



Revelation 11

Randy Duke 08/25/24

The Two Witnesses

randyduke@protonmail.com

Class notes, info & Directory posted to www.SJCalvaryBerean.com or scan the QR code



- i. WYAM Kona Missionary: Ciara Wingert (808) 365-2072 ciaramuzykaa@gmail.com
www.equipnet.org/missionaries/cwingert
- ii. **Understanding The Times:** Jan Markell interviews Pastor Josh Schwartz to discuss the closing of the Ark door which begins the Tribulation. This is the beginning of sorrows outlined in Matthew 24. Since we're close, everything is ramping up and we're warned to "see that no one misleads you." Also discussed:
 - a. As sad (& crazy) as it sounds, October 7th did NOT signal the beginning of the times of sorrow.
 - b. The Key to understanding the Jewish context of Matthew 24:36-44 points to the 2nd coming not the Rapture
 - c. The parallels between Matthew 24, Revelation 6, & 1 Thessalonians 4 & 5
 - d. **OliveTreeViews:** <https://bit.ly/31WMM0s> **YouTube:** <https://tinyurl.com/3xh8kc4w>
- iii. **Joel Rosenberg Podcast:** Is the Gaza war referenced in scripture? <https://tinyurl.com/yc8y6y8u>
- iv. **News of the Middle-East reported with a Biblical World View:** www.allisrael.com
- v. **Amir Tsarfati Newsletter for August 15-22** www.tinyurl.com/rehre3ve
 - a. October 7: Unfiltered: <https://t.me/beholdisraelchannel/37960>

II. Revelation 11: The Two Witnesses

- a. **Verse 1 - The Temple of God**
 - i. John is instructed to measure the temple, the altar and its worshippers.
 - ii. "A reed like a measuring rod": In [Ezekiel 40-43](#), there is an extended passage where a temple is measured. The temple in Ezekiel is best understood as the temple of the millennial earth and the temple of [Revelation 11](#) seems to be before the temple of Ezekiel. Yet there are similarities; the temple in Ezekiel is also measured extensively ([Ezekiel 40:17-19](#)).
 - iii. Other Biblical examples of measuring includes Zechariah 2:1-5, where Jerusalem was measured reflecting God's coming judgment on the city.
 - iv. In Revelation 21, the New Jerusalem is measured as a way of conveying its grandeur.
 - v. "*Rise and measure the temple of God*": Sometimes in the Old Testament, the idea of measuring communicates ownership, protection, & preservation. When Habakkuk prophesied, *He stood and measured the earth* ([Habakkuk 3:6](#)), the idea was that the Lord owned the earth and could do with it as He pleased. When this temple in heaven is measured, it shows that God knows its every dimension, & He is in charge.
 - vi. One of the glorious themes of the Book of Revelation is God's might. In the title "*Almighty* God", the Greek word is *panokrater* (pan-tok-rat'-ore) & it describes "the one who has his hand on everything." - properly, *almighty*; unrestricted power exercising absolute dominion.
 - vii. 9 out of the 10 times when this word is used in the NT, it's used in Revelation.
- b. **The Temple of God here on Earth (Comment on Earthly Efforts)**
 - i. Today there are some Jewish people very interested in rebuilding the temple and resuming sacrifice, & are making preparations to do that exact thing. Think of prior "News of the Week" regarding the Red Heffers.
 - ii. Today we can visit the Temple Institute in the Jewish Quarter of the old city in Jerusalem. The main group pushing for the rebuilding of the temple where the Al-Aqsa Mosque currently sits, is an organization called *Faithful of the Temple Mount*. Gershon Salomon, leader of the group said, "We shall continue our struggle until the Israeli flag is flying from the Dome of the Rock."
 - iii. Most Jews - religious or secular - do not care one bit about building a temple. And if there were one rebuilt, sacrifice would be difficult in a day of aggressive animal rights activists. Yet, there is a small, strong, highly dedicated group who live to see a rebuilt temple - a temple that will fulfill prophecy.
 - iv. Some Christians get excited when they see efforts to rebuild the temple, some pushing for funding of its construction. Understand you are funding a Temple for the Antichrist.
 - v. They claim they desire to have a place to sacrifice for sin. But remember, for the Christian, all sacrifice for sin (now) is an offense to God because it denies the finished work of Jesus' death on the cross!
 - vi. Orthodox Jews consider that the Messiah will rebuild the temple; however, the man they may initially embrace as their Messiah may in fact be the Antichrist: *I have come in My Father's name, and you do not receive Me; if another comes in his own name, him you will receive.* ([John 5:43](#))
- c. **Verse 2: Don't measure the outer court of the Temple**
 - i. "... but leave out the court which is outside the temple": The outer court need not be measured because it has been "given to the Gentiles". Could this be because the outer courts of this rebuilt temple include the Islamic Dome of the Rock shrine?
 - ii. "... and they will tread the holy city underfoot": The "holy city" (Jerusalem) will be tread underfoot (literally "to trample with contempt.") for **forty-two months**, which equals 1260 days (3 ½ years). This trampling of Jerusalem by Gentiles probably takes place in the last half of the final seven year period described in [Daniel 11:26-27](#) - when the Antichrist pours out his fury on the people of Israel (as described in [Revelation 12:13-17](#) and [Matthew 24:15-28](#)).

d. **Verses 3-6 The Two Witnesses: Their Ministry**

- i. **"... my two witnesses"**: This introduces two of the more interesting characters of Revelation, the **two witnesses**. The character of their ministry is prophetic ("**they will prophesy**"); they preach & demonstrate repentance ("**clothed in sackcloth**"), & they have an effective ministry (**I will give power**).
- ii. **The two witnesses will serve with power**. "*Such power, in fact, that they are able to witness for 1,260 days in spite of the antagonism of the world.*" (John Walvoord, "The Revelation of Jesus Christ")
- iii. **"These are the two olive trees and the two lampstands"**: The witnesses have unique, continual empowering from the Holy Spirit, as shown in Zechariah's olive trees and oil lamps picture ([Zechariah 4:2-3](#) and [4:14](#)).
- iv. **"If anyone wants to harm them, fire proceeds from their mouth and devours their enemies"**: The two witnesses have special protection from God
- v. **"These have power to shut heaven... they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire"**: The two witnesses have the power to bring both drought & plague, similar to the power of Elijah ([James 5:17-18](#)) and Moses ([Exodus 7-12](#)).
- vi. **Who the two witnesses are has been a topic of discussion & debate for years. Scripture does not clearly identify them. Whether Elijah, Moses, Enoch or someone yet to be born, God is perfectly capable of taking two "ordinary" believers and enabling them to perform the same signs and wonders that Moses and Elijah did. There is nothing in [Revelation 11](#) that requires us to assume a "famous" identity for the two witnesses.**

e. **Verses 7-10 The Two Witnesses: Their Death**

- i. **"Make war against them, overcome them, and kill them"**: The two witnesses are killed by the **"beast that ascends out of the bottomless pit"** who we studied 3 weeks ago in Chapter 9 & is most likely Satan himself, but their ministry is **not** cut short. They fully accomplish their task ("**When they finish their testimony...**")
- ii. We **cannot** be taken "home" until we **finish our testimony**. The devil does not have power over our lives. We are witnesses of the Lord, and He will protect us until our testimony is finished.
- iii. This passage also illustrates the difference between being a **"witness"** and giving **"testimony"**. *Witness* is not something we do; it is something we are. Giving *testimony* is what a witness does.
- iv. **And 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**: The two witnesses are killed in the city of Jerusalem, which is described in three illustrative terms:
As **Sodom**, speaking of immorality; As **Egypt**, speaking of oppression and slavery; As **the great city**, a term often applied to **Babylon**, the headquarters of Antichrist ([Rev 16:19](#), [17:18](#), [18:10](#), [18:16](#), [18:18](#), [18:19](#), [18:21](#)).
- v. If, during the first three and one-half years, Jerusalem's leadership is in league with the Antichrist, it is easy to see how these titles apply. Any city in love with the Antichrist, or entering into a covenant with him, could be called **Sodom, Egypt, & Babylon**.
- vi. **"Those who dwell on the earth will rejoice over them, make merry, and send gifts to one another"**: The earth saw and rejoiced over the deaths of the two witnesses. The fact that this is seen by all **people, tribes, tongues, and nations** is perhaps an oblique prophecy of modern mass media.
- vii. **Live, worldwide broadcasts on new channels & over the internet happen today all the time.**
- viii. This is **NOT** an ethnic 'slam' but the viewing of '[October 7; Unfiltered](#)' was an eye opener as to how 'Palestinians' treated murdered Israelis
- ix. **"Because these two prophets tormented those who dwell on the earth"**: The preaching of the two witnesses & their call to repentance was a torment for many, because **they could not stand to hear the truth while they loved their lie.**

f. **Verses 11-14 The Two Witnesses: Their Resurrection**

- i. **"They stood on their feet, and great fear fell on those who saw them"**: As this happens before the eyes of the watching world, the enemies of these two witnesses are horrified and astonished.
- ii. **"Come up here"**: The earth was not worthy of these two witnesses, so God simply calls them home
- iii. **"In the same hour there was a great earthquake"**: An earthquake brings judgment, and moves many to give **"glory to God of heaven"**. But it remains to be seen if this will become true repentance unto salvation.

g. **Verse 15 The Seventh Trumpet Finally Sounds**

- i. **"Then the seventh angel sounded"**: There can't be a more glorious proclamation than this: **"The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!"**
- ii. **"Have become the kingdoms of our Lord"**: In Greek grammar, the verb tense of **"have become"** indicates an **absolute certainty about Jesus' coming and reign, even before the fact is accomplished.**
- iii. **"He shall reign forever and ever!"** How can there be such joy, when the King is not reigning completely yet? Consider what our response will be Nov 6th if Trump is re-elected! Even though it will be 3 moths until he takes office, the joy anticipates a certain result & future changes.

h. **Verses 16-18 The Twenty-Four Elders Worship God**

- i. **"We give You thanks"**: This thanksgiving isn't to thank God that He has *already* done this; but that the hour has come for it to **take place**, and that these things are **permanently set in motion**.
- ii. **"The nations were angry, and Your wrath has come"**: God's punishment matches the crime; there is nothing arbitrary about it. The nations are **angry** with God and He responds with **wrath**
- iii. **"The nations were angry"**: They are angry because God comes to rule. The world wants *anything* but the reign of God. As stated in Luke 19:14 **"We will not have this man to reign over us"**

i. **Verse 19 The Temple in Heaven is Opened**

- iv. **"The ark of His covenant was seen in His temple"**: The **ark** refers to God's throne, the place where the previously mentioned resolution will come from.
- v. It is called the **ark of His covenant** - in the Old Testament, this was the earthly representation of God's throne.
- vi. The ark of the covenant is "The symbol of God's faithfulness in bestowing grace on His people, and inflicting vengeance on His people's enemies." (Henry Alford, "Alford's Greek Testament Critical Exegetical Commentary")

- vii. ***“And there were lightnings, noises, thunderings, an earthquake, and great hail”***: The great and awesome phenomenon at the opening of the temple and the revelation of the ark show that the presence of the Lord is ***there***; it is reminiscent of God’s manifested presence at Mount Sinai ([Exodus 19:16-19](#)).