the primary one. He says this very strange statement in verse 7 that I want you to note. He swears by this. He says, “In the days of the sounding of the seventh angel,” meaning the seventh trumpet, he says, “When he is about to sound, the mystery of God would be finished.”

Here is the strange part to me. The phrase “in the days” is plural. The six trumpets have already been sounded. There is a pause now. We are in a parenthesis. It is like the angel has put a pause on the storyline. He is telling John some behind the scenes information. I call them angelic explanations or these parentheses. This angel says, “I swear to you that in the days of the sounding of the seventh trumpet.” That part grabs my attention. This is the only one of the seven trumpets to which a number of days is attributed. It does not sound once. It sounds for a number of days. We do not know if it is two days, ten days, we do not know. My assumption is that probably the feast of trumpets has some insights on that. That is another subject for another day. I do not really know for sure. It is this idea that the first trumpet sounds, seemingly it is blasted and then something happens. Second trumpet blasts, and something happens, third trumpet, fourth, fifth, sixth, same. The seventh blasts for a number of days. There is something very unique about the seventh trumpet that goes on and on. It is two or three days, five or ten days, I do not have any idea. I know the angel swore that it would blast for a while. Then the mystery of God would be completed.

You could use the words “purpose of God.” God’s hidden purpose. That is what a mystery is. A mystery in the Bible does not mean something confusing. It means a very important purpose that has been withheld, the information. It is not confusing. It has just been withheld. When it is made known, then it is crystal clear. The mystery of the whole panorama of God’s purpose, the full mystery in all of its details would be completed. The second coming of Jesus is the main feature of the mystery. There are a number of other very important features. That is certainly the main one.

1. **No more delay:** the second coming of Jesus is described in the next chronological section (Rev. 11:15).

⁵¹Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—⁵²in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. (1 Cor. 15:51-52)

The angel said, “There will be no more delay.” The second coming of Jesus is described, I believe, in the very next section. I believe the Lord comes. This is my personal opinion. It is my view of it. There are a number of other views. I certainly honor different people with different views of it. I believe the second coming of Jesus is related to the final trumpet. When the last trumpet sounds, when the seventh trumpet sounds for a series of days, however long, the second coming of Jesus I believe will be the mystery that comes to full completion. He is in the clouds, in the sky. We will look at that next week. That is described in the next section.

Look what Paul said, “Behold, I tell you a mystery. We shall not all sleep.” That means we shall not all physically die. When Paul says “not sleep,” he is not talking about we shall stay up a couple days in a row. That is not what it is talking about. “We shall not all sleep,”—we will not all die physically, talking about born again believers—“but we shall all be changed.” This is a description of the rapture. “We shall be changed in a moment, in the twinkling of an eye.” When we are changed, the timing of that is at the last trumpet. The trumpet will sound, and the dead believers throughout history will be raised with resurrected bodies along with the believers on the earth. Paul thought he would be there. That is why he said, “We will be changed.” That is like, “Paul, wow, that is a pretty bold statement.” Paul said, “We will be changed.” Both references, verse 51 and verse 52, “we will be changed” is a reference to the rapture which is described in more detail in 1 Thessalonians 4:16-17.

Let's look at verse 52 again. "In a moment, in the twinkling of an eye"—an instantaneous transformation of our physical bodies, our mortal bodies to resurrected bodies. By the way, when you have a resurrected body, it will still be physical. You will still have a physical, material body, but it will be filled with glory. You will not be just a spirit. The corny little analogy I give is that it is not like if you come and greet each other, and you hug each other, and you kind of walk through each other, "Whoa." You try it again, "Whoa. Hey, go a little slower this time." No, you will have actual flesh and bones. Supernatural flesh. You will not have corruptible flesh.

Jesus said in Luke 24, "Look, don't I have flesh and bones?" He was resurrected, and they touched Him. He had supernatural flesh, which is different than our corruptible flesh. He had bones. He had an elbow. You will have an elbow in the resurrection, and a knee, and a bunch of other things like that. Meaning you are not going to be floating kind of like, "Whoa, a big wind! There he goes! Bring him back later. A gust took him away." It will not be like that.

The timing is the last trumpet. The reason I believe it is the seventh trumpet is because these are the only numbered trumpets in the whole of the Bible. In the whole of the Bible the only numbered ones are the ones right here in the book of Revelation. The first trumpet, the second trumpet, the third trumpet, the fourth trumpet, the fifth trumpet, the sixth trumpet, and then the seventh—the final, last trumpet.

2. **The mystery of God finished:** includes Jesus returning to rule the earth with His people

¹⁵The seventh angel sounded: And there were loud voices in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever... ¹⁸and the time of the dead, that they should be judged, and that You should reward Your servants the prophets and the saints...and should destroy those who destroy the earth." (Rev. 11:15-18)

The seventh trumpet is when the kingdoms of the world become the kingdoms of our Lord. All the empires of the earth at this point effectively come under the open leadership of Jesus. He is over the nations now, but His leadership is not being displayed openly where people see it. By faith we see it now, but then the kingdoms of the nations will openly be seen as belonging to Jesus. Not by faith by born-again believers only. It will be openly seen and declared. This will happen at the seventh trumpet. At that time, verse 18, the dead will be raised or judged, and the saints will be rewarded. All of those things will happen at the same time at the seventh trumpet when all the empires of the earth are brought under the open leadership of Jesus such that all the eyes in the natural will be able to see it.

- B. John had to assimilate fully the prophetic message that he had been given (Rev. 10:8-11).

⁸The voice which I heard from heaven...said, "Go, take the little book which is open in the hand of the angel..." ⁹I went to the angel and said, "Give me the little book." And he said to me, "Take and eat it; and it will make your stomach bitter, but it will be as sweet as honey in your mouth." ¹⁰Then I took the little book out of the angel's hand and ate it, and it was as sweet as honey in my mouth. But when I had eaten it, my stomach became bitter. ¹¹And he said to me, "You must prophesy again about many peoples, nations, tongues, and kings." (Rev. 10:8-11)

1. John ate the prophetic scroll similar to Ezekiel (Ezek. 2:10-3:3). The principle being taught is that God's messengers must take time to digest God's prophetic purposes.

¹Son of man...eat this scroll, and go, speak to the house of Israel. ²So I opened my mouth, and He caused me to eat that scroll. ³He said, "Son of man, feed...and fill your stomach with this scroll..." ⁴He said, "Go to Israel and speak with My words to them." (Ezek. 3:1-4)

John had to fully assimilate the prophetic message. That is what is happening in verse 8-11. Meaning, he had to receive it fully. It was not enough that he just heard it. He had to assimilate it. He had to digest it. It had to become a part of him is the idea. I have had people say, “Well if God wants me to know something, He will tell me.” Well, there is truth to that for sure. If God wants you to know something, He will tell you.

Then there are truths in the Bible where God beckons us to study them and go deep. He will tell us more if we study them. This is what I am talking about here. I am not talking about just leaving it to, “Well, if He wants me to know, He will interrupt me and tell me all of His secrets.”

What the Lord’s answer would be, “If you want to know My secrets, you pull aside for some time, open up your Bible, talk to Me. Compare your thoughts with others in the body of Christ. Do not be a lone ranger. Be teachable and receive from others, and I will give you more.” That is what He is saying.

This need to assimilate is very important. In verse 8, John said, “The voice which I heard from heaven.” Here is what this voice—I guess some angelic or the voice from the throne, I am not sure—said, “Go take the little book which is in the hand of the angel,” because the seven thunders has been sealed. That is not going to be known until the generation the Lord returns. The open book can be known. He said, “Go take that one.”

John walks up to that mighty angel. This angel has a face with the radiance of God. He is powerful. John is like, “Hi. He told me to take it. Could you give me that book?” I am just trying to picture going up to an angel, a mighty, powerful angel and just saying, “He told me to ask you. Could you give me that book?” I am sure it was not that way. So verse 9, John went to the angel and said, “Give me the book.”

The angel said, “Okay, here is the deal. If I give it to you, here is the deal. If I give it to you, you have to eat it. You have to assimilate it. I am not going to give it to you just so you can tell people you got the book. You have to do something with it. I want to warn you that when you eat it, your stomach will be bitter, but it will be sweet as honey in your mouth. It will be sour in your stomach, but sweet to the taste. I want to warn you of that.”

John, “Okay. I appreciate it. Before I bite into it, I understand it is going to be sweet and sour. It is going to have the both/and.” Verse 10, “So I took the book. I ate it. It was sweet.” It was like, “Wow, that was like honey. I like the taste of it.” A little while later, “Ooh, my stomach hurts.” His stomach became bitter. There was a very negative feeling in his stomach.

2. John was to eat it and then prophesy again. Some assume that John prophesied the remaining contents found in the book of Revelation (Rev. 11-22). Thus, the essence of what John saw was the Antichrist (Rev. 11-13) that Daniel prophesied about (Dan. 7-12).

Verse 11 is the application of eating this book. The angel says, “Now prophesy. Prophecy about many tongues and nations, etc.” A number of people believe—I think it is a good theory. It is the best theory I know, but it is still a theory. No one knows for sure—a number of scholars have suggested that the book that he ate here in chapter 10 was the rest of the book of Revelation. It was Revelation 11-22. That is what he prophesied after having eaten the book or the scroll, same thing. Then he prophesied out of the contents of it. I think that is a plausible theory. You cannot be sure that is what it is. He was supposed to prophesy. I understand John was a very aged man on the island of Patmos. I believe if he must prophesy, the prophecy is in the book of Revelation, the final chapters 11-22.

*John ate the scroll. This was similar to what Ezekiel did. This had precedent in the Old Testament as one of the prophets had the same experience. The angel gave him a book or scroll and said, “Eat it.” He ate it. He was supposed to do that. Eat it, and then speak it. **What we are tempted to do is speak the understanding before we have assimilated it**, before we have let it really become a part of us, until we have really touched the sweetness of it, which is the victory of it, and the sourness of it, which is the judgment and the negative dimension of it.*

C. **Sweet:** speaks of the message of victory, salvation, justice, and deliverance for the oppressed

The sweet speaks of the message of victory. The prophetic message of victory is amazing—the victorious church, the gospel to the nations, and the worthiness of the Lamb. It speaks of salvation, deliverance of the oppressed, justice. That is the sweetness. It tastes sweet.

*There is a bitterness to the message, too. The bitterness speaks of the judgment of the message, the devastation as God confronts everything that hinders love. It also brings persecution to the messengers. Not only is the message related to confronting oppression and wickedness in the nation, it actually brings persecution on the people who bring the message. John says, “That gives me a stomachache.” Here is the part that is important, in my opinion. **We** must assimilate it. **We** must eat the scroll. **We** must assimilate it and not just take information from a Bible teacher or a book or a film and suddenly just start being an authority preaching it. We cannot pick the sweetness and get rid of the sourness or pick the sourness and forget the sweetness.*

*I find that some folks focus big time on the sweetness. They do not want the sourness because they have never assimilated the message. Others like the sourness. They are kind of like shaking people over hell on a rotten stick, kind of hoping the stick breaks. Some guys preach that way, as though they are hoping judgment comes. They need to get a touch of the sweetness of it! The first commandment **will** be restored to first place. The gospel will be preached in the nations. There will be the unity of the body of Christ worldwide.*

There is so much sweetness, but I do not think we can just read the book of Revelation and just simply make it known. I think we have to eat the scroll. We have to assimilate it. We have to feel the sweetness, and we have to feel the sourness. It is little by little, progressively, over the years. I think this is a model of how we are to properly speak these truths. There is boldness, and there is tenderness. There is humility, and there is caution. There are a number of things that are all mixed together in being a bold and a faithful witness.

D. **Bitter:** speaks of the message of judgment that also brings persecution to the messengers

IV. THE TRIBULATION TEMPLE AND THE TRAMPLING OF JERUSALEM (REV. 11:1-2)

A. The paradox in the tribulation temple is that it is God’s temple, yet the Antichrist will use it. This temple is referred to as the “temple of God” (2 Thes. 2:3-4; Rev. 11:1).

¹I was given a reed like a measuring rod. And the angel stood, saying, “Rise and measure the temple of God, the altar, and those who worship there. ²But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles.” (Rev. 11:1-2)

Revelation 10 highlighted the seven thunder prophecies that are coming in the future. God has thought it through. He has a plan to give some information, some strategic, helpful information. The other idea or the model that we saw was that if we are going to operate in speaking the message of God, we do have to take time to assimilate it like John did, like Ezekiel did. We cannot be just an echo. We hear one guy say it, so we say it with great authority, but we do not have the tenderness, the depth, the pain that comes from really assimilating the message. We are not speaking it with tears in our eyes. It is just a cool piece of information to us. The angel is telling John, in effect, “That is not going to be good enough. There is a whole different level of depth and maturity and revelation that is going to be necessary if you are going to be a faithful steward of this message.”

We are moving on to Revelation 11. There is a paradox here. In the first two verses we see the tribulation temple. There will be a temple, a physical temple built on the site, the right site in Jerusalem, on Mount Moriah—there are different ways they can say it—where Solomon’s temple was built. There will be a temple rebuilt again. It will be a tremendous sign, timing indicator of the hour we are living in, when that temple starts

getting built. By the way, there are many of the orthodox Jews and scholars that are searching out ways. They have different campaigns going on to build that temple now. It does not mean it will be built now, but there are a number of them who are really energetic about it. They have been for some time. There is a tremendous push over there for that temple to get built. There is a real resistance called Islam. There is going to be a way where this is going to actually come to pass.

John sees this temple. The paradox of the temple is that it is God's temple and yet the Antichrist will use it. It is a great paradox. It called the temple of God a number of times. The Antichrist sets up his image in the temple and is worshiped in it. How does that work? How is it the temple of God, yet it is the worship center for the Antichrist. How does that work?

In verse 1 John said, "I was given this measuring rod, and the angel said, 'Rise up and measure the temple. When you measure it, pay special attention to the temple itself, to the altar and to the people that worship there.'"

What an interesting phrase! The angel says, "Pay attention to the people that worship there." I stop and wonder who is going to worship there? Maybe devout Jews who are unbelievers? What I mean by unbelievers, I mean they do not believe in Jesus. That is my definition of an unbeliever. They are sincere about the God of Israel, but beloved, sincerity about the God of Israel without Jesus does not lead to salvation. There are God-fearing Jews that are sincere about the God of Israel as they know Him. They do not know He is Jesus. They do not like Jesus, so they are in a jam, but they are God-fearing in that one way. Maybe those are some of the people worshipping there.

Then there are people worshipping the Antichrist as related to that temple. That is really bad. I do not know if there is another category of who is worshipping there. The angel said, "Measure the people that worship, that are involved in any kind of worship there." It kind of boggles the mind! What on earth? Who is going to worship in that building? Certainly the good people are not, are they? It is the Antichrist being worshipped, but the temple of God, hmmm.

Understand this, when they build that temple, there will be many unbelievers worshipping there—again I am using the word unbelieving in this context particularly about they do not believe Jesus is the Messiah. That is my definition of unbelieving. Building that temple and offering those sacrifices, which they will do, does NOT bring them to salvation. That does not bring them to salvation at all. There is only One who can bring someone to salvation. His blood was shed, and the sacrifice and payment is eternal. There is not need for another sacrifice. Those blood sacrifices they will offer do not help them get saved at all.

I have met some energetic Messianic believers who are really excited about those offerings. I say, "Forget it. Those offerings do not get anybody saved." You have the wrong idea is what I would tell them. Jesus is the only possible way. We need to be really clear about that.

In verse 2, the angel says, "Leave out the outer court. Do not measure it. It is outside the temple. It is the courtyard area. Do not measure it. It has been given to the Gentiles." The Gentiles mean the nations. More specifically in the Middle East, it probably means the Muslims. When you are talking Gentiles in the Middle East, I am assuming it is mostly talking about Muslims. Mostly, but not only. That is the image at least that I get when I read that verse.

1. The tribulation temple will be built by unbelieving Jews and desecrated by the Antichrist in context to the abomination of desolation (Mt. 24:15; 2 Thes. 2:4; Rev. 11:1-2; 13:12-18; cf. Dan. 8:13; 9:27; 11:31, 36-37; 12:11). This temple is not the millennial temple.

¹⁵**When you see the “abomination of desolation,” spoken of by Daniel the prophet, standing in the holy place... (Mt. 24:15)**

³**The son of perdition [Antichrist], ⁴who...exalts himself above all that is called God... so that he sits as God in the temple of God, showing himself that he is God. (2 Thes. 2:3-4)**

The tribulation temple will be built by unbelieving Jews. It will be built by devout, God-fearing, but unbelieving Jews. It will be desecrated, or you could put the word defiled if you want, desecrated by the Antichrist in context to the abomination of desolation. I have a few teachings on the abomination of desolation on the website. The abomination of desolation is a very, very important end-time event. Jesus highlighted it. That is when the Antichrist puts an image of himself in the temple and demands people to worship him as God in that temple. That is the abomination of desolation, plus more, but that is the main idea.

2 Thessalonians 2 contains what Paul says about the tribulation temple. This is one of the clearest prophecies on the temple and the Antichrist's relationship to it. Paul is a reliable, prophetic voice. He said, “The son of perdition, that is the Antichrist, he will exalt himself above everything called God. He will sit as God in the temple in Jerusalem.” This man will sit, and have the audacity to say, ‘I am God. I am the God of Israel and of every other nation too.’ He will sit there and demand that people worship him. He will show himself as God. He will do signs and wonders. He will insist that he is called God sitting in that temple.” That is a pretty dramatic prophecy of Paul the apostle.

2. The millennial temple will be built by Jesus (Ezek. 37:26-28; 40-48; cf. Isa. 2:3; 60:13; Jer. 33:18; Joel 3:18; Mic. 4:2; Hab. 2:20; Hag. 2:7-9; Zech. 6:12-15; 14:16-21; Mal. 3:1-3).

The tribulation temple is not the millennial temple. There is a millennial temple coming after the Lord returns. Jesus builds it. Jesus Himself oversees the building of the millennial temple.

- B. **Measure the temple:** John was told to measure the temple, altar, and its worshipers. To measure something spiritually means to evaluate it carefully and to discern its quality and purpose.

The angel said, “Measure the temple and the altar and its worshipers.” To measure something spiritually means to evaluate it. Even more, to evaluate and discern its spiritual quality and purpose. When God says in a prophetic act to measure something, He is saying, “Evaluate it and understand its spiritual quality and its spiritual purpose.” That is what God means when the mandate to measure something is given in a prophetic setting.

1. Amos saw a plumb line in God's hand indicating that He “measured” Israel's obedience.

⁸**The LORD said, “Amos, what do you see?” I said, “A plumb line.” Then the Lord said: “Behold, I am setting a plumb line in the midst of My people Israel...” (Amos 7:8)**

2. During Belshazzar's royal feast in Babylon, a finger appeared and wrote on the wall that God had weighed or “measured” their kingdom and found it lacking (Dan. 5:27).

²⁶**This is the interpretation of each word. MENE: God has numbered your kingdom, and finished it; ²⁷TEKEL: You have been weighed in the balances, and found wanting; (Dan. 5:26-27)**

Another example is with Belshazzar, the king of Babylon, where the finger wrote on the wall and said, “Belshazzar, Babylon, you are measured by God. You have been fully evaluated, and it is bad news for you.” To be measured means to be evaluated and discerned as to the spiritual quality and the spiritual purpose of the thing that is being measured.

3. We are to measure or carefully weight the issues related to God’s purpose for the tribulation temple including what God-fearing Jews will do related to it in the end times. This will require insight from God into the various paradoxes and tensions related to it.

C. God has a purpose for unbelieving yet God-fearing Jews being involved in various temple activities. We are not to dismiss all their activities in the temple as worthless. However, the only way of salvation for these God-fearing Jews is *through Jesus*, not through their temple activities.

God has a purpose for unbelieving yet God-fearing Jews involved in the temple. There is some purpose. I do not get it all. God does not need my permission. I do not need to get it. There are a number of verses that are clear it is going to happen. God wants it to happen. The devil is going to desecrate it. God wants this to happen. There is something that is going to take place. We are not—I am talking about as born-again Gentile believers—we are not to dismiss it all as worthless. We do not look at it and go, “Well, that is just stupid.” Neither do we go the other direction and say, “Everything they do is right and good,” because without Jesus they cannot be saved. There is this balance. There is this tension.

D. The temptation of some will be to criticize *all* the activities related to the tribulation temple, while the temptation of others will be to accept *all* these activities as being good and godly.

The temptation of some will be to criticize everything that is related to it. The temptation of others will be to accept everything related to it. I am talking about the temptation of believers. There are some believers that when it happens will say, “It is ridiculous. It is all of the devil.”

I say, “Well, I would go a little slower than that. You do not want to criticize it all.”

Then the other believers will say, “It is the most amazing thing. I am moving to Jerusalem and have animal sacrifices and put my little hat on. I am going to be one of them.”

“Well the Lord might really send you there, but just make sure you are not going in your own enthusiasm.” We do not want to go one way or the other. We want to measure it. We want discernment. That John was meant to do that was the idea in his measuring it.

E. The city of Jerusalem will be trampled by the Gentiles (Rev. 11:2).

²Leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles. And they will tread the holy city underfoot for forty-two months. (Rev. 11:2)

The city of Jerusalem will be trampled by the Gentiles for forty-two months. The end of verse 2, “They will tread the city for forty-two months.” I am going to give you the fast version for the next few points here, and then we will bring this to a close.

F. ***Tread the city underfoot:*** To be trodden under foot is symbolic of being conquered and crushed to the ground. Grapes were trodden under foot (Judges 9:27; Isa. 16:10; 63:2).

1. Jesus prophesied that Jerusalem would be surrounded and trampled by Gentile armies. This was partially fulfilled in AD 70, and it will completely fulfilled in the end times.

²⁰***When you see Jerusalem surrounded by armies, then know that its desolation is near.***

²¹***Then let those in Judea flee to the mountains...***²⁴***They will fall by the edge of the sword, and be led away captive into all nations. Jerusalem will be trampled by Gentiles. (Lk. 21:20-24)***

¹⁵Therefore when you see the “abomination of desolation”...¹⁶then let those who are in Judea flee to the mountains...²¹For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. (Mt. 24:15–21)

2. The trampling of Jerusalem includes its siege and capture by the armies of the Antichrist.

²I will gather all the nations to battle against Jerusalem; the city shall be taken...half of the city shall go into captivity... (Zech. 14:2)

²...when they lay siege against Judah and Jerusalem...³all nations of the earth are gathered against it. (Zech. 12:2-3)

The Word of God says the city of Jerusalem will be trampled for forty-two months, which is three and a half years by the way. It is a three and a half year period. Jesus prophesied that the Jerusalem temple would be trampled by Gentile armies. This was partially fulfilled in AD 70. Partially fulfilled. It will be completely fulfilled in the end times, in the generation the Lord returns. It was partially fulfilled in AD 70.

There is a big debate. Some say that it was fulfilled in AD 70. I would say that yes, it was. Others say, “It will be fulfilled at the end of the age.” I would say that yes, it will be. So it is partially once, fully later, both of them. It is a snapshot. It is actually to build faith and to give understanding that God gives partial fulfillment of a big event like that and then gives a complete fulfillment later. It lets the believers grasp more of the implications of what is going on.

- G. **42 months:** This is the same 3½ year time frame as 1,260 days (Rev. 11:3; 12:6), times, time, and half a time (Rev. 12:14), and 42 months (Rev. 13:5). There are eight scriptures and four phrases that describe the final 3½ years before Jesus returns—1260 days (Rev. 11:3; 12:6); 42 months (Rev. 11:2; 13:5); time, times and half a time (Rev. 12:14; Dan. 7:25; 12:7) and the middle of the week (Dan. 9:27). Different terminology is used so that the meaning is clear and no one would easily be able to dismiss this significant prophetic time frame as symbolic.

The forty-two months is the same timeframe as the three and a half years that is mentioned several times in the book of Revelation. Sometimes it is called forty-two months. Sometimes it is called 1260 days. I have a little bit more on that on the website. There are eight Scriptures and four phrases that are used to designate the same three and a half year period, when you take the book of Daniel and you take the book of Revelation and put them together.

- H. In Revelation 11, Jerusalem is called the holy city (v. 2), the great city, Sodom, and Egypt (v. 8).

²They will tread the holy city underfoot for forty-two months...⁸the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified. (Rev. 11:2, 8)

We will look at this quickly, just to give you the feel of it. Jerusalem is called a holy city in Revelation 11, and a great city. It is called Sodom, and it is called Egypt. I thought, “Wow, there are a whole lot of aspects that the angel wanted John to see about end-time Jerusalem.”

1. **Holy city:** Jerusalem is the only city upon which the Lord placed His name and glory.

Jerusalem is a holy city. It is the only city on which the Lord has placed His name. There is no other city God put His name on. The idea is be careful how you touch Jerusalem. God put His name on that city. It is holy, meaning it is set apart for His purpose.

2. **Great city:** Jerusalem is great in its importance and prominence in God’s plan.

It is a great city. It is great in its importance in God's eternal plan. There is no city more important. It is great in significance and prominence.

3. **Sodom:** Jerusalem will be called Sodom because of the *perversion* that will occur there.

In the secular dimension it is like Sodom because of the perversion that will occur there. That perversion is happening there like it is in many cities of the earth. There will be great perversion in that city like Sodom.

4. **Egypt:** Jerusalem will be called Egypt because of the *oppression* that will occur there.

It is like Egypt because there will be great oppression against the faithful remnant. The faithful remnant, the believers in Jesus, Jewish believers particularly, will be greatly oppressed even by fellow Jews in that city. There will be fellow Jews actually acting in the spirit of Egypt to oppress the faithful remnant of Israel.

The angel is touching all four tensions. The angel is saying you have to put all four of them together to understand Jerusalem. Some people see it is a holy city and a great city and they say, "Glory to God! It is awesome."

Other people say, "No, it is Sodom and Egypt. It is terrible." They get lost in it and say, "Forget Jerusalem."

We cannot forget it is a great and holy city, and we cannot forget it is Sodom and Egypt. We have to hold it in tension together. The Lord tells His church, "I want you to partner with Me in getting Jerusalem to go from being as Sodom and Egypt to walk in their destiny as a great and holy city. I am going to use the body of Christ worldwide in prayer and in obedience to see that transition." Of course the second coming of Christ is the big point.

V. THE TWO WITNESSES (REV. 11:3-6, 10)

- A. The two witnesses are powerful prophets who will release God's judgments on the Antichrist.

³I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days...⁵And if anyone wants to harm them, fire proceeds from their mouth and devours their enemies...⁶These have power to shut heaven, so that no rain falls in the days of their prophecy; and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire. (Rev. 11:3-6)

The two witnesses are powerful prophets. Most of you have read about the two witnesses. It is pretty straightforward. I am going to skip that.

- B. The two witnesses will release God's judgments on the Antichrist's empire in a way that will be similar to what Moses did on Pharaoh's empire. The plagues of Egypt are the prototype of the end-time judgments. The confrontation between Moses and the Pharaoh gives us insight into the confrontation between the two witnesses and the Antichrist. The miracles done by Elijah and Moses will be done by the two witnesses—miracles like these were referred to by the prophets (Mic. 7:15; cf. Isa. 10:22-25; 11:12-16; 30:30; Jer. 16:14-15; 23:7-8; Ezek. 38:22; Joel 2:30).

The two witnesses are going to do great miracles. You read in verse 3-4 that they call fire from heaven, call for drought, turn water to blood, etc. They are going to be doing the Moses/Elijah miracles, that is, the miracles that Moses and Elijah did.

- C. Food was supernaturally provided in God's plan in the days of Moses, Elijah, and Jesus (who fed the 5,000). This may happen again as indicated in Revelation 12:13-17.
- D. The two witnesses will be killed and then raised from dead before all the nations (Rev. 11:7-10).

⁷When they finish their testimony, the beast [Antichrist] ...will make war against them, overcome them, and kill them. ⁸And their dead bodies will lie in the street of the great city [Jerusalem] which spiritually is called Sodom and Egypt, where also our Lord was crucified. ⁹Then those from the peoples, tribes, tongues, and nations will see their dead bodies three-and-a-half days, and not allow their dead bodies to be put into graves. ¹⁰And those who dwell on the earth will rejoice over them, make merry, and send gifts to one another, because these two prophets tormented those who dwell on the earth. (Rev. 11:7-10)

This is probably the final, great, globally-recognized miracle before Jesus appears at the seventh trumpet. The seventh trumpet is the next thing that happens after this. What happens is that the Antichrist kills these two prophets after they finish prophesying for three and a half years. At the end of the three and a half years, the dead bodies are in the street of the city of Jerusalem.

Verse 9, “All the nations will see the dead bodies.” That tells you technology. That is a reference, in my opinion, to technology. How do all the nations, how did John think all the nations would see something happening in the streets of Jerusalem? How did he imagine that?” Well unplugged TV sets is what one guy called it. It is the internet, the technology, and the globe will be watching it. It will be the final great miracle seen on a global level. They are all saying, “Yes, they are dead.”

Verse 10, “Those who dwell on the earth will rejoice and make merry, send gifts to one another because these two prophets tormented the whole earth.” They have a wrong interpretation of their victory over those two prophets, and they have a wrong interpretation of the ministry of the two prophets. They think their victory over the two prophets is final, but it is not. They think the ministry of the two prophets was negative, but it was fulfilling the will of God. The nations of the earth are completely deceived about this.

Verse 11, “After the three and a half days, they have been there laying in the street, the breath of God entered them. Great fear fell on everyone who saw them. They heard a loud voice from heaven, ‘Come up here,’ and those two ascended to heaven on a cloud.” That is language related to the rapture. “Their enemies saw it. In that same hour there was a great earthquake. A tenth of the city fell,” and I believe there are Antichrist people in the city. There are probably all kinds of different types of people in the city. “Seven thousand people died.” We do not know if it is the Antichrist people. We do not know if it is the unbelieving Jews. We do not know quite who it is who is dying, but 7000 die. “The rest were afraid when they saw these men wake up and get taken up in a cloud. They gave glory to the God of heaven.” There was still an open opportunity for people to repent. That is a remarkable deal.

They begin to say, “The God of Israel, oh my goodness.” A guy who could make some guy rise from the dead, that is pretty intense stuff. The point is God has a remarkable plan. It is all in place. He is not going to be surprised by anything.

I am going to go back to one more thought and then end with that. In verse 7, we read, “When they finish their testimony, the Antichrist will make war against them.” Here is the idea. You are immortal until the will of God is done in your life. The Antichrist hates these two men, but he cannot kill them until they are finished with the will of God. The same is true with every believer. You cannot die until the will of God is done in your life. The enemy will whisper so many things and threaten you in so many ways, but I tell you straight from this example here that you cannot die until you finish your assignment. There you have it. You can be encouraged in your heart about that. Amen and amen.

- E. The nations will rejoice at their death to the degree they rage against Jesus’ taking them over. They will see the two witnesses as those who tormented them.

¹¹Now after the three-and-a-half days the breath of life from God entered them, and they stood on their feet, and great fear fell on those who saw them. ¹²And they heard a loud voice from heaven saying to them, “Come up here.” And they ascended to heaven in a cloud, and their enemies saw them. ¹³In the same hour there was a great earthquake, and a tenth of the city fell. In the earthquake seven thousand people were killed, and the rest were afraid and gave glory to the God of heaven. (Rev. 11:11-13)