

13a REV

This is Friday, the 4th of November, 2005. We continue tonight our study in the book of Revelation, picking up in chapter 11. As we approach the Word of God, we generally pause at the outset and take a moment to orient ourselves and focus our attention and lay aside the baggage that typically follows around just right behind the front of our brain.

And it gives us the opportunity to recognize the presence and the power of God's Holy Spirit, the living and powerful nature of God's Word, and we know that that combination can overcome any weakness of our flesh. So let's take a moment and go to the Lord in prayer. Father, we thank you for this week, for sustaining us by your grace, giving us so many opportunities to apply the things that we have seen and heard from your Word.

We thank you for the Lord Jesus Christ, who sits at your right hand, interceding on our behalf, representing us, and awaiting the day when you will send him to return for us. We pray that we may be ready. We study your Word so that we can come to a greater understanding.

We can grow in grace and knowledge. We pray that our study this evening will equip us and prepare us for every good work and for the times that are to come as we study them in this great book by John the Apostle. We pray it in Jesus' name.

Amen. We have arrived at the place in Revelation where the two witnesses are dispatched to prophesy 1,260 days clothed in sackcloth. This is, if you look at the larger structure of the book, we are in the interlude period.

We saw that between the 6th and 7th seal, there was a space, there was an interlude, a pause. Now, between the 6th and 7th trumpets, we have an interlude and a pause. And this is by far the largest of the three, because we saw the 6th trumpet sound back in chapter 9, verse 13.

And chapter 10, chapter 11 contains quite a bit of material before the 7th angel sounds in chapter 11, verse 15. And we are in that interlude period. We have seen the mighty angel, who I think is Michael, come down with the little scroll, which I feel confident is the same scroll that Jesus has just spent the previous chapters unsealing.

Of course, the content of that scroll is not revealed. It is uttered by the seven thunders, and John is commanded not to write, because obviously there would be really no point in sealing up the scroll after John's vision if the contents have been leaked. There is an ongoing congressional investigation and grand jury and so forth into leaks of confidential information in our government.

And of course, they are always doing one thing or another like that. But God has a much

more effective and efficient system of security. The things He doesn't want people to know don't come out.

And so the seven thunders utter their voices, and we don't know what they say. God knows, and that's enough for us. There will always be things that we don't know.

There will always be things that are hidden, unrevealed, parts of God's plan for our individual life in terms of our provision, our direction, our path, the future, how long we'll live, what's going to happen in the next hour or the next day or the next week or the next year. We do not know, but we know whom we have believed, and we're persuaded that He's able to keep that which we have committed unto Him against that day. And our faith in God gives us greater assurance than any knowledge of the future could bring.

Having said that, John goes on having followed the command to go and take the little scroll and eat it. And as we've noted, he enters into and becomes a part of this visionary situation. This is in keeping with the Old Testament prophets.

Remember how often the Old Testament prophets would act out things related to their prophecy. How many different situations have we seen Ezekiel create at God's behest, where he constructs a model of Jerusalem and then besieges it, builds up ramps and tears it down and gets hair and chops it up and burns it. Isaiah with Maharshal El-Hashbaz and so on.

There's all kinds of Old Testament prophetic pantomime, if you will, or flannelgraph, acting out of symbolic stage plays that God directs to communicate in a nonverbal way elements of truth. So we see John commanded and carrying out what they used to call a dumb show. Not meaning dumb in the sense of stupid, but dumb in the sense of mute.

And this play act that he does where he takes the little scroll and eats it should say something to us. Because it always does in the Old Testament prophetic model. These actions always say something.

What does it mean? Why does God have John walk up, take the little scroll from the hand of Michael, eat it, find it sweet as honey to his taste, but bitter as gall in his stomach? Why? That's our first question for the evening. We've already suggested a partial answer for this. It is because the contents of this scroll are what John is going to prophesy.

It is explicitly stated in verse 11, This is the only hint we get as to the content of the little scroll. It contains the fate and the future. And I would submit the judgment, represented by the thunderous voices that speak, this is the judgment package, the judgment scenario of the end times.

And those judgments are categorized in four different ways. First of all, many peoples. These are people groups, not necessarily according to political boundaries.

You look around the earth today, look in Europe and look at the Serbs and the Croats. You look at the various factions of Sunnis and Shia, Muslims. There's no nation associated with them, is there? They are peoples.

They are groups affiliated and united by either an ethnicity or a religious persuasion or some other binding element. And so they are a people. They are the Sunni people or the Shia people or the Croatian people or the Serbian people.

This would be a judgment aimed at groups that are defined by that kind of identity marker. Secondly, it says nations. These would be your political entities headed by governments with boundaries and constitutions or heads of state and so on.

Then you have tongues. These are language groups. People who share something in common and are bound together by their common language.

So, for example, a judgment against all the English-speaking people, that's going to circle the globe, isn't it? That's going to hit everybody from Australia through India through most of Europe across Britain and into whatever is left of the United States. English, that's a tongue. Same thing with the French.

The French have got countries that speak their language. Spanish is spoken in many different places around the world. This really makes you think more of cultures and culture groups beyond the peoples that I spoke of initially.

But this culture would be symbolized by language and that binding quality. People who speak the same language often have the same sort of heritage, recognize the same historical events and so on. Finally, kings.

You can have, in the end times, we know that there are going to be dominant kings. You've got the horns that spring up out of the head of the beast and we know those represent kings. They have mouths and they have crowns.

Three of them get uprooted and another one pops up and you have that whole scenario that we'll look at before long. You can have large empire type entities defined by their sovereign rulership, whatever form that takes. These judgments are aimed at people groups.

There's nothing said really here, you could make an argument about kings, but these judgments speak of large scale group judgments. God can deal in individual judgments as he did with the sons of Aaron who brought strange fire, or the Israelites who brought strange fire and so on, who disobeyed, who rebelled. He can also deal in global sweeping judgments.

He can deal in people group judgments as he did with Amalek, as he did with many of the groups in the land of Canaan, as he did in the days of the flood where all flesh was

destroyed except for Noah and his family. But that's as much as we know about the content of the scroll. It is the specifics and the details of how God is going to judge all of existing mankind.

And I would submit to you that some of that content goes beyond those who are living on the earth and addresses all of those that have ever lived on the earth. Many tongues, many nations, many peoples, many kings. And this is going to be the pronouncement of judgment, I would submit, that is going to be carried out in its ultimate sense at the Great White Throne when all of the unbelievers from every age are raised and judged.

Why is it that we know so little about the Great White Throne judgment? If it weren't for the book of Revelation, we wouldn't know anything about it, right? We wouldn't know anything about the Great White Throne if it were not for Revelation chapter 20. Why? The details and the content and how God is going to execute those judgments is, I think, contained in what the seven thunders speak, which is wrapped up in that scroll. And it is unrevealed.

Why? You've got a lot more happening there than just the judgment of unbelievers. That same destination also is going to receive Satan and all of the demons that fell and left heaven with him. And there are details of that judgment in the same way that things on earth are a reflection of God's principles and God's justice in the angelic realms.

And there are elements of the earthly judgment that are going to reflect in the angelic realms. And God has sealed those up until the time of the end and they are not revealed. Well, we've already anticipated a little bit.

We read a little bit ahead in chapter 11 and saw the two witnesses. We have proposed an identification for those two witnesses. I have suggested to you the classic understanding, which is Moses and Elijah representing the law and the prophets.

This has a lot to commend it. The transfiguration, mount of transfiguration, the fact that neither Moses nor Elijah has a known place of burial. The actions that these two witnesses bring forth in terms of controlling the weather and so on would all suggest that this is a reasonable hypothesis.

I have suggested to you that based on the material over in the book of Matthew that this could well be the brothers James and John, the sons of Zebedee. This is Matthew chapter 20 where the mother of Zebedee's sons came to Jesus with her sons kneeling down and asking something from him. In Matthew 20, 21, he said to her, what do you wish? She said to him, grant that these two sons of mine may sit, one on your right hand and the other on the left, in your kingdom.

But Jesus answered and said, you do not know what you ask. Then evidently he turns to the two brothers and he says, are you able to drink the cup that I am about to drink and

be baptized with the baptism that I am baptized with? They said to him, we are able. So he said to them, you will indeed drink my cup and be baptized with the baptism that I am baptized with.

But to sit on my right hand and on my left is not mine to give, but it is for those for whom it is prepared by my father. When the ten heard it, they were greatly displeased with the two brothers, but Jesus called them to himself and said, you know that the rulers of the Gentiles lord it over them and those who are great exercise authority over them. Yet it shall not be so among you, but whoever desires to become great among you, let him be your servant.

Then he goes on to make that teaching point. Whoever desires to be first among you, let him be your slave, just as the Son of Man did not come to be served, but to serve and to give his life a ransom for many. And in that teaching point Jesus says, I did not come to be served, but to serve and to sacrifice his life on behalf of others.

That's exactly what the two witnesses are going to do. I mentioned some of the other support for that, some of the things that I may not have said at least while the tape was rolling. Turn, if you will, to Luke chapter 9. You'll recall that James and John are the sons of Zebedee, and of course their nickname is the sons of thunder.

After Jesus had sent the disciples out and fed the 5,000 and Peter confesses his faith and so on, after the transfiguration in verse 51 of Luke chapter 9, it came to pass, when the time had come for him to be received up, he steadfastly set his face to go to Jerusalem and sent messengers before his face, and as they went they entered a village of the Samaritans to prepare for him. Now, what are the Samaritans? Not Jews, right? The Jews spit on the Samaritans, shake the dust off their feet, won't even go through Samaria because they consider it to be defiling. The Samaritans did not receive Jesus because his face was set for the journey to Jerusalem, and when his disciples, James and John, saw this, they said, Lord, do you want us to command fire to come down from heaven and consume them just as Elijah did? Jesus turned and rebuked them and said, You don't know what manner of spirit you are of.

For the Son of Man did not come to destroy men's lives, but to save them the first time. Now, they will be of a different spirit. If they are indeed these two witnesses in the latter part of the tribulation, they will be of a different spirit, won't they? And they will, these two witnesses, you remember in Revelation chapter 11, are said to breathe out fire against those who come up against them, and fire proceeds from their mouth and devours their enemies in verse 5 of chapter 11.

These have power to shed heavens so that no rain falls. They have power over waters to turn them to blood and to strike the earth with all plagues. So I think it's interesting that James and John are associated with this idea of calling fire down out of heaven and consuming non-Jewish rejecters of Christ, which is what these Samaritans were.

And Jesus says, hold your horses. That's not your spirit, at least not right now. The treatment that these witnesses receive, I think Patty pointed this out last week, in verse 8, their dead bodies will lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified.

Clearly, that's Jerusalem. And the peoples, tribes, tongues, and nations, those who are in line for judgment, will see their dead bodies three and a half days and not allow their dead bodies to be put into graves. Now, when I was young growing up and read this, I thought this is just really strange behavior.

Why would somebody want these corpses laying out on the street? But if you have watched news coverage of the Middle East and the way dead bodies of enemies are treated over there, this suddenly becomes very believable, doesn't it? When you've seen the bodies of Marines dragged through the streets of places over there, when you've seen the way the Iraqis and others over there treat the dead, the disregard for human life, the glee they feel when somebody they consider to be an enemy is killed, the celebration that takes place when there's a setback to those they think are infidels and their enemies, then this becomes easy to believe. The fact that John eats this scroll and it's sweet as honey in his mouth, but it is bitter in his stomach, puts us in mind of the Lord Jesus in the garden where he says to his father, If it be thy will, let this cup pass from me, nevertheless not my will, but thine be done. Jesus had the word of God on his lips and on his tongue.

All through his public ministry, he sat teaching daily on the hillsides, at the temple, in the synagogues, to groups in homes. Every place he went, he taught the word of God and the gospel of the kingdom. What was the basic... If somebody came up to you and said, Well, you know, I don't think the Apostle Paul reflects the true message of Jesus Christ.

I don't think James reflects the message of Jesus Christ. I don't think the Apostle John reflects the message of Jesus Christ. There are people who say today that we shouldn't even have the book of Revelation or the gospel of John, that John got it all wrong.

It's a late book written by people in the church trying to assign divinity to Christ. It sounds ridiculous to our ear, but there are people who take this seriously and say, You've got a conflated Bible and you need to get back to the historical Jesus. What was the root fundamental message that Jesus presented during his earthly ministry in Galilee and in Judea and in Jerusalem? What did Jesus preach? We're believers.

We're long in the tooth and studying the word of God. We should know the answer to this question. If you were going to sum up the message of Jesus Christ that he presented to his people for those three plus years, what would you say? Maybe I just won't even tell you the answer.

You just have to meditate on that. Repent, for the kingdom of heaven is at hand. The

kingdom of heaven is at hand.

That's his message. That's it in a nutshell. The kingdom of heaven is at hand.

Change your mind. John the Baptist came preaching and laid the groundwork, preaching the very same thing. Why does Jesus bring that message? And if Christianity today is saying, well, you know, it's John 14, 6, I'm the way, the truth, and the life.

No man comes to the Father but by me. That's what Christianity says about Christ today. And people say, well, you know, the real Jesus, he was talking about the kingdom.

So how do you equate those two? If Jesus said the kingdom of heaven is at hand, and you say, believe in Jesus because he died for your sins, how come Jesus wasn't saying that? How come Jesus didn't walk up and down in Israel saying, hello there, I'm here to die for your sins. Behold me, I'm the Lamb of God, taking away the sins of the world. Jesus didn't really preach that, did he? Why? This is why we are dispensationalists.

We understand the different phases of God's program. And when Jesus first came, his mission was not to present salvation to the people of God who were already saved. His mission was to present the culmination and the fruition and the fulfillment of all of God's promises to the saved, to the saved.

The people of God are Israel. Change your mind. The kingdom that God promised you is here.

Remember when Jesus said, and it's often misquoted, the kingdom of God is within you? What it really means is the kingdom of God is in your midst. The kingdom of God is among you, so to speak. What was he saying? That people say, well, you know, the kingdom of God is within you.

That's the Holy Spirit. The kingdom of God is our hearts. When God rules our hearts, that's the kingdom of God.

If you look at the context of who Jesus was speaking to, who is he speaking to when he says, the kingdom of God is in your midst? He's talking not to the disciples, not to the 5,000, not to the crowd inside the house sitting at his feet. He is talking to the scribes and Pharisees when he says the kingdom of heaven is in your midst. He's talking to the bad guys.

He's talking to the Pharisees. Now, if the kingdom of God within us is a rule of God in our hearts, why would he be telling the Pharisees that? They have no comprehension. They're whitewashed tombstones.

They're wolves in sheep's clothing. They're making two-fold children of hell out of everybody. Jesus is not going to talk to the Pharisees and say, well, you know, the

kingdom of God is within you.

What kind of a kingdom of God is that? The kingdom of God is in your midst. Jesus Christ is the king. And when you have the king, you have the potential for the kingdom.

The Messiah, the Mashiach, the anointed one, the son of David is in your midst. And with the king comes the kingdom. If you reject the king, you reject the kingdom.

It's that simple. John the Baptist came preparing the way. Why? You've got to change your heart.

You've got to be ready to receive the king for who and what he is as the fullness of deity and bodily form, representative of God the Father. If you do not accept him, there is no kingdom for you. And that's exactly what happened.

That generation almost entirely missed the Lord Jesus. And therefore, the kingdom did not come. Even in the model prayer, what does Jesus say to the Father? Thy kingdom come.

Thy will be done on earth as it is in heaven. You can't really pray that unless you have the kingdom in view. Because that's the only place God's will is going to be done on earth.

The way it's done in heaven is when you have the kingdom. And Jesus said you ought to be kingdom-minded when you pray. And we should be as well.

Even though we're in a different age. So, the message of Jesus is change your mind, the kingdom of heaven is at hand. Why does he preach that? Because he is the king.

You accept him, the kingdom comes. You reject him, the kingdom goes away. They rejected him, the kingdom went away.

Now, why are we even asking ourselves this question? Because people who want to divide the Bible up into pieces and say that different parts of it conflict. John doesn't agree with Paul. James doesn't agree with Paul.

Jesus doesn't agree with Paul. And try to shred the Bible and tear it apart and say that it doesn't have consistency and doesn't have a fabric. Do not understand dispensations.

Of course, Jesus is not going to be preaching salvation to the saved. What does he tell the woman that comes and says, please heal my daughter? I am sent only to whom? The lost sheep of the house of Israel. They are sheep.

They are not goats. I am sent only to the goats? To bring them into the fold and make them sheep? No. I am sent to the sheep.

The sheep have a shepherd. The sheep belong to the owner. I am sent to the sheep.

I am sent to the saved. To present to them the fulfillment of God's promises. And when they reject it, God says, I will make a people out of the Gentiles and cause you to be jealous.

And I am going to give them all to my son. So, when the gospel turns to the Gentiles, kingdom access, kingdom promises are given to the Gentiles. It throws Israel into shock.

And the whole first century is a record of the shock and dismay and confusion caused in Judaism by the advent of Christianity. Where the promises of God, the spirit of God, the word of God goes to the Gentiles. And they don't have to labor under the law.

They don't have to be born in the house of Israel anymore. God told them in the Old Testament, I will make you jealous by a people who are not a people. And I will prophesy to you in other tongues.

Make you jealous. Bring you back to myself. And that's what God has been doing for the last 2,000 years.

So, when the message is delivered here by these two witnesses, who are they prophesying to? And what are they prophesying about? Many peoples, many nations, many tongues, many kings. When they are killed at last, when God allows them to be slain, those people that have been receiving that prophecy, remember the two witnesses are the ones we're talking about here. They are the ones, and isn't it interesting, that the angel tells John at the end of chapter 10, you must prophesy about peoples, nations, tongues, and kings.

When the two witnesses are killed, verse 9 says, those from the peoples, tribes, tongues, and nations see their dead bodies. Don't allow them to be put in graves, and rejoice over them. Make merry and send gifts to one another.

I just don't see how you can tie these two things any more tightly together than John being told he's going to prophesy to those four classifications of people. And those four classifications of people rejoice when the two witnesses are slain. And it's Christmas all over the world.

Sort of an anti-Christmas. Anti-Christ, anti-Christmas. They give gifts to one another when the witnesses to Christ are killed.

Because these two prophets tormented those who dwell on the earth. Well, let me point out one additional, rather, this is not a very weighty piece of evidence, but if you think about the twelve apostles, minus Judas plus Paul, you get the twelve apostles, and early church tradition records how most of them died. Who are the three inner circle disciples that Jesus takes with him to the Mount of Transfiguration, to the upper room, into the

garden when he prays? It's Peter, James, and John.

James and John are told that they will drink the Lord's cup and be baptized with his baptism. What about Peter? He's the third element of that inner circle group. How did Peter die? Do you remember? He was crucified.

Tradition says upside down, at his own request. But all three of these individuals have a very close identification with the death of the Lord Jesus, don't they? Peter, James, and John. You will drink my cup.

You will be baptized with my baptism, he says to James and John. If John died quietly in his sleep, in what sense was he drinking Christ's cup and baptized? It only makes sense to me if this is James and John here. Another interesting thought that occurred to me, you remember the name James? You know what it is in Hebrew and Greek? Ya'akov.

Jacob. The sons of Zebedee were named John and Jacob. Jacob and John.

James, I don't know. King James, I don't know why they translated it James. There's no M in it anywhere in Hebrew or Greek.

It's Ya'akov. Ya'akov. It's exactly the name of Isaac's younger son, Jacob.

Very same name. What's interesting to me is that when you look at the age of Israel as it has existed on this earth, where did it begin? It began with Jacob. Where did it end? It ended with John the Baptist.

The first part of it is Ya'akov and the last part is Yohanan, the baptizer. And these two sons of Zebedee have the very same names, Ya'akov and Yohanan. And it is a beautiful piece of symmetry, I think, to see that in this last part of the age of Israel, they also represent the law and the prophets.

John, of course, the greatest book of New Testament prophecies, the book of Revelation, he set it down. He wrote it. And his brother James, his companion, and all of those innermost intimate moments with the Lord Jesus when he was healing, when he was transfigured and so forth.

The final point of similarity I want to note is there is a clear tie from these two witnesses back to the book of Zechariah, specifically Zechariah chapter 4. It says in 11.4 of Revelation, these witnesses, these are the two olive trees and the two lampstands standing before the God of the earth. They are olive trees and lampstands. If you turn back to Zechariah chapter 4, the angel who talked with me came back and wakened me, Zechariah says, as a man who was wakened out of his sleep and he said to me, what do you see? I said, I'm looking, and there is a lampstand of solid gold with a bowl on top of it and on the stand seven lamps with seven pipes to the seven lamps.

Two olive trees are by it, one at the right of the bowl and the other at its left. So I answered and spoke to the angel who talked with me saying, what are these, my Lord? The angel who talked with me answered and said to me, do you not know what these are? He said, no, my Lord. So he answered and 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 of hosts.

Who are you, O great mountain? Before Zerubbabel you shall become a plain and he shall bring forth the capstone with shouts of grace, grace to it. Moreover, the word of the Lord came to me saying, the hands of Zerubbabel have laid the foundation of this temple, his hands shall also finish it. Then you will know that the Lord of hosts has sent me to you for who has despised the day of small things? For these seven rejoiced to see the plumb line, pay attention now, the plumb line in the hand of Zerubbabel.

These are the eyes of the Lord which scan to and fro throughout the whole earth. I answered and said to him, what are these two olive trees at the right of the lampstand and at its left? I further answered and said to him, what are these two olive branches that drip into the receptacles of the two gold pipes from which the golden oil drains? He answered and said, do you not know what these are? This has to just be one of the most frustrating questions in the Bible. Do you not know? Jesus says it to the disciples in the boat.

And he says, no, my Lord. He says, these are the two anointed ones who stand beside the Lord of the whole earth. So, these are two anointed ones.

Now, who specifically are they? If you move on through Zechariah, you get to chapter 6, verse 9. The word of the Lord came to me, saying, Receive the gift from the captives. Go the same day. Enter the house of Josiah, the son of Zephaniah.

Take the silver and gold. Make an elaborate crown. Set it on the head of Joshua, the son of Jehozadak, the high priest.

Speak to him, saying, Thus says the Lord of hosts, saying, Behold the man whose name is the branch. From his place he shall branch out. He shall build the temple of the Lord.

He shall build the temple. He shall bear the glory. He shall sit and rule on his throne.

So he shall be a priest on his throne. And the council of peace shall be between them both. The elaborate crown shall be for a memorial in the temple of the Lord.

Even those from afar will come and build the temple. And so on. One of these days we'll have to do Zechariah because it's too much for us to cover this evening.

Skip back real quickly to chapter 2. I raised my eyes and looked. A man with a measuring line in his hand. Where are you going? He said to me, To measure Jerusalem, to see what is its width and what is its length.

There was the angel who talked with me, going out. Another angel was coming out to meet him, who said, Run, speak to the young man, saying, Jerusalem shall be inhabited as a town without walls, because of the multitude of men and livestock in it. For I, says the Lord, will be a wall of fire all around her.

I will be the glory in her midst. Chapter 3. Then he showed me Joshua, the high priest, standing before the angel of the Lord. Satan standing at his right hand to oppose him.

The Lord said to Satan, The Lord rebuke you, Satan. The Lord who has chosen Jerusalem will rebuke you. Is this not a brand plucked from the fire? Joshua was clothed in filthy garments, standing before the angel.

Take away the filthy garments. To him he said, I have removed your iniquity from you. I will clothe you in rich robes.

I said, Let them put a clean turban on his head. So they put a clean turban on his head, they put clothes on him, and the angel of the Lord stood by. So you have Joshua, the high priest here, and you have Zerubbabel, who is the one who is going to become a plain and bring forth the capstone.

You have the priest representing religious authority. You have Zerubbabel representing civil authority. In the same way that the law of Moses represents civil authority, and the ministry of Elijah represents prophetic authority.

You have the same two threads weaving through. These two olive trees, these two individuals in Zechariah. There is this two-fold approach.

There is a two-fold witness. And then you have Joshua, the high priest, Yeshua. He has the same name as the man who succeeded Moses in Israel.

The same name as the Lord Jesus, Yeshua. From the verb in Hebrew that means to save, to deliver. So when you come back now to Revelation, and you find in chapter 11, verse 1, that John is given a reed like a measuring rod.

He is given a reed like a rod. The angel said, Rise and measure the temple of God. How many times in the Old Testament do you find somebody handed a plumb line, or handed a measure, and told to measure a city for destruction.

To measure a place for destruction. When it is measured out, God is measuring retribution. He is measuring out judgment.

This is not just any old means of measure here. This is a reed like a rod. It is the very same rod name that you have used for the rod of iron.

The rod of judgment. And this measuring device is like a rod. And it is measuring for judgment.

So, he doesn't measure the court of the Gentiles for judgment. But he goes and ostensibly measures the temple of God, the altar, and those who worship there, although we are not told. He is told to do so, but we don't have any indication that it is fulfilled there, do we? He is given the command.

The Gentiles will tread the holy city underfoot for 42 months. So what have we established so far? I will just tell you flat out. I think there is very little doubt that John is one of the two witnesses, and that makes the other James, based on the words of the Lord in Luke 9 and in Matthew 20.

And John is the one who eats the scroll. John is the one who is told the old prophesy to peoples, nations, tongues, and kings. Peoples, nations, tongues, and kings celebrate when these two witnesses are slain.

John is the one that is handed the rod and told to go measure the city. And these prophecies that the two witnesses give forth, what they speak in the hearing of the nations, includes judgment on Jerusalem, which is spiritual Sodom and spiritual Egypt in this day, because the remnant, the few faithful, whoever is left of the 144,000 have left. Jesus told them, you don't even go inside and take your coat.

When you see the abomination of desolation, you get out of town and flee to the hills. And all of the faithful are gone. There is nobody left in Jerusalem that is not in line for condemnation.

So when John comes down and measures it with the rod, why doesn't God tell one of the witnesses, or both witnesses, go forth and measure the city for destruction? He tells John, because John is one of the witnesses. That's my theory. So, all of this ties together.

Now, it has been given to the Gentiles. They will tread the holy city underfoot for 42 months. How many days is 42 months? 42 times 30, 1260.

1260 is exactly three and a half years in 360 day years. Now, we're going to have to pause and take our break. But when we come back, we're going to do some calculations, because we need to distinguish, when does God use 360 day years, and when does He use 365 day years? Remember, Daniel has that famous prophecy in Daniel 9, going forth with the decree to rebuild Jerusalem until the coming of the Messiah, the Prince.

It will be 69 weeks of years. 483 years. Is that 360 day years? Is that 365 day years? Inquiring minds want to know.

That's what we'll find out when we come back from the break.