

**Modeling Obedience
John Becomes Part Of The Prophecy
Revelation 10:8 –11:14**

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**The Holy Bible: New Revised Standard Version. Nashville: Thomas Nelson Publishers, 1989.
(NRSV)**

Revelation 10:8–11

Then the voice which I heard from heaven, I heard again speaking with me, and saying, “Go, take the book which is open in the hand of the angel who stands on the sea and on the land.” So I went to the angel, telling him to give me the little book. And he said to me, “Take it and eat it; it will make your stomach bitter, but in your mouth it will be sweet as honey.” I took the little book out of the angel’s hand and ate it, and in my mouth it was sweet as honey; and when I had eaten it, my stomach was made bitter. And they said to me, “You must prophesy again concerning many peoples and nations and tongues and kings.” (NASB95)

John lets us know that the same voice which had told him not to write down what the thunders said, is now telling him to get the little book being held by the strong angel. As with the previous command not to write, now the command is to move to action.

So, John obeys. He does not ask why, just as he did not ask why when told not to write. He simply obeyed.

When we receive a word from God, do we obey, or do we emulate Jonah?

Jonah 1:1–3

“The LORD said to Jonah son of Amittai, “Go immediately to Nineveh, that large capital city, and announce judgment against its people because their wickedness has come to my attention.” Instead, Jonah immediately headed off to Tarshish to escape from the commission of the LORD. He traveled to Joppa and found a merchant ship heading to Tarshish. So he paid the fare and went aboard it to go with them to Tarshish far away from the LORD.” (NET)

If you are in a position where it feels like there is nothing happening in your relationship with the Lord, what was the last thing He laid on your heart?

If it was to wait on Him, then wait.

Psalm 40:1–3

“I waited patiently for the LORD; And He inclined to me and heard my cry. He brought me up out of the pit of destruction, out of the miry clay, And He set my feet upon a rock making my footsteps firm. He put a new song in my mouth, a song of praise to our God; Many will see and fear And will trust in the LORD.” (NASB95)

The encouragement from David is to wait on the Lord, not worry in the Lord. If anyone had an opportunity to do exactly that, it was David. But as we move forward with the Lord waiting on Him and His timing, we find ourselves identifying even further with David.

Psalm 37:1–10

“Do not fret when wicked men seem to succeed! Do not envy evildoers! For they will quickly dry up like grass, and wither away like plants. Trust in the LORD and do what is right! Settle in the land and maintain your integrity! Then you will take delight in the LORD, and he will answer your prayers. Commit your future to the LORD! Trust in him, and he will act on your behalf. He will vindicate you in broad daylight, and publicly defend your just cause. Wait patiently for the LORD! Wait confidently for him! Do not fret over the apparent success of a sinner, a man who carries out wicked schemes! Do not be angry and frustrated! Do not fret! That only leads to trouble! Wicked men will be wiped out, but those who rely on the LORD are the ones who will possess the land. Evil men will soon disappear; you will stare at the spot where they once were, but they will be gone.” (NET)

The message, stop worrying, stop looking at the success of others who do not maintain their integrity or who do not walk with the Lord, remember, we are His kids.

Romans 8:31–39

“What then shall we say to these things? If God is for us, who can be against us? He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? Who shall bring any charge against God’s elect? It is God who justifies. Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? As it is written, “For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered.” No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.” (ESV)

If it was an action we need to do, go back to what it is He said, and then do it. And then refer to Romans 8:31.

Romans 11:29

“For the gifts and the calling of God are irrevocable.” (ESV)

Jonah 2:10–3:3

“Then the LORD commanded the fish and it disgorged Jonah on dry land. The LORD said to Jonah a second time, “Go immediately to Nineveh, that large city, and proclaim to it the message that I tell you.” So Jonah went immediately to Nineveh, as the LORD had said. (Now Nineveh was an enormous city—it required three days to walk through it!)” (NET)

God does not change His mind, but we have a problem with obedience, and He is sitting there waiting for us to align with what it is He is doing and once we get there, we, like Jonah, hear the same message again. It really is simpler to be like John and just do it.

Revelation 10:9

“So I went to the angel, telling him to give me the little book. And he said to me, “Take it and eat it; it will make your stomach bitter, but in your mouth it will be sweet as honey.”” (NASB95)

Do we read that John grumbled about the instruction to eat a scroll?

I am sure he was immediately reminded of others who have been asked to do the exact same thing.

Ezekiel 2:7–3:3

“You must speak my words to them whether they listen or not, for they are rebellious. As for you, son of man, listen to what I am saying to you: Do not rebel like that rebellious house! Open your mouth and eat what I am giving you.” Then I looked and realized a hand was stretched out to me, and in it was a written scroll. He unrolled it before me, and it had writing on the front and back; written on it were laments, mourning, and woe. He said to me, “Son of man, eat what you see in front of you—eat this scroll—and then go and speak to the house of Israel.” So I opened my mouth and he fed me the scroll. He said to me, “Son of man, feed your stomach and fill your belly with this scroll I am giving to you.” So I ate it, and it was sweet like honey in my mouth.” (NET)

Jeremiah 15:16

“Your words were found, and I ate them, and your words became to me a joy and the delight of my heart, for I am called by your name, O LORD, God of hosts.” (ESV)

2 Esdras 14:38–40

“And on the next day a voice called me, saying, “Ezra, open your mouth and drink what I give you to drink.” So I opened my mouth, and a full cup was offered to me; it was full of something like water, but its color was like fire. I took it and drank; and when I had drunk it, my heart poured forth understanding, and wisdom increased in my breast, for my spirit retained its memory,” (NRSV)

This reminds me of the old cereal commercials on television. Those waiting to eat breakfast are told to eat something new and the solution is, “let Mikey eat it.”

Eat the veggies, they’re good for you.

But John does what he is told and obeys.

The meaning here is, that the effect which followed from eating the book was painful or disagreeable—as food would be that was pleasant to the taste, but that produced bitter pain when eaten. The fulfilment of this would be found in one of two things, (a) It might mean that the message to be delivered in consequence of devouring the book, or the message which it contained, would be of a painful or distressing character; that with whatever pleasure the book might be received and devoured, it would be found to contain a communication that would be indicative of woe or sorrow. This was the case with the little book that Ezekiel was commanded to eat up. Thus, in speaking of this book, it is said, “And it was written within and without: and there was written therein lamentations, and mourning, and woe,” Eze. 2:10. Comp. ch. 3:4–9, where the contents of the book, and the effect of proclaiming the message which it contained, are more fully stated. So here the meaning may be, that, however gladly John may have taken the book, and with whatever pleasure he may have devoured its contents, yet that it would be found to be charged with the threatening of wrath, and with denunciations of a judgment to come, the delivery of which would be well represented by the “bitterness” which is said to have followed from “eating” the volume. Or (b) it may mean that the consequence of devouring the book, that is, of embracing its doctrines, would be persecutions and trouble—well represented by the “bitterness” that followed the “eating” of the volume. Either of these ideas would be a fulfilment of the proper meaning of the symbol; for, on the supposition that either of these occurred in fact, it would properly be symbolized by the eating of a volume that was sweet to the taste, but that made the belly bitter. (Barnes 1884-1885, 263-264)

Revelation 10:10

"I took the little book out of the angel's hand and ate it, and in my mouth it was sweet as honey; and when I had eaten it, my stomach was made bitter." (NASB95)

John is obedient, immediately so. The angel was right, sweet to the taste but, bitter in the belly. We see the same today as we study prophecy and especially the book of Revelation.

As we study prophecy and contemplate the nature of our times we become more confident that the return of the Lord draws ever nearer and in this we rejoice, but these are days of ever increasing spiritual darkness, rebellion and apostasy. This saddens the heart and greatly increases the burdens and pressures of life. It causes bitterness of soul. (Keathley III 2002, Re 10:9)

We are overjoyed because as we study, we can tell from the signs all around that we see that we are indeed living in the last days. Because of those signs, it also causes us concern, as we are living in the last days.

Just as John was called of God to be a witness to all he has seen from being with Jesus to seeing the end in advance, we are also called, because we are unique in that God sees us as being uniquely called for a time such as this.

We are here in this time because He needs faithful followers who will continue to follow and point others to Jesus, and in this day and age, that is getting to be quite rare.

It is sweet to know what God is going to do, but when you find out that judgment is coming, it is bitter. John eagerly received the Word of God, but when he saw that more judgment was to follow, it brought travail of soul and sorrow of heart. It was sweet in his mouth and bitter in his digestive system. (McGee 1997, 977)

Revelation 10:11

And they said to me, "You must prophesy again concerning many peoples and nations and tongues and kings." (NASB95)

Who are "they?"

Isaiah 6:8

Then I heard the voice of the Lord, saying, "Whom shall I send, and who will go for Us?" Then I said, "Here am I. Send me!" (NASB95)

Remember, this is a new commission for John, he has already met with the Divine Council

The Divine Council

About the voice in verse 11, it is no longer singular, but is plural. "...they said to me." Recall that we were introduced to the reconstituted divine council earlier in Revelation 4:4.

Those members who had corrupted themselves were no longer there, those faithful members of the heavenly hosts who had been part of this council were there, but they had moved over as the newest members took their places.

We as believers in Jesus Christ, as part of His church, we are His bride and we are also His adopted siblings.

Romans 8:14–23

"For all who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!" The

Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him. For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.” (ESV)

Ephesians 1:3–14

“All praise to God, the Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly realms because we are united with Christ. Even before he made the world, God loved us and chose us in Christ to be holy and without fault in his eyes. God decided in advance to adopt us into his own family by bringing us to himself through Jesus Christ. This is what he wanted to do, and it gave him great pleasure. So we praise God for the glorious grace he has poured out on us who belong to his dear Son. He is so rich in kindness and grace that he purchased our freedom with the blood of his Son and forgave our sins. He has showered his kindness on us, along with all wisdom and understanding. God has now revealed to us his mysterious will regarding Christ—which is to fulfill his own good plan. And this is the plan: At the right time he will bring everything together under the authority of Christ—everything in heaven and on earth. Furthermore, because we are united with Christ, we have received an inheritance from God, for he chose us in advance, and he makes everything work out according to his plan. God’s purpose was that we Jews who were the first to trust in Christ would bring praise and glory to God. And now you Gentiles have also heard the truth, the Good News that God saves you. And when you believed in Christ, he identified you as his own by giving you the Holy Spirit, whom he promised long ago. The Spirit is God’s guarantee that he will give us the inheritance he promised and that he has purchased us to be his own people. He did this so we would praise and glorify him.” (NLT)

Because we are part of the family now, based on our faith in the completed work of Jesus Christ on the cross, we are looked upon, by the Father, as His direct creation. The moment we give our life to Christ, everything changes, we are no longer the son or daughter of Adam, but we are now a direct creation of God, adopted by Him.

Jesus is looking forward to the day He comes to get us. He is preparing a place for us and wants us to be with Him forever. All He is waiting for is the word from the Father to get them.

John 14:2–3

“In My Father’s house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also.” (NASB95)

And when we get there with Him, He will personally introduce us around to the Father and the Heavenly host, the Divine Council.

Hebrews 2:11–13

“For he who sanctifies and those who are sanctified all have one source. That is why he is not ashamed to call them brothers, saying, “I will tell of your name to my brothers; in the midst of the congregation I will sing your praise.” And again, “I will put my trust in him.” And again, “Behold, I and the children God has given me.”” (ESV)

The voices that John is hearing, are the voices of the Divine Council, which having been reconstituted as we saw in chapter 4, now has the church sitting on it. Just as Old testament prophets were given a job interview by the Divine Council and then provided their duties, John has this happen as well.

John is to assimilate the content of the scroll before communicating it to others. Every true prophet of God knows the absolute necessity of this crucial requirement. (Mounce 1997, 209)

John is far from finished. There is still more that he must witness and even more that he must write about. For him, he is seeing events taking place in the future, it is history, but in advance and incredibly true.

There were still many peoples, nations, languages, and rulers about whom he must write, those who would be the climactic objects of the cumulated wrath of God through the ages. In spite of all the devastating plagues, there were still multitudes of people in the world, and these were all uniting for one final, desperate assault against God. Further, there were still many witnessing Christians alive, and many unsaved who might still somehow be reclaimed, with hearts not yet irretrievably hardened. (Morris 1983, 187)

Revelation 11:1

“Then there was given me a measuring rod like a staff; and someone said, “Get up and measure the temple of God and the altar, and those who worship in it.” (NASB95)

John, post re-commissioning, is now an active participant in the events surrounding the last half of the Tribulation.

He is given specific instructions to go and measure the temple of God as well as those who worship in it. We do not see, in Revelation, John doing this, but since we already know he is a man of action and obedience, we have to assume he did as commanded.

The Temple John is to measure is the one that is standing, in Jerusalem, at the mid-point of the Tribulation.

John is provided the appropriate tools to do the job, a measuring reed.

This was a small, lightweight, hollow reed that was straight as a “stick” (ῥάβδος) and was often used for measuring the length of things. It was about ten feet four inches in length. John is told to take it and μέτρησον (metrēson, measure) the temple and its environs. (Osborne 2002, 409)

Worshippers could gather in the court in front of the brazen altar. These worshippers in John’s vision represent a future godly remnant in Israel who will worship God in the rebuilt temple. Among them are probably those who will come to Christ through the ministry of the two witnesses. (Thomas 1995, 82)

This is not the first time that a prophet has been asked by the Lord to measure the Temple or be involved in the measuring of the Temple.

Ezekiel was personally involved in the measuring of the Millennial Temple

Ezekiel 40:3–4

“When he brought me there, I saw a man whose appearance was like bronze, with a linen cord and a measuring stick in his hand. He was standing in the gateway. The man said to me, “Son of man, watch closely, listen carefully, and pay attention to everything I show you, for you have been brought here so that I can show it to you. Tell the house of Israel everything you see.” (NET)

In Ezekiel 40-42, we read of all the detail going into the measuring of the Temple that will be built at the end of the Tribulation. The construction of this Temple shows us that God’s intent, to dwell with His people here on earth, will take place. Eden will be re-established. That is one of the reasons why the squatters have to be dealt with just as Israel had to deal with the squatters on the land when they crossed the Jordan and took the land following instructions from God.

Additional measuring of the environs of the Temple and Jerusalem takes place in the book of Zechariah.

Zechariah 2:1–5

“I looked again, and there was a man with a measuring line in his hand. I asked, “Where are you going?” He replied, “To measure Jerusalem in order to determine its width and its length.” At this point the angelic messenger who spoke to me went out, and another messenger came to meet him and said to him, “Hurry, speak to this young man as follows: ‘Jerusalem will no longer be enclosed by walls because of the multitude of people and animals there. But I (the LORD says) will be a wall of fire surrounding Jerusalem and the source of glory in her midst.’ ” (NET)

Ezekiel provides the Temple measure and information, post Tribulation, and Zechariah provides the same for us regarding the city of Jerusalem.

Zechariah 2:10–12

“Sing out and be happy, Zion my daughter! For look, I have come; I will settle in your midst,” says the LORD. “Many nations will join themselves to the LORD on the day of salvation, and they will also be my people. Indeed, I will settle in the midst of you all.” Then you will know that the LORD who rules over all has sent me to you. The LORD will take possession of Judah as his portion in the holy land and he will choose Jerusalem once again.” (NET)

The Temple here is apparently that which will be in existence during the great tribulation. Originally constructed for the worship of the Jews and the renewal of their ancient sacrifices, during the great tribulation it is desecrated and becomes the home of an idol of the world ruler (cf. 2 Thess. 2:4; Rev. 13:14–15; Dan. 9:27; 12:11). For this reason it is most significant that John is instructed to measure not only the Temple and the altar but also the worshipers. It is saying in effect that God is the judge of man’s worship and man’s character and that all must give an account to Him. It also implies, inasmuch as the reed is ten feet long, that man comes far short of the divine standard. Even a person very tall would fall short of the ten-foot measuring rod. God is therefore not only claiming ownership by this measurement of the Temple and the altar but demonstrating the shortcomings of the worshipers who do not measure up to His standard. (Walvoord 2008, 176-177)

Jeremiah refers to the measuring line being used to rebuild Jerusalem in the last days as well. (Jeremiah 31:38)

The instructions to John are to measure the the Temple of God, As referenced here, “The Temple of God refers to the Holy Place and the Holy of Holies, not the outer court of the Temple.” (Walvoord 2008, 176)

John is further asked to include the altar in his measurements. As we look at a model of the Second temple, we begin to see what is being asked.

The rebuilding of the Third Temple was a campaign issue during one of the recent elections in Israel. The Sanhedrin has been reconstituted. Their website is at:
http://www.thesanhedrin.org/en/index.php/The_Re-established_Jewish_Sanhedrin

An organization exists and is training the priests, they have identified a high priest and have constructed the implements necessary. <https://www.templeinstitute.org/> And they have also developed architectural renderings for the work to begin. <http://www.templeinstitute.org/blueprints-for-the-holy-temple.htm>

A complete rendering from the architect can also be reviewed at <https://youtu.be/A2lkxmwkayM>

Revelation 11:2

“Leave out the court which is outside the temple and do not measure it, for it has been given to the nations; and they will tread under foot the holy city for forty-two months.” (NASB95)

Now we see why only the Holy of Holies, the Holy Place and the Altar. This act of measuring also speaks to events about to take place in that Temple during the last 3 ½ years of the Tribulation.

Jesus spoke of those events.

Matthew 24:15–25

““So when you see the destructive desecration, mentioned by the prophet Daniel, standing in the Holy Place (let the reader take note), then those who are in Judea must flee to the mountains. Anyone who’s on the housetop must not come down to get what is in his house, and anyone who’s in the field must not turn back to get his coat. “How terrible it will be for women who are pregnant or who are nursing babies in those days! Pray that it may not be in winter or on a Sabbath when you flee, because at that time there will be great suffering, the kind that has not happened from the beginning of the world until now and certainly will never happen again. If those days had not been limited, no one would survive. But for the sake of the elect, those days will be limited. “At that time, if anyone says to you, ‘Look! Here is the Messiah!’ or ‘There he is!’, don’t believe it, because false messiahs and false prophets will appear and display great signs and wonders to deceive, if possible, even the elect. Remember, I have told you this beforehand.” (ISV)

John relating that the gentile domination will end in 42 months also points to this being characteristic of the last half of the Tribulation.

The times of gentile domination end with the second coming of Christ and He takes over establishing His worldwide government at the conclusion of the Tribulation. Yes, a Jew will rule the world and will do so from Jerusalem.

Revelation 11:3–14

“And I will grant authority to my two witnesses, and they will prophesy for twelve hundred and sixty days, clothed in sackcloth.” These are the two olive trees and the two lampstands that stand before the Lord of the earth. And if anyone wants to harm them, fire flows out of their mouth and devours their enemies; so if anyone wants to harm them, he must be killed in this way. These have the power to shut up the sky, so that rain will not fall during the days of their prophesying; and they have power over the waters to turn them into blood, and to strike the earth with every plague, as often as they desire. When they have finished their testimony, the beast that comes up out of the abyss will make war with them, and overcome them and kill them. And their dead bodies will lie in the street of the great city which mystically is called Sodom and Egypt, where also their Lord was crucified. Those from the peoples and tribes and tongues and nations will look at their dead bodies for three and a half days, and will not permit their dead bodies to be laid in a tomb. And those who dwell on the earth will rejoice over them and celebrate; and they will send gifts to one another, because these two prophets tormented those who dwell on the earth. But after the three and a half days, the breath of life from God came into them, and they stood on their feet; and great fear fell upon those who were watching them. And they heard a loud voice from heaven saying to them, “Come up here.” Then they went up into heaven in the cloud, and their enemies watched them. And in that hour there was a great earthquake, and a tenth of the city fell; seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven. The second woe is past; behold, the third woe is coming quickly.” (NASB95)

These two witnesses will operate for 3 ½ years. The question though, which 3 ½ period? The first half of the Tribulation, or the second half? Their presence is predicted in Zechariah 4:11 – 14.

Zechariah 4:11–14

“Next I asked the messenger, “What are these two olive trees on the right and the left of the menorah?” Before he could reply I asked again, “What are these two extensions of the olive trees, which are emptying out the golden oil through the two golden pipes?” He replied, “Don’t you know what these are?” And I said, “No, sir.” So he said, “These are the two anointed ones who stand by the Lord of the whole earth.”” (NET)

Scholars are on both sides of the which half question. I believe though that these two witnesses, based on the context of the verses, will be involved in ministry during the last half of the Tribulation.

I am intrigued that anyone who wants to harm the two witnesses will have a fire problem. This is reminiscent of a prophet by the name of Elijah. Right after he said that King Ahaziah would die, the King sent men to bring Elijah back to him.

2 Kings 1:9–15

“So the king sent out 50 men, along with their leader. The leader approached Elijah, who was sitting at the top of a hill. He ordered Elijah, “Hey, man of God! The king orders you to come down!” Elijah responded to the leader who was in charge of the 50 soldiers, “So I’m a man of God, am I? If so, may fire fall from heaven and devour you and your 50 soldiers ...” Just then, fire fell from heaven and devoured that leader and his 50 soldiers. Later the king tried again—he sent another company of 50 soldiers, along with their leader, who ordered Elijah, “Hey, man of God! This is what the king orders: ‘Come down!’” Elijah responded to the leader and to his entire company, “So I’m a man of God, am I? If so, may fire fall from heaven and devour you and your 50 soldiers ...” Just then, fire fell from heaven and devoured him and his 50 soldiers. Then the king tried yet again! The king sent a third company of 50 soldiers along with their leader. The third leader went up the hill, approached Elijah, fell on his knees in front of him, and begged him, “Hey, man of God, please treat my life and the lives of these servants of yours as precious! Look how fire fell from heaven and devoured the two other companies of 50 soldiers, along with their captains, but now please treat me as if my life were precious!” The angel of the LORD told Elijah, “Go down the hill with that man. Don’t be afraid of him!” So Elijah got up and went down with him to meet the king.” (ISV)

Fire out of his mouth, or per his command.

These two witnesses have been granted authority, in other words, God has provided them all of the tools necessary to fulfill the calling God has on them.

This reminds us that the Lord always provides the resources necessary to accomplish whatever He sends us to do. Our job is to stay occupied with the Lord and to obey Him. (Keathley III 2002, Re 11:3)

Whatever it is the Lord has called us to do, He then provides us the tools necessary to do exactly what He wants.

Judges 6:11–12

“Then the angel of the LORD came and sat under the oak that was in Ophrah, which belonged to Joash the Abiezrite as his son Gideon was beating out wheat in the wine press in order to save it from the Midianites. The angel of the LORD appeared to him and said to him, “The LORD is with you, O valiant warrior.” (NASB95)

God already knows what He will be accomplishing through us, all we must do is obey.

Genesis 17:1

Now when Abram was ninety-nine years old, the LORD appeared to Abram and said to him, “I am God Almighty; Walk before Me, and be blameless.” (NASB95)

Back to the controversy, there are great scholars on both sides of the first half second half debate. It is hard to be dogmatic about this point.

While the city of Jerusalem is being trampled by the gentiles, these two prophets, these two witnesses, who are sustained by God, are conducting their ministry as prophets physically in Jerusalem.

Who are they? We are not given names, but we are given a list of their actions, which sound an awful lot like Elijah and Moses.

Elijah, we know was raptured, translated into heaven. 2 Kings 2:11 – 12

Moses though died.

Sirach 48:9–10

“You were taken up by a whirlwind of fire, in a chariot with horses of fire. At the appointed time, it is written, you are destined to calm the wrath of God before it breaks out in fury, to turn the hearts of parents to their children, and to restore the tribes of Jacob.” (NRSV)

Deuteronomy 34:5–7

“So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And He buried him in the valley in the land of Moab, opposite Beth-peor; but no man knows his burial place to this day. Although Moses was one hundred and twenty years old when he died, his eye was not dim, nor his vigor abated.” (NASB95)

There was one other prophet who did not die.

And so likewise it was expected and believed, by both Jews and Christians, that the returned Elijah would be accompanied by some other great prophet of the olden time, who was almost uniformly believed to be Enoch. (Seiss 1901, 194)

Sirach 44:16

“Enoch pleased the Lord and was taken up, an example of repentance to all generations.” (NRSV)

From the apocrypha

The History Of Joseph The Carpenter

But with reference to Enoch and Elias, and how they remain alive to this day, keeping the same bodies with which they were born; and as to what concerns my father Joseph, who has not been allowed as well as they to remain in the body: indeed, though a man live in the world many myriads of years, nevertheless at some time or other he is compelled to exchange life for death. And I say to you, O my brethren, that they also, Enoch and Elias, must towards the end of time return into the world and die—in the day, namely, of commotion, of terror, of perplexity, and affliction. For Antichrist will slay four bodies, and will pour out their blood like water, because of the reproach to which they shall expose him, and the ignominy with which they, in their lifetime, shall brand him when they reveal his impiety. (The Ante-Nicene Fathers 1886, 394)

Christ's Descent Into Hell

And as they were entering in at the gate of paradise, there met them two aged men, unto whom said the holy fathers: Who are ye, which have not seen death nor come down into hell, but dwell in paradise with your bodies and souls? And one of them answered and said: I am Enoch that pleased God and was translated hither by him: and this is Elias the Thesbite: and we shall live unto the end of the world, but at that time we shall be sent by God to withstand Antichrist and to be slain of him, and after three days to rise and be caught up in the clouds to meet the Lord. (Acts of Pilate Part II The Descent Into Hell 1924, 140)

Suffice it to say, there is a Jewish expectation of Elijah still to come prior to Messiah.

The church Fathers anticipated the two witnesses being Elijah and Enoch.

Genesis 5:21–24

“Enoch lived sixty-five years, and became the father of Methuselah. Then Enoch walked with God three hundred years after he became the father of Methuselah, and he had other sons and daughters. So all the days of Enoch were three hundred and sixty-five years. Enoch walked with God; and he was not, for God took him.” (NASB95)

Could it be that the two who will be witnesses are Elijah and Enoch?

Again, lots of controversy over who they are because no names are given, just actions.

No names are given, it could also be two Jewish believers that the Lord raises up at that time as well.

Suffice it to say that the Daily Beast Feed from Jerusalem, where the beast will headquarter and demand that he be worshipped, will headline all that the Beast is doing and which of his enemies has he killed today. In Saudi Arabia they televise executions, or you can buy tickets if you want to attend in person. For 3 ½ years the misery and pain that these two witnesses of God have inflicted on earth dwellers will be very publicly displayed. How dare they stand against the Beast. There is also the business of the Seven Bowl judgements.

Whoever these two are, at the end of their ministry, they will be killed, and their bodies allowed to lie in the streets.

Revelation 11:7–10

“When they have finished their testimony, the beast that comes up out of the abyss will make war with them, and overcome them and kill them. And their dead bodies will lie in the street of the great city which mystically is called Sodom and Egypt, where also their Lord was crucified. Those from the peoples and tribes and tongues and nations will look at their dead bodies for three and a half days, and will not permit their dead bodies to be laid in a tomb. And those who dwell on the earth will rejoice over them and celebrate; and they will send gifts to one another, because these two prophets tormented those who dwell on the earth.” (NASB95)

Although Jerusalem of the end times may be a cosmopolitan city, the language here hints at the powers of TV to bring news events to the attention of a worldwide audience. The Beast-controlled networks will endlessly portray the gruesome fate of those who resist “the Empire. (Custer 2004, 126)

All the Beast Worshipers, those earth dwellers who have taken the mark, will celebrate as if it is Christmas. Their enemies are gone, even though they could have heeded the warnings prior to taking the mark and repent, they have chosen not to. Those who have not taken the mark but align with the Beast, will also celebrate.

Their special powers (11:5–6) had brought suffering and death for three and a half years, but probably the worst torment was that of troubling men’s consciences over their sinfulness. (Thomas 1995, 96)

Revelation 11:11–13

“But after the three and a half days, the breath of life from God came into them, and they stood on their feet; and great fear fell upon those who were watching them. And they heard a loud voice from heaven saying to them, “Come up here.” Then they went up into heaven in the cloud, and their enemies watched them. And in that hour there was a great earthquake, and a tenth of the city fell; seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven.” (NASB95)

Live, on BNN, the dead bodies but suddenly, they stand up and then a voice is heard saying “Come up here.” The cameras observe the two rapidly disappear in the clouds, and then replay after replay.

At the exact same hour, so either as they go up or within 60 minutes of the event, there is a huge earthquake in Jerusalem killing 7,000.

The result of seeing the resurrection live on television as well as hearing the voice and seeing them go up, for the first time in Revelation, repentance.

Revelation 11:14

“The second woe is past; behold, the third woe is coming quickly.” (NASB95)

The seventh trumpet is about to sound.

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