Our God is Marching On — Delivery Transcript

Revelation 11:1–14 (CSB) · Wes Terry · Sunday, November 7, 2021 · *Scorched Earth*

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And if you have your Bible, you can open it to the book of Revelation. We're in chapter 11 today. If you're new to Broadview, we've been in this book for several months now, ever since Easter, and we've been making our way line by line, word by word, chapter by chapter, and that's kind of how we do things around here. If you're new to our church, generally speaking, the steady diet of the preaching time of a service is: pick a book of the Bible, work our way through the book. That way, if you feel like I'm stepping on your toes, I ain't picking on you.

I'm just going through the text and some people love it, some people hate it. Usually the people that hate it don't stick around too long, but that's basically what it is around here. And the passage that we've been in over the last several weeks has been a challenging passage in the book of the apocalypse. We're getting to the point in the book of Revelation where it's getting very challenging to interpret some of the things that we see, some of the things that John sees in this vision. And it was no consolation to me this week of all weeks—super crazy busy week— that as I started to do the commentary work on my sermon and started studying and looking at the passage, trying to answer the questions that were in the text and then looking at how other people, way smarter than me, tried to answer some of those same questions.

More than once in my commentaries did I read, Revelation chapter 11 poses the most challenging difficulty for the interpreter of God's Word. This is the most challenging chapter of the entire apocalypse. And I thought to myself, of all weeks, of all weeks, we got to have this week be the most challenging in the entire apocalypse. And they weren't lying. It is so

challenging some of the things that are in this passage trying to attach meaning to some of the visions that John sees, trying to identify exactly what is he talking about.

It is no small challenge. And I just want to make a disclaimer right up front, especially for those of you who are like, you know, gung-ho about the book of Revelation. You could spend all day and all night studying and doing all the different things. You'll probably be frustrated with today's message because I pulled out of that time of studying God's Word, and trust me, I went into every rabbit hole. I spent hours and hours and hours this week, and I loved it. I mean I love this kind of thing.

But I think there's a temptation I don't want us to fall prey to, of making the text say more than what it actually says. In fact, there are many people who write books on this, many YouTubers who create YouTube videos on these kinds of chapters, and they go way further than what the text actually does, and it actually violates the text and it actually misses the main point of what John was trying to communicate, and we are not going to do that today. What the text says is what the text says.

We're not going to push it too far or make it say something it does not say. That's number one. The second thing is in answering some of these interpretive questions, we cannot miss the forest for the trees or miss the main point that John is trying to drill home. It is very enticing to kind of take these apocalyptic metaphors and languages and visions and just probe the depths and get kind of, you know, cuckoo for Cocoa Puffs in some ways. But that's not the main point. That's not why John saw what he saw.

It's not why he wrote what he wrote. He wrote what he wrote and saw what he saw to communicate a main point. The major point of the apocalypse being the apocalypse revealing the Lord Jesus Christ and the triumph of Christ over evil, over Satan and the Antichrist, and all of those things. And if we miss that, we've missed the point of the text, and we don't want to make that mistake. And so I'm going to try to show you these interpretive questions. I'm going to try to expose you to some of the different ways that different people answered these questions.

And so if you're taking notes, you're going to want to take notes. It's very kind of detailed and in some ways academic, challenging intellectually. But I'm also going to try to remind us that's not the main point of the text, these interpretive questions. They need answers obviously and how you answer them will shape the main point, but not unduly so. We want to major on the majors. The main things are the plain things and the plain things are the main things. So with that said, let's read our passage, just the first couple of verses, because there's like ten questions that crop up just in the first two verses.

My lands, it's going to be so crazy. But here we go. Revelation chapter 11, starting in verse 1. Then John says, I was given a measuring reed, Greek word kalamos. Think of a little ruler,

like a rod, with these words. This is again from the big angel who we saw in Revelation chapter ten. This angel or this voice from heaven tells John, go and measure the temple of God and the altar, and then count those who worship there. Some translations say measure those who worship there. So you're measuring this temple, you're measuring these people.

I don't know if you're measuring how tall they are or how big around or whatever, but you're measuring the temple and the people in the temple who are worshiping God and the altar. And exclude— verse 2— the courtyard outside the temple. Do not measure it, the court of the Gentiles, some might say because it is given to the nations, or to the Gentiles, and they will trample the holy city for 42 months. Now, right away, you got all these questions, right? Where's the holy city? What is that? What is this 42 months?

How long is that? Is that literal three and a half years or is that something other than literal? What is this temple? What does it represent? What is John measuring? Is he measuring distances? Is he measuring in the sense of separating one from the other? Because that word measure could mean separating the true from the false or one group from another group, and there's disagreements right out of the gate on how to answer all of those questions. And really your answer to those questions is determined by how you approach the book of Revelation in general.

And so it takes all of those discussions we've had in the past and brings them right back to the fore, and it can be a little bit overwhelming. But essentially you have to decide is this temple figurative or is it literal? Because the main point will be shaped a little bit by whether or not you take it figuratively or literally. You could take it figuratively, right? Because in the New Testament, we, the church, are called the temple of God. Paul in 1 Corinthians says your body is a temple of the Holy Spirit.

It is not out of the ordinary to say that this temple could refer to the church. Now, if you believe that the church is raptured out of the earth and we're not in the tribulation, you would say, no, that's not the church. You would say maybe it's a Jewish remnant or it's a remnant of faithful people left on the earth or the tribulation saints or whatever. But it could refer to people, not a building. Others would say no it's got to be a building. You go to the Old Testament, for example, you look at Ezekiel chapter forty, which I think I put that in your notes.

Ezekiel is given this vision to measure this temple, and this temple has measurements and courtyards and all these different elements that did not exist in the temple in Jerusalem or any other temple that's ever been built. And so there are people who say Ezekiel chapter 40 is talking about the future temple. And that in the future there's going to be a literal temple built in Jerusalem. And you may think that's crazy, but it's really not that crazy. There are Jewish people even now today in Israel planning on building that temple.

And so there are Christians who read this and go, that's what it's talking about. It's talking about the future millennial temple. And I believe that there will be a physical rebuilt temple, but I'm not sure that's what Revelation 11 is talking about. It very well could be a figurative temple. But the point is, that's not the point. The point is, whether it's a literal temple or a figurative temple, God knows who his people are. That's the whole point of this vision. John, go and measure the people, separate them out, the true from the false, the in from the out.

God knows who his people are and he will protect them. That's what John is seeing in this first vision. Now what about this 42 months? Because it says that the outer court, I don't want you to measure that, because the outer court's going to be given to the nations. It's the Greek word ethnē, or Gentiles. That was a category of speech in the Scriptures that is used to designate people who are not God's people. Sometimes in the book of Revelation, John refers to that class of people as the people who live on the earth.

Think people who are not God's people, people who are pagan people, hate God, hate God's people, don't want anything to do with it. John essentially hears this vision or hears this voice that says, don't worry about the outer court that's given to the pagan people, and they're going to trample the outer court until the time of the Gentiles, or for three and a half years. And so the question is what is that three and a half years or what is that 42 months? 42 divided by 12 is three and a half.

That's Roby math for you, baby. I can do that. I can do multiplication and times up to a certain point. Daniel— I'm sorry, this reference, 42 months, clearly comes from the Old Testament book of Daniel. And for those of you who are here the first time, you're like, what is going on? We've, in the past couple of messages, looked at Daniel chapter 7, Daniel chapter 8. We've seen how Daniel's prophecy is influencing John's vision in the book of the Revelation. And in Daniel's prophecy, he talks about these 42 months. He says it in several different ways.

He talks about it as time, times, and half a time. Time being one year, times being two years with an S, and then half a time being a half a year. So that's one plus two, that's three— Roby math— plus a half, three and a half, right? Twenty-three hundred evenings and mornings, that brings us up to three and a half years. You got to be a little bit careful in your math. I struggled with this one this week, but it actually bears out to three and a half years if you do it with the Jewish calendar and Jewish mornings and evenings.

Half being the middle of a week. A week in Daniel's prophecy in Daniel 9[1] was seven years. So seven years divided by two is three and a half years. And then 1,290 days multiplies out to three and a half years. So the question is, is John using the phrase forty-two months to talk about a literal three and a half year period? Or is he saying, I want you to think about what happened with Daniel's prophecy. Remember back how Antiochus Epiphanes, this Antichrist figure in Daniel's day, how he intensely persecuted God's people for that definite

period of time, and then after that definite period of time had come to its climax, God poured out desolation on Antiochus and fulfilled his promise.

John is either saying that's going to happen in the future in a general sense, or he's saying that's going to happen in the future in a very specific, rigid sense. It's not clear which one it is. Three and a half years could mean three and a half literal years at the very end of time or three and a half years could represent the entire period from the ascension of Jesus until he comes again in glory. Because that entire period Jesus refers to as the time of the Gentiles, and it is a time of persecution of God's people.

So the overall point, God's got his people, he knows who they are, whether that's a literal physical temple at the very end, or whether that's in general God knowing his people, the church, throughout this entire period, and persecution is part of God's plan for those people. Now, one of the reasons I tend to think John is either being figurative or he's at least intentionally being ambiguous, so that it could include both this entire church age and the final seven years is because he's not clear. And I think he's not clear for a reason.

And there's another thing that makes me think it's maybe figurative, and that's what Jesus says in Luke 21[2]. In Luke chapter 21, Jesus is talking about the end of days. He's telling his disciples, here's what it's going to look like. He talks about the destruction of the temple. And the disciples thought that was an end-times cataclysmic event. And here's how he describes it in Luke chapter 21. He says, when you see Jerusalem surrounded by armies, then recognize that its desolation has come near. Those in Judea must flee to the mountains, those inside the city must leave it.

And those who are in the country must not enter it, because these are days of vengeance to fulfill all the things that are written. Woe to pregnant women and nursing mothers in those days, for there will be great distress in the land and wrath against this people. They will be killed by the sword and led captive into all nations. Here's our key phrase. And Jerusalem will be trampled by the Gentiles until the time of the Gentiles is fulfilled. That's exactly what Revelation 11 is talking about. This, by the way, is why a lot of people read the book of Revelation and say it was all fulfilled in 70 AD.

Because Jesus in Matthew 24 or in Luke chapter 21, he's talking about the destruction of the temple in Jerusalem in 70 AD. And so this three and a half years is a literal three and a half year period between AD 66 and AD 70, where there was this big war between the Romans and the Jews, and the Romans absolutely decimated the temple. And they have been trampling the temple. They have been persecuting the Jews, this godless faction, from that point on. And it makes a lot of sense. That's why a lot of people are what they call preterists.

They believe it was all done, 70 AD, all that's left is the grand finale. The issue I have with that, although I think it makes a lot of sense in a lot of ways, is that we are still in the time of

the Gentiles. Even now. I mean, you take what Jesus says. Until the time of the Gentiles is fulfilled, it has not yet been fulfilled because Jesus has not come back again, which is what leads me to think it's perhaps figurative. Perhaps it includes this entire time period and also at the very end when Antichrist and his armies desolate the temple.

Once again, I think there'll be a rebuilt temple. I think all that's true. I just think John's being ambiguous intentionally, so that there's some elasticity to his prophecy to include both. The point is persecution is part of the plan. Persecution is part of God's plan. Do you remember the martyrs in Revelation chapter 6? They were crying out, how long, O Lord? Are you going to let us be persecuted? How long are you going to allow us to be killed and martyred for your namesake? All the day long we're being killed.

And God's answer is not until I feel like it. It's not as soon as I can catch up. It is not a second sooner than what is necessary. When the last one comes in, when the last martyr comes in, then I'm going to settle it. It's all part of the plan. Nothing's taking God by surprise. Your suffering, your hardship, your persecution does not take God by surprise. You remember the church in Smyrna in Revelation chapter 2, they were suffering, and Jesus writes them a letter and says, I see your suffering, I see it's hard.

And it's going to get worse. Satan's going to throw some of you into prison. Some of you are even going to die, but hang in there, hold fast, endure, and you will get the crown of life. It's all part of the plan. So God knows who his people are. He's going to protect his people. This hardship that we walk through, all who want to live godly lives are going to face persecution. But you got to know it's part of God's plan. Figurative or literal persecution is part of the plan. So you've got a temple to measure, you've got a time to endure.

Then thirdly, you got a truth to proclaim. This is the hardest of all the interpretive questions, and that is who in the world are these two witnesses? So the third interpretive question is who are these two witnesses? Let's read about them in verses 3 to 6. I will grant my two witnesses authority to prophesy for 1,260 days. Now that's the same amount of time as the 42 months earlier. And they're going to prophesy dressed in sackcloth. So who are the two witnesses? What does it mean that they're given authority? Are these 1,260 days the same thing as the 42 months earlier?

And are these witnesses figurative or are they literal? Those are all important questions. And again, John just doesn't say; he's not clear enough, in my view. There are people who say that just as the temple represented the people of God generally, these two witnesses represent the church. Now, if you believe the church is on the earth during the Great Tribulation, then this interpretation may resonate with you. You remember when Jesus sent out his disciples, he sent them out two by two. And so this is a reference to two people, but it's a reference to the whole.

They're preaching the gospel for the three and a half years. The three and a half years doesn't mean literal three and a half years at the very end, but this time period of God's people being persecuted while they preach the gospel for his namesake. So some people take it that way. Some people say, no, the church is raptured. These two witnesses are Jewish witnesses, a believing Jewish remnant, but they represent a larger Jewish remnant. And so they say they're two literal people or physical people. Some would say that they're Christians, but they're physical literal people.

It's hard to say. He continues in verse 4. He describes these two witnesses. He says that they are the two olive trees and the two lampstands that stand before the Lord of the earth. It just gets more interesting, doesn't it? We're talking about lampstands and olive trees. All that's Old Testament, all right? That's in your notes, Zechariah chapter 4. If you go back to Zechariah chapter 4, you got two people, Joshua and Zerubbabel. Joshua's the high priest[3], Zerubbabel's the politician. God says, these two people, these two men are my witnesses.

They are going to be two olive trees, and the vision is like you got these olive trees with olives and the olives are dripping oil, olive oil. Which is the finest of all cooking oils. It's dripping that olive oil down these two golden channels, and that olive oil is keeping the fires burning. And essentially God is saying, I'm going to use these two men to rally the troops to rebuild the temple and advance my purposes. That's Zechariah chapter 4. Now John is seeing the same thing, but he's saying it's going to be two witnesses in the future.

And they're going to be not politicians and prophets like Joshua, but they're going to be proclaiming the gospel. Repent and believe. And they're going to be empowered not by olive oil, but by the Holy Spirit, because that oil was a metaphor for the Holy Spirit. You go back to Zechariah, not by strength, not by might, but by my spirit, says the Lord of hosts. And so you've got this— the authority from the Holy Spirit from heaven— Spirit-empowered preaching of the gospel by these people, whoever they are and they are advancing God's agenda even as judgment is falling on the earth.

I think this is right around the time that the Antichrist is coming to power. So you have this war of two kingdoms, the kingdom of darkness versus the kingdom of light. In verse 5, these two witnesses have these supernatural powers. It says in verse 5, if anyone wants to harm them, then fire comes from their mouths and consumes their enemies. If anyone wants to harm them, he must be killed in this way. That is so crazy. All right, don't mess with preachers. That's the moral of the story. No, I'm just kidding.

Fire-breathing Christians, can you believe it? Wow. You know, that's why a lot of people go, this has got to be figurative. I've got a little heartburn every now and then, but I've never been able to do anything like that. So they say, oh no, it's figurative. It's got to be the church. It's the preaching of the gospel. The church is filled with the spirit and the church has ability

to do greater things than even Jesus did. We can see miraculous things happen through the hands of the church. Those of you who are a little more charismatic are all on board for that.

Certainly that's a possibility. It could be a Jewish remnant doing the same thing. It could be two individuals who have supernatural power. Look at what they're able to do. Verse 6. This is why some people actually identify them by name. They have authority to close up the sky so that it does not rain during the days of their prophecy. They also have the power over the waters to turn them into blood and to strike the earth with every plague whenever they want. A lot of people say that's what's happening in the seal judgments, the great famine, the food shortages.

This is what happens in the trumpet judgment with waters turning to blood and the sea creatures dying and all the ships being destroyed. They would say these two witnesses are two literal people with supernatural power calling down the judgment of God onto the earth, and the Antichrist cannot stand it. He hates these people and he's doing everything in his power to resist them, but he can't because they're supernaturally protected. And they would say it's not two people, mysterious people, they would say it's Moses and Elijah[4]. Now why do they say that?

Well, if you go back to 1 Kings 17, Elijah's the one that prays and it doesn't rain for three and a half years[5] and they can't get anything to rain. Moses, if you go back to the book of Exodus, he's the one that strikes the— I don't think it's him, but he's instructed to take the staff and strike the water and it turns to blood. I think Aaron is the one that actually does it[6]. So it's Moses and Elijah. Other people would say no, it's Enoch, because Enoch never died. And Hebrews 9 says it's appointed unto man to die once.

And so Enoch's going to come back, preach, and be killed so he can die, because it says you got to die once. I think those people are jealous. Maybe he's never died. I don't know. The point is the text doesn't say. It does not say. So all of this fancy, you know, heavy-lifting interpretive stuff of identifying the two witnesses, I think, is a little bit misplaced. It's very interesting, but at the end of the day it's not really important because that's not his point. His point is not to drill down who are the two witnesses.

Are they figurative? Are they literal? It honestly could go either way. The main point is that God's message is going to be proclaimed. God's message is going to be proclaimed. He will be known amongst the peoples of the earth no matter how hard they try to thwart that message. Do you remember what Jesus said, that they're going to hate you, they're going to persecute you, they're going to kill you, and that's going to happen until the very last one comes in, but my purposes are going to prevail. And that at the name of Jesus, every knee will bow, every tongue will confess, and there will be a people from every tribe, tongue, language, and nation, because these martyrs, this church of mine, this spirit-empowered

church is going to proclaim the good news of that gospel even to the uttermost places of the earth.

And so it could be a reference to the church preaching the gospel. Certainly, Acts 1:8 says, you will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem, Judea, Samaria, and the uttermost parts of the earth. I think these two witnesses are probably operating at a time when the church is still on the earth, and so it could be two people representing the entire church. The point is God's message will be proclaimed and so preach the message of the gospel. Do not shrink back.

Do not think I don't have enough words or I don't have the persuasive powers or I can't spit fire. You know, nobody wants me spitting. I can't do any of those things. And that's not the point. The point is you've been empowered by the Holy Spirit. If Christ lives in you, so go and preach the gospel. And then the final interpretive question is what happens next. In verse 7, after they preach the gospel, it says when they finish their testimony, the beast that comes up out of the abyss will make war on them.

The beast will conquer them and kill them. But not until they finish. Only after they finish. Their dead bodies will lie in the main street of the great city, which figuratively is called Sodom and Egypt. Notice he's being figurative there. Sodom was a figurative reference to the gross immorality of this city, whatever it is, this great city was grossly immoral, and Egypt was figuratively symbolic of the slavery of God's people, whether that's slavery to sin, or they were just enslaving God's people politically. This beast, whoever he is, whatever he represents, whether it's the Antichrist, Satan, both, or all three put together of the triple-headed beast down the road, we don't know.

But that figure kills these witnesses. Their dead bodies are lying in the street of the great city, the great city either being a literal city or figuratively to represent the kingdom of this world, Mystery Babylon, where also their Lord was crucified. Some of the peoples, tribes, languages, and nations will view their bodies, notice this, for three and a half days. So they operate for three and a half years, they're dead for three and a half days, they are not permitting their bodies to be put into a tomb. Those who live on the earth will gloat over them and celebrate and send gifts to one another because these two prophets had tormented those who live on the earth.

So again, there's disagreements. Like, who's the beast? Nobody can agree. We will see three beasts later on in the book of Revelation. You've got this beast which comes up out of the abyss. We talked about that two weeks ago, this demonic horde that comes out of the abyss. So some people say, well, it comes out of the abyss. It's got to be Satan. Others would say, no, it's got to be the false religion, because later on in the book of Revelation there's a beast that comes up that represents false religion.

There's a beast that comes up on the land, there's a beast that comes up on the sea, one refers to the dragon, which is Satan himself, one refers to the Antichrist. So you got this unholy trinity, the Antichrist, Satan, and false religion. In Revelation, that unholy trinity goes to war against the kingdom of God. So you have this war of two kingdoms, the kingdom of the light versus the kingdom of the dark, the kingdom of God versus the kingdom of Satan. And maybe that's what Revelation 11 is talking about. This big cosmic war between good and evil.

And it seems as though evil has had its day. They've preached their gospel, they finished their assignment, now they've been killed. It looks as though God has lost. It looks as though the church has been wiped out, or these two witnesses are done for. But that's not the end of the story. And that's not the main point, whether they're figurative or literal the main point is that God's purposes are going to prevail. Look at what happens in verse 11. But after three and a half days, the breath of life from God entered them, these two witnesses, and they stood on their feet.

Great fear fell on all of those who saw them, and then they heard a loud voice from heaven saying, come up here. And they went up to heaven in a cloud while their enemies watched them, and at that moment a violent earthquake took place. A tenth of the city fell, 7,000 people were killed in the earthquake, and the survivors were terrified and gave glory to the God of heaven. Now there's so many questions there. I texted Taylor this week. I said, I don't think I can do this. We got to spend four weeks on Revelation chapter 11.

There's just too many unanswered questions. And he said, don't do that to those sweet people. And I said, okay, I won't. I'm just kidding. He didn't say that. But there's so many questions, and maybe we can get into the questions in coming weeks. But the point is God's purpose prevails. They finish their assignment. It looks as though Satan has won. The darkness has overcome. Then three and a half days later, God raises them from the dead. It's just like the gospel. Jesus ministered for three and a half years. He was crucified, buried, put into a tomb on the third day.

God raised him from the dead. It looked as though evil had won. It looked as though these circumstances were insurmountable, but there is no mountain too high. There is no challenge too great for our God. And he overcomes and his purposes prevailed. They give glory to God. Not that they bow the knee and they become Christians and they go to heaven when they die. But these God-hating people, these people who can't stand God or the things of God, even they recognize He is God and they give glory to the God of heaven.

They do so unrepentantly, just like Philippians 2 says, every knee will bow, every tongue will confess in heaven, on earth, and under the earth that Jesus Christ is Lord, but he will get his glory. So what does that mean for you? Well let's assume you're not on the earth during this day. And let's even assume maybe it's possible that John is allowing for a figurative

representation in that a lot of the things that we see here represent some of the things we're going through right now as Christians on the earth, whether as a church family or you as an individual.

God knows who you are, you are his, you are protected. That does not mean your life will be easy. Some of you know it's not easy. You go through challenges, pain, hardship, suffering. Some of you suffer for the name of Christ because you proclaim him boldly and you invite persecution and scorn. It's all part of his plan. He sees you. He knows that. He recognizes it. He will reward your faithfulness. It's also a reminder that even when evil looks like it has won, even when it feels absolutely hopeless and the marriage can't be redeemed, the financial situation will never change, the prodigal son or daughter will never come home, the shame of your worst regret will never be overcome.

You'll live with it in that bondage for the rest of your days. It's a reminder that it is not over until God says that it's over. And when God says it's over, it'll be over, but not in the way they think it's going to be over. He always wins. The church always wins. God always wins. And so you cannot lose heart. You cannot give up hope. You've got to persevere through this dark night of the soul that you're walking through. And certainly it's true in the cosmic sense, good versus evil.

Good always wins, but it's true in the individual sense and the things that you're going through right now. And so I'm going to spend a few moments as we conclude our time just inviting you to ask the Lord to minister to your heart with these truths that you need to be reminded of in suffering. Confident truths: that God knows who his people are, he knows that you're one of his people, and you're going to be protected. Maybe you're here this morning and you're not one of God's people. And you know you're not one of God's people.

And this morning he's calling you to repent and put your faith in Jesus Christ so that you can be his. And you, more than any, would know it doesn't mean a life of ease, it doesn't mean everything's going to get better. It may get worse. But at least you'll belong to the Lord and you'll have power, Spirit— Holy Spirit power to overcome the challenges that are keeping you miserable today. God knows those who are His. He's going to protect them.

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1. Transcript note: spoken as "Daniel 7"; the "week" whose middle brings an end to sacrifice is in Daniel 9:27 (the seventy weeks prophecy, Daniel 9:24–27), not Daniel 7. Source: Daniel 9:24–27 (CSB). ↩
2. Transcript note: spoken as "Luke 20" (and later "Matthew 20 or in Luke chapter 20"); the passage quoted is Luke 21:20–24, paralleled in Matthew 24. Source: Luke 21:20–24 (CSB). ↩
3. Transcript note: spoken as "the prophet"; in Zechariah, Joshua is the high priest, not a prophet. Source: Zechariah 3:1, 3:8; 6:11 (CSB). ↩
4. Transcript note: spoken as "Elisha"; the prophet who shut up the sky (and who appears with Moses in these interpretations) is Elijah. Source: 1 Kings 17:1; James 5:17 (CSB). ↩

5. Transcript note: spoken as "forty days"; the drought Elijah prayed for lasted three and a half years. Source: James 5:17; Luke 4:25 (CSB); see 1 Kings 18:1. ↩
6. Transcript note: spoken as "Joshua"; it was Aaron who stretched out the staff over the waters of Egypt and turned them to blood. Source: Exodus 7:19–20 (CSB). ↩