

Behold, I Come Quickly...

A Study of Revelation

PART 3

Revelation 11:1 - 16:21

GREAT TRIBULATION

LESSON 2

Revelation 11:3 - 11:19

THE TWO WITNESSES

Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. (Revelation 22:7)

REV 11:3-19

Sorting It Out - Who Are the Witnesses?

REV 11:3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

The Return of Elijah

Most scholars accept Elijah as one of the witnesses, but differ on the identity of the second. We see Elijah clearly in the message of repentance, the power to shut heaven that it should not rain, as well as the power to call down fire.¹ Elijah was one of two individuals in the Bible that did not die.

It is not certain during which 3-1/2 years these witnesses witness. However, John Walvoord believes the case can be made that it is during the last half of the Tribulation. He believes that the judgments poured out by these witnesses, and the protection they need from persecution, best fits the last half of the Tribulation.² Also, we see that the prophecy in Malachi 4:5 indicating that Elijah comes "before the great and dreadful day of the Lord" seems to point to the last 3-1/2 years. We see Elijah's return in Malachi 4:5, 6:

Mal 4:5 Behold, I will send you Elijah the prophet **before** the coming of the **great and dreadful day of the Lord: 6** And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

However, there are respected commentators that believe that Elijah will come and witness during the first half of the Tribulation. I believe that Malachi's prophecy allows that possibility. Should Elijah come just before the seven-year Tribulation, or even at the very beginning after the signing of the covenant, then it can still be said that Elijah did come "before the coming of the great and dreadful day of the Lord." I'm caught between the two possibilities, but lean toward the witnesses witnessing during the first 3-1/2 years. You need to decide for yourself.

John the Baptist

John the Baptist was the messenger of Christ's First Coming:

¹ Pentecost, THINGS TO COME, A Study in Eschatology, p. 212.

² Walvoord, THE REVELATION OF JESUS CHRIST, p. 178.

Mal 3:1 Behold, I will send my **messenger**, and he shall **prepare the way** before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

John the Baptist was also prophesied by Isaiah:

Isaiah 40:3 The voice of him that crieth **in the wilderness, Prepare ye the way** of the Lord, make straight in the desert a highway for our God. **4** Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: **5** And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

It is clear that John the Baptist fulfilled Malachi 3:1 and Isaiah 40:3-5 from the following passages in the Gospels:

Matt 3:3 For **this is he that was spoken of by the prophet Esaias [Isaiah]**, saying, **The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.** **4** And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. **5** Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, **6** And were baptized of him in Jordan, confessing their sins.

Matt 11:7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? **8** But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. **9** But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. **10** For **this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.**

Even though John fulfilled these Scriptures, he was not Elijah who is to come, and John the Baptist acknowledges this.

John 1:19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? **20** And he confessed, and denied not; but confessed, I am not the Christ. **21** And they asked him, What then? **Art thou Elias [Elijah]? And he saith, I am not. Art thou that prophet? And he answered, no.** **22** Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? **23** He said, **I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias [Isaiah].**

But then we see something else in Matthew 17:9-13 that seems to say that John is Elijah.

Matt 17:9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. **10** And his disciples asked him, saying, **Why then say the scribes that Elias [Elijah] must first come?** **11** And Jesus answered and said unto them, **Elias [Elijah] truly shall first come, and restore all things.** **12** But I say unto you, That **Elias [Elijah] is come already**, and **they knew him not**, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. **13** Then the disciples understood that he spake unto them of **John the Baptist.**

Jesus indicated that Elijah was yet to come in the future, but that he also had already come. John was a type of Elijah.³ Jesus said that Elijah must come, but alludes to the fact that, in a sense, John the Baptist is Elijah. The explanation is found in Matthew 11.

Matt 11:11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. **12** And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. **13** For all the prophets and the law prophesied until John. **14** And **if ye will receive it, this is Elias [Elijah], which was for to come.**

³ LaHaye, REVELATION ILLUSTRATED AND MADE PLAIN, p. 151.

However, **Israel didn't receive it**, Israel rejected the Messiah and the offered Kingdom, therefore Elijah is still yet to come to fulfill Malachi 4:5, 6. Luke 1:13-17 also says that John the Baptist was to come "in the spirit and power of Elijah." If Israel had accepted the message, then John the Baptist would have fulfilled Malachi 4:5, 6. Elijah is yet to come, **before** the Great Tribulation.

We have already seen that John the Baptist denied that he was Elijah; he also did not demonstrate the signs of Elijah.⁴

So what is the truth of the matter? The angel said that John would come in the **spirit and power** of Elijah, but **he did not say that he would be Elijah**.⁵

LUK 1:17 And he shall go before him in the spirit and power of Elias [Elijah], to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

Enoch

Like Elijah, Enoch did not die. Enoch represented the pre-Flood world. Enoch saw a world corrupted by great rebellion, and was God's witness during that period. Enoch and Elijah are logical candidates because they are the only ones that have not tasted death. The witnesses are to be killed, as we shall soon see. John the Baptist and Moses would be required to suffer death a second time. The argument against John and Moses is a verse in the book of Hebrews.⁶

HEB 9:27 And as it is appointed unto men once to die, but after this the judgment:

Arguing against Hebrews 9:27, as a support of Enoch, is the Rapture. During the Rapture all believers who are alive will be caught up to heaven without suffering death. Lazarus died a second time, after Jesus raised him from the grave (John 11:38-44). Previous death or the lack thereof is apparently not requisite. Finally, Enoch was not connected to Israel; Israel did not yet exist. Enoch was a Gentile.⁷

The second reason that Enoch might be the second witness is that he prophesied of the return of Christ and the Tribulation as follows:⁸

JUD 1:14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, **the Lord cometh** with ten thousands of his saints, **15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds** which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

Moses

Moses, more than any other, represented the Law. Elijah represented the prophets. Jesus came to fulfill the Law and the prophets.

MAT 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. **18** For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Moses appeared with Elijah once before, at the mount of Transfiguration, as witnesses representing the Law and the Prophets.⁹

MAT 17:1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, **2** And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. **3** And, behold, **there appeared unto them Moses and Elias [Elijah]** talking with him.

⁴ LaHaye, REVELATION ILLUSTRATED AND MADE PLAIN, p. 151.

⁵ LaHaye, REVELATION ILLUSTRATED AND MADE PLAIN, p. 151.

⁶ Morris, THE REVELATION RECORD, pp. 194, 195. Jamieson, Fausset, Brown, A COMMENTARY: CRITICAL, EXPERIMENTAL, AND PRACTICAL ON THE OLD AND NEW TESTAMENTS, Vol. III, Part III, p. 689. Phillips, EXPLORING REVELATION, p. 148.

⁷ LaHaye, REVELATION ILLUSTRATED AND MADE PLAIN, p. 151.

⁸ LaHaye, REVELATION ILLUSTRATED AND MADE PLAIN, p. 151.

⁹ Phillips, EXPLORING REVELATION, p. 147.

Despite the fact of the previous death of Moses, I am persuaded that the two witnesses are Moses and Elijah. Moses was God's witness before Pharaoh. As we shall soon see, the plagues unleashed by these witnesses parallel the plagues unleashed against Pharaoh and Egypt.¹⁰ However, Walvoord believes that these two witnesses will be "raised up from among those who turn to Christ in the time following the rapture."¹¹ Hocking disagrees saying that "A strong case can be made for Moses and Elijah, the one representing the law and the other the prophets."¹² You will need to decide for yourself.

Olive Trees and Candlesticks

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

Notice the parallel of this verse in Zechariah:

ZEC 4:1 And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep. **2** And said unto me, What seest thou? And I said, I have looked, and behold **a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps**, which are upon the top thereof: **3** And **two olive trees by it**, one upon the right side of the bowl, and the other upon the left side thereof. **4** So I answered and spake to the angel that talked with me, saying, What are these, my lord? **5** Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. **6** Then he answered and spake unto me, saying, **This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts. 7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain:** and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. **8** Moreover the word of the LORD came unto me, saying, **9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it;** and thou shalt know that the LORD of hosts hath sent me unto you. **10** For who hath despised the day of small things? for they shall rejoice, and shall see the plummet [plumb line] in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth. **11** Then answered I, and said unto him, What are **these two olive trees** upon the right side of the candlestick and upon the left side thereof? **12** And I answered again, and said unto him, **What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?** **13** And he answered me and said, Knowest thou not what these be? And I said, No, my lord. **14** Then said he, **These are the two anointed ones, that stand by the Lord of the whole earth.**

Symbolically the "two olive trees" are the two witnesses who preach under the inspiration of the Holy Spirit (oil). The olive trees are directly connected to the candlesticks, which receive their oil continuously without attendance. This is contrary to the attention given to the candlestick by the priests in the Temple at Jerusalem. The light of these candlesticks, continuously fed by oil, is to shine brilliantly in its sevenfold brilliance.¹³ These two candlesticks represent light in the darkness, the Law and the prophets of God. These witnesses stood in the very presence of God, the King of Kings. They will be encouragement to the "sealed" remnant of believers.¹⁴ According to Zechariah, their power is not their own, but that of God's Holy Spirit.

As a matter of interest we see **two** olive trees and **two** candlesticks. **Two** and **two** are **four**. Each of the candlesticks has **seven** lamps. **Seven** and **seven** are **fourteen**.

The **second** thing introduced at the creation was light (Genesis 1:3), indicating difference and division, a separating of light from darkness.¹⁵ **Four** is the number of God's creation. It refers to all that is created in the material world.¹⁶ The entire creation is to be filled with the light of God's Word. **Seven** signifies completeness and perfection. It stands for spiritual perfection. The root meaning is also completeness, or satisfaction of an oath.¹⁷ Regarding the candlestick Bullinger states:

¹⁰ Morris, THE REVELATION RECORD, p. 194. Jamieson, Fausset, Brown, A COMMENTARY: CRITICAL, EXPERIMENTAL, AND PRACTICAL ON THE OLD AND NEW TESTAMENTS, Vol. III, Part III, p. 689.

¹¹ Walvoord, THE REVELATION OF JESUS CHRIST, p. 179.

¹² Hocking, THE COMING WORLD LEADER. Understanding the Book of Revelation, p. 182.

¹³ Keil and Delitzsch, Commentary on the Old Testament, Vol.10, p. 541.

¹⁴ Jamieson, Fausset, Brown, A COMMENTARY: CRITICAL, EXPERIMENTAL, AND PRACTICAL ON THE OLD AND NEW TESTAMENTS, Vol. III, Part III, p. 689. LaHaye, REVELATION ILLUSTRATED AND MADE PLAIN, p. 152. Barnes, NOTES ON THE NEW TESTAMENT: REVELATION, pp. 274, 275. Morris, THE REVELATION RECORD, pp. 195-197.

¹⁵ Bullinger, NUMBER IN SCRIPTURE, p. 92.

¹⁶ Bullinger, NUMBER IN SCRIPTURE, p. 123.

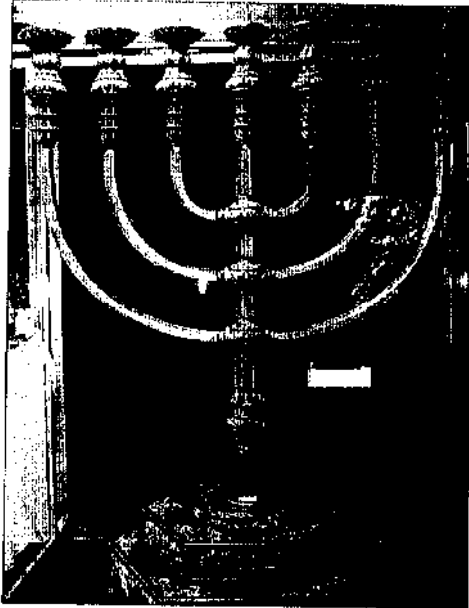
¹⁷ Bullinger, NUMBER IN SCRIPTURE, pp. 158, 168.

The Golden Candlestick had **six** branches out of **one** central stem, making **seven** in all, marking, and in harmony with, the fact, that the light was the light of God's people in the world, but its source was divine.¹⁸

Six is the number of imperfection. It represents man without God, without Christ.¹⁹ **One** is the symbol of unity. It stands for God. It stands for Divinity.²⁰ **Six** and **one** are **seven**. **Seven**, being one more than **six**, makes imperfection perfect. **Fourteen** is a **double seven** implying a double measure of spiritual perfection.²¹

THE CANDLESTICK (MENORAH)²²

The seven (7) lamps are oil lamps mounted on the one (1) center and each of the six (6) branches on one (1) stand.



Let's examine one last thing in regards to the candlestick. Genesis 1:1 is composed of seven Hebrew words that form the symbol of the candlestick (menorah).

THE MENORAH OF GENESIS 1:1²³

Genesis 1:1 Forms a Menorah

The Bible opens with a menorah. Note the Hebrew text in Genesis 1:1:

בראשית ברא אלהים את השמים ואת הארץ:
 ha'aretz • va'ent • hashamayim • ent • Elohim • barah • bereshit

¹⁸ Bullinger, NUMBER IN SCRIPTURE, pp. 158, 167. Emphasis in original, except that emphasis added to "one."

¹⁹ Bullinger, NUMBER IN SCRIPTURE, p. 150.

²⁰ Bullinger, NUMBER IN SCRIPTURE, p. 50.

²¹ Bullinger, NUMBER IN SCRIPTURE, p. 256.

²² Ice, Price, READY TO REBUILD: The Imminent Plan to Rebuild the Last Days Temple, photo section.

²³ J.R. Church, Gary Stearman, THE MYSTERY OF THE MENORAH... and the Hebrew Alphabet, Oklahoma City, OK: Prophecy Publications, 1993, pp. 29, 30.

Reading from right to left we see Bereshit [In the beginning] barah [created] Elohim [God] **eth** [aleph/tau] hashamayim [the heavens] va'eht [and] ha'arets [the earth]. Eth [aleph/tau] is not translated. Eth is made of two Hebrew characters, the aleph is equivalent to our letter "A" while the tau is equivalent to our letter "Z." It is the same as the Greek alpha and omega. In Revelation 1:8 Jesus says that He is the Alpha and Omega.²⁴ In the very first verse of the Bible, Eth (the Alpha and Omega) represents the very foundation of the menorah.

REV 1: 8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

The "great mountain" mentioned in Zechariah 4:7 is a symbol of the power of the world that God would level to a "plain." The "true Zerubbabel, the Messiah," will "build the spiritual temple, and make Israel into a candlestick, which is supplied with oil by two olive trees, so that its lamps may shine brightly in the world."²⁵

It is noteworthy to realize the "two anointed ones that stand by the Lord of the whole earth," mentioned in Zechariah, and the "two witnesses" mentioned by John parallel the "two men" (angels) that stood beside the Lord Jesus in the following verses:²⁶

LUK 24:3 And they entered in, and found not the body of the Lord Jesus. **4** And it came to pass, as they were much perplexed thereabout, behold, **two men stood by them in shining garments:**

ACT 1:10 And while they looked stedfastly toward heaven as he went up, behold, **two men stood by them in white apparel;**

REV 11:5 **And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.**

This verse is clear. This is an indicator that Elijah is one of the witnesses, for he alone called down fire from heaven.

1KI 18:21 And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word....

24 And call ye on the name of your gods, and I will call on the name of the LORD: and **the God that answereth by fire, let him be God.** And all the people answered and said, It is well spoken. **25** And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under. **26** And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made....

29 And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded....

36 And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. **37** Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again. **38** **Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.**

The witnesses will be preserved from harm until their time comes.²⁷

REV 11:6 **These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.**

We have seen that Elijah had power to "shut heaven," but it was Moses that had the power of God to turn water into blood and bring plagues on the Egyptians. These two witnesses will exhibit similar power. They operate

²⁴ Church, Stearman, THE MYSTERY OF THE MENORAH... and the Hebrew Alphabet, pp. 29, 30. For more information on this fascinating subject see Robert W. Tozier, THE ALEPH AND THE TAU, *Creation Revelation*, Vol. 2, Issue 2, April-June 1998, pp. 7, 8.

²⁵ Keil and Delitzsch, Commentary on the Old Testament, Vol.10, p. 537

²⁶ Morris, THE REVELATION RECORD, pp. 196, 197.

²⁷ Morris, THE REVELATION RECORD, p. 197.

during the first 3-1/2 years, and as we have seen, a worldwide famine would correlate nicely with the drought caused by these witnesses.²⁸

Furthermore, the ability of these witnesses to turn water into blood matches the judgments of the first and second trumpets.²⁹

REV 8:7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. **8** And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; **9** And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

These witnesses are responsible for "smit[ing] the earth with all plagues." It is significant that the "Seal" and "Trumpet" judgments are called "plagues" in Revelation 9:20.³⁰

REV 9:20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

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

This is the first mention of the "beast" in Revelation. In Revelation 13:1 he comes "up out of the sea." In Revelation 13:11 "another beast" comes "up out of the earth." Two "beasts" are mentioned, the Antichrist and the False Prophet. It is the Antichrist who makes war with the saints. It is this "beast" that causes the death of the two witnesses. Wherever the "beast" comes from, he comes from below (the netherworld, darkness), and he has the power given him by Satan.³¹

REV 13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. **2** And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority....

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. **12** And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

Notice the fourth "beast" of Daniel that made war with the saints.

DAN 7:19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; **20** And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. **21** I beheld, and the same horn made war with the saints, and prevailed against them; **22** Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

Finally their time has come. The two witnesses are killed.

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

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

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

²⁸ Morris, THE REVELATION RECORD, p. 198.

²⁹ Morris, THE REVELATION RECORD, p. 198.

³⁰ Morris, THE REVELATION RECORD, p. 198.

³¹ Barnes, NOTES ON THE NEW TESTAMENT: REVELATION, pp. 277, 278.

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

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

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

The witnesses will lie dead in the streets of Jerusalem, which will have as much spirituality as did Sodom and Egypt. Sodom was a city of much wickedness and was judged by fire from heaven, while Egypt represented oppression to the Israelite slaves and suffered plagues.³²

Their bodies will remain where they fell for 3-1/2 days. All people will "see" them. CNN will most likely be on the scene with live coverage of this media event. For the Jews not to bury their dead would be to treat them with dishonor.³³ This is going to be a party-time because the torment by the witnesses is over.

After 3-1/2 days God raised them from the dead and raptured them into heaven. The language is here the same as we see of the "rapture" of John in Revelation 4:1 and the ascension of our Lord in Acts 1:9.

REV 4:1 After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, **Come up hither,** and I will shew thee things which must be hereafter.

ACT 1:9 And when he had spoken these things, **while they beheld, he was taken up; and a cloud received him out of their sight.**

While they are still gazing with astonishment into the sky at the receding image of the raptured witnesses the earth will begin to quake, and ten percent of Jerusalem will be destroyed with a loss of life of 7,000 of its citizens.

The Seventh Trumpet

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

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

The time has now come for the declaration of the changing of the guard. God is taking over. Man and Satan have had their run of things.³⁴ Christ delivers up the Kingdom to the Father.

1CO 15:24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

God is taking over the world from the hands of man and Satan. Jesus will take authority over the nations and go forth to conquer the forces of evil.³⁵

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

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

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

The "elders" anticipate seven great events as they worship before Christ.

³² Barnes, NOTES ON THE NEW TESTAMENT: REVELATION, p. 279.

³³ Barnes, NOTES ON THE NEW TESTAMENT: REVELATION, p. 280.

³⁴ Duck, Richards, REVELATION: GOD'S WORD FOR THE BIBLICALLY-INEPT, pp. 164, 165.

³⁵ Duck, Richards, REVELATION: GOD'S WORD FOR THE BIBLICALLY-INEPT, p. 165. Walvoord, THE REVELATION OF JESUS CHRIST, pp. 183, 184.

Seven Great Events³⁶

1. **Christ has displayed His mighty power over all creation.**
2. **Christ has demonstrated Himself to be King of all kings.**
3. **Christ has observed the implacable anger of all nations against Himself.**
4. **Christ has manifested His righteous wrath against all those living in rebellion.**
5. **Christ has prepared the final judgment for all the unsaved dead.**
6. **Christ has provided a gracious reward for all that believe and obey Him.**
7. **Christ has ordained eternal destruction for all that have corrupted the earth.**

All this and the world believes we serve a weak impotent God? This is Christ:

MAT 11:29 Take my yoke upon you, and learn of me; for **I am meek and lowly in heart**: and ye shall find rest unto your souls.

1. We find strength in His humble meekness.

LUK 4:22 And all bare him witness, and wondered at **the gracious words which proceeded out of his mouth**. And they said, Is not this Joseph's son?

2. He is gracious.

JOH 5:22 For **the Father** judgeth no man, but **hath committed all judgment unto the Son**:

3. He is the righteous judge.

REV 14:19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. **20** And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

REV 19:15 And out of his mouth goeth a sharp sword, that with it **he should smite the nations: and he shall rule them with a rod of iron**: and he treadeth the winepress of the fierceness and wrath of Almighty God.

4. And finally, He will smite the nations. He will rule them with strength. It is He who treads the winepress of the fierceness and the wrath of Almighty God. Does this sound like weakness and impotence?

The context of Revelation 11:18, "... the **time of the dead**, that **they should be judged**, and **that thou shouldest give reward** unto thy servants the **prophets**, and to the **saints**, and **them that fear thy name**," seems to referred to the resurrection of the righteous dead.³⁷

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

The Temple of God was opened in heaven, exposing the Ark of the Covenant as a reminder that God is a covenant keeping God. The lightnings, voices, thunderclaps, earthquakes, and hail signify that the interlude is over, and the wrath of God is about to begin.³⁸

³⁶ Morris, THE REVELATION RECORD, p. 208.

³⁷ Walvoord, THE REVELATION OF JESUS CHRIST, p. 185.

³⁸ LaHaye, REVELATION ILLUSTRATED AND MADE PLAIN, pp. 158, 159.