

Rev 26-02-18a

Greetings, this is the 18th of February, 2026. We're in Revelation, we're moving into chapter 11 with the testimony of the two witnesses. Very intense section here with plenty of grist for the mill.

Let's ask God's blessing on our time of fellowship and study, and we'll begin. Amen. Father, we're grateful for another time of fellowship, an opportunity to learn more from your word, to be strengthened and equipped.

We pray that God, the Holy Spirit, will enable us to understand what we're looking at and make application in the daily life we lead. We ask it in Jesus' name, amen. Looking at our passage, we've already seen that we are in the interregnum, or the interval between the sixth and seventh trumpet.

And we've seen the commissioning of John, if you will, who sees the angel appear with a foot on the sea, a foot on the land, and his hand in heaven. His other hand holds an open scroll, the small scroll, which John is commanded to eat, which he does. And in his mouth it is sweet, in his stomach it is bitter.

That's verse 10 of chapter 10. And he is then told, you must prophesy again about many peoples, nations, tongues, and kings. This is a fascinating come to pass here in Revelation chapter 10, verse 11.

The reason being the word again. I know there's an awful lot to look at here, but the word again fascinates me. It has direct pertinence and application for you and for me, interestingly enough.

If we look at this in Greek, it is the word *palin*, P-A-L-I-N, P-A-L-I-N. In a Strong's concordance, if you wanted to look this up for yourself, it is number 3825. And I just wanna read you a little summary of what this word means.

Why would he say again, you must prophesy again? If the visions just continued, John would obviously continue to prophesy, continue to write these things down. So why is he told he must prophesy again? He wasn't told that at the end of chapter five. He wasn't told that at the end of chapter seven.

He wasn't told that at the end of chapter eight. Why here in connection with what we have seen in chapter 10 is he told you must prophesy again and then given these four venues. The word again is a lump under the rug and we wanna pull that rug back and see why it's there.

Why is he even told this, you must prophesy again? Well, the word again, *palin*, P-A-L-I-N, means anew, you must do it anew. You must do it again. It has the idea of repetition.

It can also have the idea of renewal. And it has the idea of on the other hand, or you're going to

prophecy again, but it may be different than what you did before. So the Lord Jesus used this quite often.

For example, in Matthew chapter four, verse seven, during the temptations from the devil. He gives him a temptation, the Lord responds with scripture. He gives him a second temptation and the Lord Jesus says, again, it is written.

Again, I am going to use the same type of defense that I used when you tempted me the first time, which we had time to go into more detail, but then in the following verse, again, the devil took him somewhere. Often in his teaching, the Lord will use this in Matthew 5, 33. Again, you have heard that it was said, but I say to you, and this means look at this pattern.

If it is introduced by again, we begin to see a similarity of sequence, a similarity of items in a sequence. So it can mean here that John has been prophesying in a certain way to a certain group. He is going to prophesy again, but this is going to be a little bit different.

You must be born again, Jesus said to Nicodemus in John three, but our physical birth, it is a birth, but it is another of a different kind, if you will. You must be born again. Again.

So this word appears over 140 times in the New Testament. Its primary meanings, again, further, anew, or on the other hand, it can link events. It can link sayings or arguments.

It marks repetition, continuation, or contrast. Repetition, continuation, or contrast. There is not a wasted word in scripture.

When John is told, you will prophesy again, it is not accidental. There is a reason for it. The angel who gives him the book is the context, the little scroll, so it appears that the content of this scroll is what he will now prophesy.

This is not more visions. This is not further elaboration of the seals or the trumpets or the bulls. This evidently relates to contents that we don't know.

We do not know the contents of the little scroll, and we do not know the contents of the seven thunders. John knows, and he is going to prophesy evidently this material to four categories of audience. It is going to be to peoples, this is the ethnoi.

We get ethnic and ethnicity and so on from this Greek word. Nations, tongues, or languages. This is glossi, as in glossolalia, speaking in tongues as a spiritual gift, and kings.

So just as a preview of coming attractions, let's take a look at verses in chapter 11. He is told that he is going to prophesy to peoples, to the ethnoi. Look at chapter 11, verse nine.

Those from the peoples, tribes, tongues, and nations to whom they have been prophesying. Notice in verse seven, they have finished their testimony. All of the testimony that is detailed in verses three, four, five, six, and seven.

The beast that ascends out of the bottomless pit is going to make war against them, overcome them, kill them, their dead bodies will lie in the street in verse eight, in Sodom and Egypt where our Lord was crucified. Then those from the peoples, tribes, tongues, and nations will see their dead bodies three and a half days, not allow their bodies to be buried. They will celebrate, they will give gifts.

It'll be like Christmas in July. These are the peoples that John is told he is going to prophesy again to. Look at how close in context this is.

We're just less than 10 verses apart. He is told he's going to prophesy to these kinds of groups and that is who is listed. Look at chapter 11, verse two.

Leave out the court which is outside the temple and do not measure it for it has been given to the Gentiles. This is the same word translated nations in verse 11. This is given to the Gentiles.

Don't measure it. Don't look among the nations for faith. In other words, we're going to be looking at this shortly.

But this is your nations, 11, two. When it comes to kings, you don't see kings mentioned here in verse nine or in verse two of chapter 11, but notice verse 15. When we see the seventh angel sound and there are loud voices in heaven saying, the kingdom that's singular.

If you have an S in your New King James, scratch it out. This is kingdom singular. The kingdom of this world has become that of our Lord and of his Christ, and he shall reign forever and ever.

The kingdom, who is the ruler of this world? Satan. It is his kingdom. It is divided into nations, ethnoi, peoples, tongues, tribes.

There is only one nation that has been carved out as God's possession in the Old Testament. We've seen this in many of our previous studies, and that is Israel. Not because they were mightier or more numerous, God tells them, but for the sake of his covenant promises to Abraham, Isaac, and Jacob, through you, all nations of the earth will be blessed.

There is deliverance from the kingdom of Satan, the kingdom of darkness, transfer into the kingdom of light. It has been possible throughout human history, and the kingdom of Satan is going to be taken away from him, and it will become the kingdom of our Lord and his anointed. It is the kingdom of God and his son, his Christ.

The father and the son are in view there. So a little bit of preview of things to come here, but remember that the time of the end of all things, there is no further delay. Look at verse seven of chapter 10, in the days of the sounding of the seventh angel, which we're now previewing.

What does it tell us in chapter 10, verse seven? When he is about to sound, it's still in this interim period. It doesn't say when he sounds or after he sounds, but when he is about to sound. The mystery of God will be finished as he declared to his servants, the prophets.

The mystery of God will come to fruition, come to fulfillment just before the seventh angel sounds. That's what we're looking at. And a part of the run-up to that is the testimony of the two witnesses, who I believe are James and John.

But notice we're looking at this because of the word again. He will prophesy again. He is prophesying in writing down this series of visions and experiences in the revelation, but he is going to prophesy again.

And this is one of several reasons why I think he and his brother James are the two witnesses. He has borne witness in his gospel. He has borne witness in his church age epistles, first, second, and third John.

He is bearing witness as he writes down what God has entrusted to him via the Lord Jesus and the angel. All of this is prophecy. And because it is church related, it is to the tongues, to the nations, and so on, even to kings.

But he's going to prophesy again to these. And you see it, all four of those words. When it says the kingdom, that's basilea, basilea.

And kings is just a variation on that term. And the kings that are crowned under Satan, the crowns that are worn by the heads of the beast and so on, that they are going to hear the message of the two witnesses. And when they fail to respond, that entire kingdom is going to be wrapped up and taken by the Lord Jesus Christ and his father.

So you must prophesy again. He is told, John is told to eat the scroll in chapter 10, verse nine. It will make your stomach bitter, but it will be sweet as honey in your mouth.

John takes in additional material, additional content from the word of God. There's no question that whatever the seven thunders speak, whatever is on this little scroll, it is the word of God. God is the source.

He is commanded to take it in, but he's not force-fed. He doesn't watch the scroll fly through the air and enter his body. He has to respond to the call, to the imperative, which he hears, go take the little scroll, which is open in the hand of the angel who stands on the sea and on the earth.

So he goes and says, give me the little scroll. The angel says, take it and eat it. As I said last time, John is in many ways representative of our experience as servants of God, as friends of the Lord Jesus Christ, as his representatives, his body, his presence on the earth.

And what John is told to do reflects what we are told to do. So important. And the reason you are here tonight is that you recognize the importance of making a personal effort to take in the word of God, to take it in and to digest it.

Even when that process, it may be fun when it begins, but when we start looking at the

application and we realize that there are some hard things to choose and to implement in our lives, some things to separate from, other things that need to be pursued, we need to make changes. And when John eats the little scroll and that bitterness ensues, there are some hard things. We say something difficult is hard to stomach.

That is the nature of this metaphor. It's difficult. I think part of this is he sees his commission.

This is just me now. This is my speculation. I wouldn't die for it.

But I think part of this message is he understands that in the same way that the Lord Jesus saw his impending trials and death in Jerusalem, and he said, I am straightened. I am vexed in my soul. I am troubled.

And I long to be delivered from this. The Lord Jesus wasn't looking forward to his work on the cross. And I think when John realizes that he is going to have to experience along with his brother James, who he has already seen die once, that they are going to be wonderfully blessed with ministry and testimony and witness, and then be killed and desecrated for half a week.

It's not necessarily as sweet in the stomach as it was in the mouth. When you begin to see, you know, the initial thing is you're going to witness. You're going to glorify the Lord.

You're going to overcome all of those who oppose you and would try to stop you. God's going to give you this power, but it is going to end the way the ministry of the Lord Jesus ended with unjust execution. So that is the word again.

Let me go ahead and give you my reasons for believing that this witness and this testimony belongs to James and John. I'm skipping around a little bit because I don't want to ignore the measuring of the temple, but we will come back to that. But we're already on our subject at the end of chapter 10.

So here is my thinking. Look at the ministry of these two witnesses. It begins in verse three.

I will give, it says power, but you see it's in italics. I will give to my two witnesses. He's going to give them all sorts of things.

I think they will have discernment. I think they will have a knowledge and wisdom of when to attempt persuasion and when to implement judgment and rebuke. I will give to my two witnesses and they will prophesy 1,260 days clothed in sackcloth.

Sackcloth is the clothing of mourning. Something is wrong. You put ashes on your head and you tear your clothes and you put on sackcloth.

It is a symbol of mourning throughout the scriptures. Nobody wears sackcloth to a wedding, to a celebration. Their initial appearance when you first look at them is a silent message that woe is being proclaimed just by looking at them.

You get the notion that they are not proclaiming a day of salvation. They are proclaiming a day of judgment. They're not wearing white robes.

They are not surrounded by rainbows, sackcloth. They will wear sackcloth. They are going to prophesy for 1,260 days.

This is the equivalent of a time, times and half a time. This is three and a half years. All of those synonymous terms.

I believe that this is difficult to ascertain. We know that the entire 70th week is seven years. We know what is happening in the last three and a half years.

There is devastation. There is raining fire from heaven. The seals and the trumpets that we've already seen take place in the last portion.

Are these individuals prophesying during that time? It is possible. Explaining why these things are happening. The difficulty is that when they complete their three and a half year ministry, they lay in the streets and then they are taken up.

There is more to follow because look at verse 11 and following of chapter 11. After the three and a half days, the breath of life from God enters them. They stand on their feet.

Great fear falls on those who see them. Hear a loud voice from heaven. Come up here.

They ascend in a cloud. Their enemies see them. In that same hour, there is a great earthquake.

10th of the city fell. In the earthquake, 7,000 people are killed. The rest are afraid and give glory to the God of heaven.

The second woe is passed. Behold, the third woe is coming quickly. So only two of the three woes have happened.

This is in the days preceding the seventh trumpet that were already described back in chapter 10, verse seven. So there seems to be a bit of flexibility here. I personally think that they are operating in the last half of the period and the same kind of fire and devastation that they bring down is happening around the world and people can explain away the power of these witnesses by saying, well, look, on the other side of the globe, we've already seen the Wormwood effect.

We've already seen devastation and chaos and destruction elsewhere. It wasn't them. This was somehow related to things beyond our control and people will reject their witness by explaining it away in the same way that they explain away creation and its infinite complexity and obvious design by saying, well, it's evolution.

Even when there is no way evolution can account for it, we were sitting observing the nature at work out here and a couple of hawks flew over and I was thinking about Elizabeth's smallest

dog and that it was a good thing he wasn't out in the pasture or he might've been scooped up. But it reminded me of a study that was done some years ago where they had baby chicks, like those that you buy that have only been hatched for days or a few weeks. And they have an innate sense of danger if something shaped like a hawk flies overhead.

I saw the graphic pictures and video of this study where they took a hawk-shaped silhouette, just a black piece of cardboard, put it on a wire, had a box full of chicks, and when they passed the silhouette over the chicks, they fled and scrambled and tried to find shelter. Didn't happen when they did it with a square or a circle, but when they did it with a hawk shape, there is something in the DNA of these little chickens that tells them to flee. You can't evolve that by any mechanism known to man.

It is written into the program for these animals to survive. And many, that's just one of an infinitude of examples. How do birds know how to build nests? Did it evolve and they started out by putting three sticks and a piece of hair in a tree and trying to lay an egg on it? A nest only works if it's complete and the eggs don't fall out.

And it's in a place of safety where it's not robbed and it's out of sight. Birds know instinctively how to build successful nests. And it isn't like one of them suddenly had the idea and learned it and then passed it down to the baby birds.

It would be wonderful in many cases if you could pass down learned behavior, someone masters an instrument, someone becomes excellent at a particular craft, and they do this before you are conceived and born so that their experience comes to you. It doesn't happen. But people believe because they are so adamant in rejecting God that this must be the mechanism.

We just don't know how. It takes more faith than it does for a believer to understand and place their faith in the word of God, to believe that unknown, unidentifiable, and never observed forces are responsible for design in nature. Spiders and spider webs, same thing.

So many obvious examples in nature. Penguins, watch the March of the Penguins, the movie. If you haven't seen it, get it and watch it.

There is no better evidence for God and his work of design than that. No portion of that could evolve, much less the whole thing. But we digress.

This is how these mighty works are gonna be explained away from the two witnesses. What is it that they do? They're, first of all, identified as the two olive trees and the two lampstands standing before the God of the earth. There are roots of this in Zechariah, going back to the priest Joshua and the leader Zerubbabel, priest and king.

Go back and review our Zechariah study. Go back and review Kings and Prophets. Those are both detailed now.

You can find the study on all of that. All we have to know here is big block symbolism. When you see olive tree in scripture, what comes to your mind? Say it out loud, Israel.

When you see the olive tree blossoming, this is Israel back in the land. Israel is the olive tree. In Revelation, what is a lampstand? It's the church.

So these two witnesses represent Israel and they are ministering in the final seven years of the age of Israel, and yet they are church. They are two olive trees and they are two lampstands. I think this uniquely qualifies James and John, certainly a small select group, because they partake of both ages.

In the days of the Lord Jesus, when his disciples followed him, that's the age of Israel. Church doesn't come until the Lord Jesus is crucified, buried, risen, and ascended. Not until the Feast of Pentecost and the descent of the Holy Spirit do you have church.

James and John were there. They spent the first few decades of their life as Israelites, just as the apostle Paul did, Hebrew of the Hebrew, and so on. They are two olive trees and they are two lampstands.

Uniquely qualified to speak to all of previous history related to the revelation of God in Scripture. They can tell you all about the Old Testament and the insight the Lord Jesus gave them into it. They can tell you about the New Testament and the insight that the Lord Jesus gave them about the coming age, John especially.

And the fact that James left early, the first of the disciples to be martyred. You get into the chapter 11, give or take a chapter in Acts, and you find James being martyred. But how many times have you seen a team where one is supported by the other? Think about Moses and Aaron.

Think about Moses and Joshua. Think about Moses standing on the mountain with Aaron and Hur lifting up his arms on each side while Joshua fights the battle down in the valley. They both don't have to be equally read into the picture.

At night when they're through witnessing, John can catch James up on all kinds of things. God sent Moses and Aaron, but the primary ministry was Moses and so on. The two olive trees and the two lampstands, Israel and the church, the fulsome nature of previous revelation is available to these witnesses in addition to what has been revealed to John just now with the little scroll and the thunders.

And doesn't take long to read his partner into the picture. Verse five, if anyone wants to harm them, fire proceeds from their mouth and devours their enemies. Judgment of fire.

If anyone wants to harm them, he must be killed in this manner. Fire from God. Verse six, these have power to shut heaven so that no rain falls in the days of their prophecy.

This obviously reflects back to Elijah in 1st Kings 17. They have power over waters to turn them to blood. This goes back to the ministry of Moses and Aaron in Exodus, the 10 plagues, nine plus one, and to strike the earth with all plagues as often as they desire.

We would think in a superficial reading that anytime they feel like it, they call down a plague. These are God's olive trees and God's lampstands. When are they going to desire to call down these plagues? When it is necessary.

They will have the wisdom of God to know who is the target, what is the plague. And when they wish it, what they decide on earth has been settled in heaven, as it were. Remember, Jesus gave that promise to his disciples.

What you bind on earth has been bound in heaven. What you loose on earth has been loosed in heaven. And that can, loose is a double entendre.

It can be forgive or it can be let loose. Let loose a judgment. These same two individuals are in the group that Jesus spoke those words to.

Now, these particular elements, call down fire, shut the sky, turn water to blood, and strike the earth with plagues. This is Moses, Elijah typology. Think about the plagues in Egypt.

When the very first one is the Nile was turned to blood, water turned to blood. What is the domain that is judged here? This is in Egypt, the life source. The economy in Egypt is founded on water, founded on the Nile.

And there is a God of the Nile in Egyptian mythology. And this is Hapi, H-A-P-I. It's almost happy, but it's Hapi, the Nile God.

So when the Nile is judged as it were by being turned to blood, this is a twofold, a two pronged repudiation or rebuke to Egypt because their God has no sway, has no power when the God of Israel acts against the Nile and the economy of Egypt is immediately in trouble because the Nile is its life source and the foundation for its economy. Darkness, this is the Egyptian God Ra, often referenced in modern fiction and nonfiction, the God Ra. This is the God of the sun and the cosmic order.

And if the fire doesn't stay in the disc of the sun, but it comes down from heaven and burns up people, burns up the sheep and the servants, burns up whoever is endeavoring to attack the witnesses, this is uncontrollable by those who claim to be in charge. There is death such as the death of the firstborn. This was a direct repudiation of Pharaoh as divine and the son of the gods as Horus, H-O-R-U-S.

Death of the firstborn shows that Pharaoh, losing his own son and all of the others in his kingdom are helpless before the Lord in heaven. Frogs, this is really interesting if you are curious, look up the Egyptian goddess Heket, H-E-Q-E-T or H-E-K-E-T. Heket, she's the God of fertility and she's a frog goddess.

She's got the face of a frog. It's sort of a female Kermit. Although they didn't laugh at her in Egypt, but fertility and the ability to slay the firstborn and to bring frogs all over the place that cause death and not life is a finger in the eye of what the Egyptians thought their life, their success rested upon.

The livestock death that took place in Egypt is their agricultural strength. This is how they plowed their fields to plant their crops, to grow the corn that Joseph husbanded for seven years of plenty before there were seven years of famine. But the gods Hathor, H-A-T-H-O-R and Apis, you may have heard of the Apis bull that was used for all kinds of ceremonial purposes in Egypt.

The judgments in Egypt attacked different domains of their assumed strength, what they relied on, what they placed their faith in. So their economic security, their religious cosmology, their belief in who runs the heavens and dominates things on earth, their political authority, Pharaoh as divine and what he says goes, sort of like the Catholics treat the Pope. He's the vicar of Christ.

You've heard me say this many times, but vicar in Latin means like vicarious, means instead of, and that's the same thing that the word anti means in Greek. Vicar and anti mean exactly the same thing, one in Latin and one in Greek. So the vicar of Christ is the anti Christ.

More about that upcoming. But economic security, religious cosmology, political power sourced in divinity. This is as high and as great and as inspired and as wise as it gets.

Agricultural productivity. This is your Hathor and Apis and the Nile and continuity. We have a dynasty here.

Egypt, anytime you talk about them, they wanna talk about the dynasties. So the plagues there targeted these domains of faith and power and assumption of structure and continuity. God targeted them through these plagues.

They weren't just random acts of natural disaster. They spoke truth to power in Egypt. In the same way, these two witnesses in Revelation 11, when they turn water to blood, like Egypt, this means there is assault, there is attack, there is neutralization and worse on the economic and life infrastructure of those who try to attack them.

You attack them, watch out. Your economy is gonna go in the tank. The infrastructure of your whole life is gonna be undercut.

Your house will be shown to be built on sand. They can cause drought. They can hold the rain in the heavens.

Again, this happens to those who attack them. These are defensive, if you will. They don't just proclaim them because they feel like it.

But those who attack them, if anyone wants to harm them, it's repeated twice in verse five. They are prophesying, they are testifying, and this will not be silenced. They will not be canceled.

They will not be set aside. They will not be put in the dark with lack of coverage by the media. If anyone does that, this is what happens.

Their economic and life infrastructure will be assaulted. Their agricultural and ecological security will be taken away. And fire from heaven, this is like Mount Carmel.

Their authority and their alleged place in society will be completely taken away. Think of the prophets of Baal at Mount Carmel. Fire came from heaven, and those guys were immediately disqualified.

Nobody thought they had any authority to speak at that point. It was superfluous for Elijah to kill them. But this is what the two witnesses are going to do.

So why is this recorded for us? Do not be swayed, do not be persuaded, do not be distracted or diverted or deceived by those in the world who are currently pretending to be providing security, providing wisdom and guidance and structure and continuity of their authority, influencers or governmental people who have a new and better way. Look around at how many people are being persuaded into socialism, into new age-ism, into occult or cults or alternate forms of spirituality, alternate forms of being credited with self-worth. If you think you're a duck, we will treat you like a duck and use duck pronouns and so on.

If you think you're Napoleon, we will call you Mr. Bonaparte. Whatever you imagine about yourself, we will accommodate. People believe that this is righteous and good.

Do not be sucked in, do not go along to get along. These things are evil and they should be called out by God's witnesses. You and I are God's witnesses and that's why we're here.

And we need not worry about consequences or backlash or reactions on the part of people. We are here for no other purpose than to shine the light of the glory of God in the face of Jesus Christ. And if we're not doing that, if we've been cowed into silence, if we are trying to blend and not make waves, there's something wrong.

And we don't have to be rude, we don't have to be unkind. Notice these bad things only happen to those who actively oppose and attack God's witnesses. Those witnesses should be free to speak, to reveal truth, and the opportunity for repentance in these dark days.

We should be doing the same. We'll pause here and take a break. When we come back, we're gonna continue in chapter 11 and my, is it interesting.

We'll see it when we come back.