

Insights In Prophecy

Unlock The Ancient Mysteries Of Daniel & Revelation

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18

LESSON

Lesson 18

THE TWO WITNESSES: THEIR PASSOVER CONNECTION

Read Revelation 11:1-14

- **Probe The Identity Of The Two Witnesses**
- **Consider Why Their Deaths Release Antichrist To Enter Jerusalem's Temple**

The events portrayed in Revelation 11 are, in part, an unsealing and further clarification of Daniel 9:24-27, and the segment of time found there—the 70 Weeks (490 days). Revelation 11 relates to Jerusalem and the rebuilding of the end-time Temple (vs. 1-2), the appointed time (3½ year) counting period and testimony by the two witnesses, the cutting off in death of these two in the city streets (vs. 3-12), and the desolation of Jerusalem's holy site (v. 13) and the beloved city at large at the end of the age, as the Great Tribulation commences (vs. 15-19).



In similar manner, the 70 Weeks (490 days) prophecy of Daniel 9 reveals the appointed times and events surrounding Israel and Jerusalem (v. 24), the rebuilding of at least a partial Temple (v. 25), the cutting off of God's anointed (v. 26)—the death of one of the two witnesses (Elijah), and the desolation of Jerusalem and Temple Mount at the end of the age during the Great Tribulation (vs. 26-27).

Late in the counting periods, an official decree/declaration will be issued to rebuild an earthquake/war-torn Jerusalem, after the city is shaken by devastation as the end-time counting periods begin: "It [Jerusalem] will be rebuilt with streets and trench [water system], but in times of trouble," (Daniel 9:25) during the 70 Weeks prophecy. For "sixty-two 'sevens,' [434 days]" the construction will be underway; but in the middle of the last 7 days that end the 490 day prophecy, the "*anointed one* will be *cut off* and *but not for himself*," Daniel 9:26 (NIV f26).

Paul wrote about this very situation: "The [anointed] one who now holds it [lawlessness] back will continue to do so till he [anointed one—Elijah] is *taken out of the way* [martyred]. And then the lawless one [Antichrist] will be revealed [by stepping onto the Temple Mount in Jerusalem; and, declaring himself "God"], whom the LORD Jesus will overthrow... by the splendor of His coming," 2 Thessalonians 4:7-8.

As we learned in our last lesson, Revelation 10 depicts that future day of wrath when the Mighty Seventh Angel will "come down" from Heaven and will stand on both land and sea. All nature will respond when the Archangel's voice is heard, when His seven thunderous messages resound and shake Planet Earth. Revelation 11 is a continuation of the parenthesis (clarifying comments) that foretells events that lead up to the seventh trumpet and the Day of the LORD at verse 15, where we once again find the Seventh Angel at work with great voices and the momentous events that culminate with His loud cry.

Now we focus on Revelation 11. John had just eaten the sweet scroll of lamentations that left him with an upset stomach (10:11), now he was given a measuring device and was told to "go and measure the Temple of God and the altar, and count the worshipers there," (11:1). Measuring denotes building and/or measuring moral judgment, with special attention given to details and the assessment of the worshipers within the Temple.

Lesson 18

Revelation 11:1-14

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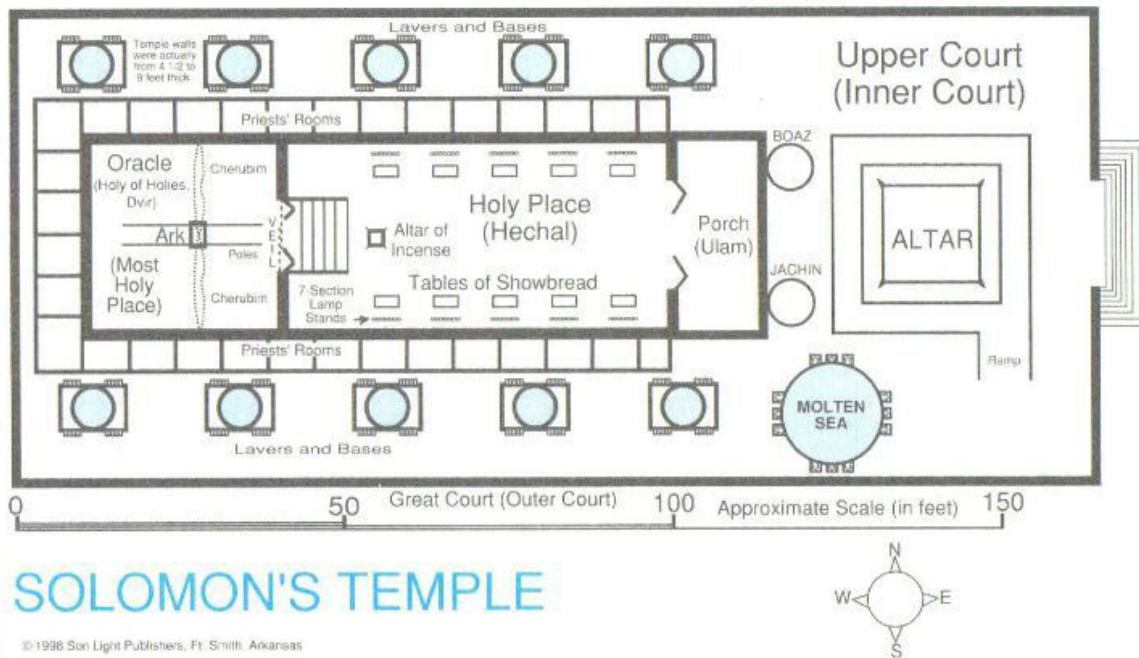
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Measuring The Temple

1. What does measuring generally precede? _____

Measuring precedes construction. No doubt John understood the Temple, which lay in ruins in Jerusalem (around 90 A.D.), would one day be rebuilt, at least in part. Attention was to be given to the inner area of the Temple, while the outer court did not need to be measured for it will be trampled on by the Gentiles (outside the walls of the diagram below).



After every meal many Jews pray the *amidah* with the petition added, "May it be Thy will that the Temple be rebuilt soon in our days." A rebuilt Temple is a sign in Judaism that the Messianic Age is at hand, as well as a signal to followers of Yeshua that the abominable event is about to take place.

2. Luke wrote, "Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled," (21:24). How long did the prophet John indicate the trampling of Jerusalem by the Gentile army would last (Revelation 11:2)? _____

The Gentile army will trample on the holy city for 42 months, equal to 1,260 days—about 3½ years.

The only way a modern-day Temple could be built on the Temple Mount is for the current status to change. This comes about by a devastating quake, which could happen anytime, whereby the current Temple Mount and structures drop into a pile of rubble. The political turmoil between Israelis and Muslims will escalate over this, and will create the need for Gentile armies (3rd party) to surround the area for protection of the relics that remain in the debris in a long-term peace-keeping mission.

According to Luke 21:24-25, the *forty-two* (42) months lead eventually to the "signs in the sun, moon and stars and... men will faint from terror, apprehensive of what is coming on the world, for the heavenly

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bodies will be shaken." This number does not catch the attention of Gentile believers, but for Jews, *forty-two* is significant. Mystic (Kabbalah) Jews associate the "forty-two" (42) letter Name of God to the following: 1) God at creation, 2) the "visible" revelation of God at Mt. Sinai, 3) the eastern gate, 4) the arrival of the Messiah, and 5) the Shekinah coming to its final destination—the Tabernacle/Temple in the land of Jerusalem. In this regard, the *forty-two* (42) months mark off the prophetic time that Yeshua, the Creator, the Angel of the Covenant of Mt. Sinai, Messiah ben David, the Shekinah, will arrive from the east to His Temple in Jerusalem to deal with the evil foe who has entered onto the Temple Mount to proclaim himself "God".

John is told to measure the worshipers, implying protection from desecration during the trial. A spiritual aspect is also implied by the measurement of the inner Temple, where God dwells. How do worshipers express respect and show moral judgment? As we come into His presence, we need to address Yahweh with an attitude of awe. The twenty-four elders, representative of the redeemed, fall down with faces to the ground before Almighty. For us, bowing in this manner is certainly appropriate in showing honor to the Creator of the Universe, for He deserves our respect and prostrate humility in times of earnest prayer.

In addition, we need to consider the work of God in the Holy of Holies during the appointed time. In prophecy there are distinct activities noted that deserve our attention as well, as we evaluate the prophetic work in the inner Temple of God in Heaven. Therefore, we are to keep His commandments (John 14:15; 1 John 3:19-24), represented by the Ark of the Covenant and the Decalogue within, in the Most Holy Place beyond the veil; and, understand the sanctuary autumn Festival celebrations and their end-time fulfillment—the events that end *The Kingdom Calendar*.

3. In studying the events occurring in the Holy of Holies in Heaven and on earth during the last days, why is our sincere reverence and allegiance towards God especially merited at the end of time (Daniel 7: 9, 10, 13, 14, 21-22, 26-27)? _____

In Heaven, the Books of evidence are going to be opened and a very serious end-time courtroom drama will unfold. The Ancient of Days (Father) will sit upon His throne, a court of judgment will be called into session with books opened. The evidence will show that the Son of Man has the right to the Kingdom; but before the final judgment is rendered in favor of the overcomers, there will be many trials during the appointed times. During this period, the court will sit, the Beast's power will eventually be taken away and destroyed, and the Kingdom will be given to the saints of the Most High God.

Every individual must take one side or the other in the controversy: accepting the mark to buy and sell; thereby, trusting in men and not God; or, refusing the mark, and thereby, trust by faith in God's provision, whether that be feast or famine (see Revelation 13:16-17; 14:9, 11; 16:2; 19:20; 20:4). This culminates during the days of Heaven's judgment, and will determine each person's standing with God, for our actions will speak louder than our words. Will we trust God to care for us when we can't buy and sell? Yeshua said if we deny Him before men, He will deny us before the Father in Heaven. If we take the mark of the beast, we are openly admitting we don't have a personal faith-filled relationship with Jesus Christ, and do not trust Him as our Savior and LORD. When Messiah returns, the separation between saint and sinner will be complete: as John wrote, He will be "judging the dead [those worthy of resurrection]... and rewarding... your servants and those who reverence [His] name... and destroying those who destroy the earth," Revelation 11:18-19.

4. John was told to measure the altar (Revelation 11:1); what event will occur at the end of this courtroom drama that involves one of the altars (Revelation 8:3-5)? _____

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The two altars in the ancient Temple area provided means for 1) daily sacrifices, and 2) prayers represented by the altar of incense. These two symbolize that many believers will be sacrificed for their faith during the last days, as the final prayers of worship are being heard. Paul wrote, "Therefore, I urge



you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship," Romans 12:1. The end-time sacrifices may include our own necks, as lambs for the slaughter.

However, the guilty verdict will be pronounced against the Lawless One and his murderous gangs. Fire will be taken from the altar of incense in Heaven to be "hurled" to the earth. John saw "huge hailstones of about a hundred pounds each" piercing earth's atmosphere in a fiery plague upon mankind, when the verdict of the courtroom drama in Heaven becomes living reality on earth; then, the seven angels will be released with God's trumpets and vial plagues.

5. The Word says the outer court and Jerusalem will be trampled upon by Gentiles for 42 months, meaning 1,260 days. To what evil leader does prophecy assign the 42 months or a "time [one year], times [two years] and half a time [one-half year]," (Daniel 7:25-26; Revelation 13:5-8)? _____

The "little horn" (prominent leader associated with a very small country), also known as the "beast" (a demonic force housed in human form) and commonly referred to as Antichrist, who will speak against and blaspheme the Most High, will persecute believers. He will try to change set times of spiritual rest and worship, along with religious Festivities—the very laws of God.

As already mentioned, *forty-two* (42) is a significant number in Jewish Mysticism, although the book of Revelation is dismissed as a fable and the true Messiah belied by this same group. Nonetheless, Kabbalists have taught that the number *forty-two* is associated with the timing of significant events, and there are *forty-two* segments of the Israelites journey in the wilderness, and this period leads to their arrival in the Promised Land. Thus, the final *forty-two* months of the end-times encompass events when the twelve tribes of Israel seek the true Yeshua—Messiah and His salvation. There are *forty-two* generations between Adam and Yeshua, as presented by Matthew's New Testament book. Again, with Messiah on earth delivered as a male child through the lineage of Abraham, we have the symbolism of bringing unity from above to earth below through *forty-two* generations: "Thus there were fourteen generations in all from Abraham to David, fourteen from David to the exile to Babylon, and fourteen from the exile to the Christ," Matthew 1:17.

The number *forty-two* (42) also shows up in other Kabbalah mystical teachings. It's believed the "unifying of above and below" may be seen in the rod of Moses... This rod is said to have the name of *forty-two* letters engraved upon it: "And in the Egyptian's hand was a spear like a weaver's beam" (I Chr. XI, 23). This alludes to the divine rod which was in Moses' hand, and on which there was engraved the divine ineffable Name radiating in various combinations of letters. These same letters were in possession of Bezalel, who was called "weaver", and his school, as it is written: "Them hath he filled with wisdom of heart... of the craftsman and the skilled workman, and the weaver, etc." (Exod. XXXV, 35). So that rod had engraved on it the ineffable Name on every side, in *forty-two* various combinations, which were illumined in different colours," Soncino Zohar, Bereshith, Section 1, Page 9. This leads to our next segment—the two anointed witnesses of the last days.

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The Two Anointed Ones

6. What is Heaven's response to Satan's overwhelming deceptions and the Beast's evil activities during the last 42 months (1,260 days) of human history? (Revelation 11:3)? _____

God will appoint power to His two witnesses, and they will prophesy for 1,260 days, clothed in garments of sackcloth—the attire of mourning and sadness (2 Samuel 3:31).

7. Who are the two anointed ones likely to be (Matthew 17:1-3, 11)? _____

Moses and Elijah are seen talking with Jesus at His future glorification, when His face will shine like the sun and His clothes will be white as brilliant light. At the transfiguration Elijah is promised once again to come and "restore all things." In addition, the two prophets' identities as Moses and Elijah are also confirmed by the witnesses' power to turn water into blood (Revelation 11:6), which Moses is known for (Exodus 7), and their power to destroy people with fire (Revelation 11:5), which Elijah is known for (2 Kings 1).

Jewish tradition also anticipates the arrival of both Moses and Elijah at the end of the age during Passover at the end of the Seder Festival meal?

Statements By Jewish Scholars Concerning... PESACH (Passover) and ELIJAH

"After the blessing the wine is drunk. Before anyone drinks, however, some is spilled into a plate or tray. This gesture symbolizes sadness and loss; as *Shabbat* ends, so ends it glimpse of redemption, of a world made whole. *Havdalah* expresses a longing for a never-ending Shabbat, which for Jews is expressed in the image of the messiah and, because... Elijah will come after havdalah, it is traditional to sing "Eliyahu Hanavi" [which words are—Elijah the prophet, Elijah the Tishbite, Elijah from Gilad, Come to us soon in our days with Messiah child of David]." *Living A Jewish Life, 1991, by Anita Diamant and Howard Cooper, p. 63.*

"God promises: 'And I will take you to be My people, and I will be your God, And you shall know that I, the LORD, am your God who freed you from the burdens of the Egyptians' (Ex. 6:7). This covenantal relationship lies at the heart of the celebration of Passover. We rejoice for the past liberation from Egypt and for other redemptions by God since then. And because of the fulfillment of past promises, we anticipate at Passover the future final redemption. We create a special role for the prophet Elijah at the Seder as the symbol of our faith in the redemption soon to come." *The Jewish Holidays: A Guide & Commentary, 1985, by Michael Strassfeld, p. 7.*

Revelation 11:4 describes the two as "the two olive trees and the two lampstands (menorahs) that stand before the LORD of the earth," as originally found in Zechariah 4—a prophetic book that points to the last days. Zechariah is given a vision of the heavenly Temple, and he sees the seven branch Candlestick which represents the *Light of the World*. He also notices "two olive trees" (4:3). Jewish commentators have understood that these olive trees on either side of the menorah would produce the oil that would feed the menorah's light. It was a self-sustained system of olive trees producing oil for the menorah that would stay lit from that very same oil.



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8. What is said concerning their work in Zechariah 4:6? _____

"Not by might [of man's strength or position], nor by power [of government or armies], but by My [God's] Spirit, says the LORD Almighty." That's why in Revelation 11:3 it says God will "give power" (KJV) to the two witnesses to testify of the truth, proclaim God's judgments, and perform miracles. They will come in the power of Almighty. They represent the oil of the Spirit and light from Heaven—Menorahs to light our world during the darkest days of human history.

9. Zechariah asked the Angel in verse 11, "What are these two olive trees on the right and left of the Lampstand? What is His answer in verse 14? _____

These are the two who are anointed to serve the LORD of all the earth. The King James Version reads, "These are the two anointed ones, that stand by the LORD of the whole earth."

Anointing oil, mentioned 20 times in the Scriptures, was used in the Old Covenant period for pouring on (anointing) the head of the high priest and his descendants (to set them aside for holy use), for Israel's rulers (Saul—1 Samuel 10:1; David—16:13; Solomon—1 Kings 1:39), and sprinkling the tabernacle and its furnishings to mark them as holy and set apart to the LORD (Exodus 25:6; Leviticus 8:30; Numbers 4:16), and most importantly—Yeshua our Messiah's Spirit of anointing (Luke 4:18-19). Oil is often used as a symbol for the Holy Spirit in the Bible, as in the Parable of the Wise and Foolish Virgins (Matthew 25:1-13).

When did the two witnesses, Moses and Elijah, receive their positions in the Temple of God? Elijah was transported to Heaven without facing death to stand before God, because of His commitment to righteousness (2 Kings 2:11); and, Michael called forth from the grave the faithful prophet Moses (Jude 9), whom the LORD Himself had personally buried in secret, to stand before God, after being laid to rest just outside the Promised Land (Deuteronomy 34:1-12). Now these two faithful prophets, who have been standing before the throne of God in Heaven for centuries, will leave their glorious positions to return to a dark planet full of deception as oil of gladness, and lamps of light and truth for Almighty God.

10. What does the witness of two or three establish (Deuteronomy 17:6; 2 Corinthians 13:1; Matthew 18:16-20; Hebrews 10:28-29)? _____

In the mouth of two or three witnesses "every matter may be established"; even a death sentence can be secured by the testimony of two or three eye witnesses. If a man refuses to listen to the warnings, Jesus said treat them like a pagan because whatever is bound on earth by two or three together will be bound in Heaven. The two prophets—Moses and Elijah—are God's eyewitnesses to the unfolding of last-day events on earth. These two will pronounce judgment upon Jerusalem and the Lawless One just before their demise, because neither the religious leaders of Jerusalem or the Lawless One will heed their warnings.

11. What ancient prediction clearly proves that Elijah is a forerunner to Messiah (Malachi 4:5-6; 3:1-2)? _____

Elijah is promised to be sent by God before the great and dreadful Day of the LORD.

Malachi warns of a curse. In spite of the testimony of Elijah the majority will follow after the Beast, so the LORD will "strike the land with a curse." The Hebrew Scriptures say the curse is certain, because of disobedience (Deuteronomy 11:26-28).

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12. What is the next event just after Elijah is finished with his counting 1,260 days of ministry, according to Malachi 3:1-2? _____

Malachi writes, "THEN SUDDENLY the LORD you are seeking will come to His Temple [in Jerusalem]... but who can endure the Day of His Coming?" His return will not be in defense of Jerusalem, but will lead to the destruction of the Temple and Jerusalem, because the leadership of the nation has remained stubborn with rebellious hearts.

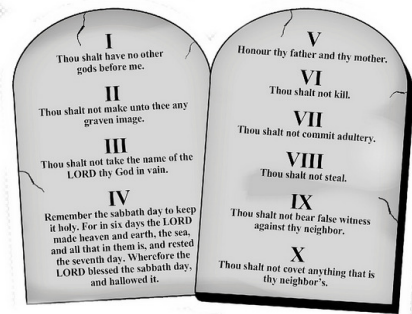
13. What is the punishment for anyone attempting to kill the two prophets before their 1,260 days of ministry are complete (Revelation 11:5-6)? _____

The words of the prophets are like fire. If they proclaim death upon their attackers, fire will devour the aggressors. Jeremiah the prophet was told by God, "this is what the LORD God Almighty says: "Because the people have spoken these words, I will make My words in your mouth a fire and these people the wood it consumes," Jeremiah 5:14.

The two prophets will have power to affect nature, and will bind up the skies so famine will devour the nations for three and one-half (3½) years, just as Elijah once before held back the rain through prayer, calling on God's power to prevail for the same three and one-half 3½ year period of time (James 5:17). The earth will also be smitten by plagues during the appointed times counting periods, as Moses proclaimed in the land of Egypt thousands of years ago (Exodus 7:19).

Two primary reasons are given in the Scriptures for God withholding rain from His people: For serving other gods (Deuteronomy 11:16-17), and for forgetting the Holy Covenant—the Ten Commandments (Leviticus 26:15). For these reasons, the two witnesses will call forth plagues to bring to their knees those who are willing to humbly repent, and to move forward God's punishment and divine plan to completion against those who won't submit to the Creator.

Revelation 11:7 says when the two prophets have finished their 1,260-day mission the demonic power that ascends out of the Abyss will make war, overcome and kill them. Revelation 17:8 and Revelation 9:11 identify the ruler as coming out of the Abyss, who will soon thereafter go to his own destruction; Abaddon, or Apollyon in Greek, will silence God's last voices of warning.



Paul foretold this time. He wrote that before the Man of Lawlessness steps onto the Temple Mount in Jerusalem to set up his abominable idolatry—an act that will precipitate the Day of the LORD—the "one who now holds it back will continue to do so till he is taken out of the way," 2 Thessalonians 2:7. Speculation has flourished about this prediction over the centuries, identifying the "he" who would be "taken out of the way" with the Holy Spirit or the exit of the church in a secret rapture. However, the explanation is found within the Word of God.

Antichrist cannot enter the Temple as long as the two powerful anointed ones are alive to represent God's Spirit and restraining force against his evil activities. Paul had just told the confused church at Thessalonica that the Day of the LORD will not arrive *unless and until* the Man of Lawlessness is revealed in the Jerusalem Temple (2 Thessalonians 2:2-5). The Evil One is being held back so that he may be

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revealed at the proper time. The two prophets have a set period of 1,260 days to witness, and only after their prophetic work is completed will God allow their martyrdom. Once the anointed are "taken out of the way," the Papal leader will move onto the Temple Mount, set up his abomination and proclaim his false deity.

Death In The Great City

Revelation 11:8 identifies exactly where the two anointed ones lose their lives. After the deadly attack, the prophets will lie in the streets of the "great city." Revelation clearly identifies the "great city" in the Hebrew Scriptures; and therefore, we know with certainty that when the "great city" is noted in other passages in the Apocalypse prophecies we have the same location on the map.

John first associated the *great city* that's found in the book of Revelation with two other Middle East locations—a city and a nation—that are known for their rebellious history, according to the two prophets—Isaiah and Ezekiel. These two places were criticized in the Scriptures for their sinful past, and so the *great city* in Revelation has been called in scathing rebuke "Sodom" (Isaiah 1:10-11; Ezekiel 16:36-37, 48, 53) and "Egypt" (Isaiah 19:22, 25). Why? Sodom is known for *fornication* and Egypt for *idolatry*. As a further reprimand and reference to a specific location in Israel, the *great city* is identified in John's Apocalypse as "where also their [the two prophets'] LORD was crucified"—a particularly disparaging statement against the Holy City and her religious and political leaders, who long ago leaned on Rome to crucify Messiah on Golgotha.

John 19:16-20 says, "So the soldiers took charge of Jesus. Carrying His own cross, He went out to the place of the Skull (which in Aramaic is called Golgotha). There they crucified Him, and with Him two others—one on each side and Jesus in the middle. Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS. Many of the Jews read this sign, for the place where Jesus was crucified was near the city [Jerusalem]." Before His death, Yeshua warned the city, "I must press on today and tomorrow and the next day—for *surely no prophet can die outside Jerusalem!* 'Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing. Look, your house is left to you desolate'", Luke 13:33-35. Both Messiah and His message were despised and rejected, particularly by Jerusalem's religious leaders. The two lawbreakers crucified on each side of Jesus made a mockery of the two anointed ones—Moses and Elijah, whom Jesus revealed on the Mount of Transfiguration as the two who will accompany Messiah at His future glorification; the same two will *truly* give their lives as martyrs at the end of time.

14. What does this reveal about Jerusalem's apostasy in the last days (along with the other cities of the world; their churches, synagogues and mosques), and the evil state of affairs on Planet Earth? _____

This fulfills the prediction Jesus made in Matthew 7:13-14, 21, that many go through the wide gate that leads to destruction while relatively few choose the narrow gate to life; and, not everyone that cries "LORD, LORD" will enter the kingdom of Heaven—only those who do the will of the Father.

In Jerusalem and across the globe, the false religious superiors in Judaism, Christianity and Islam will join in the joyous excitement when Messiah's two witnesses are killed in the city of Jerusalem and left unburied in open shame on the streets. This will expose their wretched evil minds, as well as their decision to follow after the world leader—the False Shepherd who will step onto the Temple Mount with celebration and fanfare. Later in the book of Revelation, God gives further rebuke to the *great city*

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Jerusalem with a third derogatory name. Jerusalem is also called "BABYLON THE GREAT" (Revelation 18:10, 18) for the drunken confusion she brings to the world. Why? She allows the leader of Roman Catholicism into the city, she rejects God's prophets and then rejoices when they are sacrificed in her streets. Jerusalem's leaders and the majority of the world's population will hate and despise God's two prophets (Revelation 11:9); and, because of their animosity, burial will be refused them and their dead bodies will lie in the streets of Jerusalem for three and one-half (3½) days. The nations will gloat and celebrate their deaths (v. 10), because of the two prophets' punishments of earth's population with plagues for 1,260 days. Now, they think their troubles will soon be behind them.

Resurrection Of The Anointed Ones

15. What events occur at the end of the 3½ days (Revelation 11:11-12)? _____

The two prophets are resurrected to life; they stand to their feet and terror will strike those who see them. The two are called up to Heaven in a cloud with a loud voice saying, "Come up here," while their enemies watch in amazement.

16. What similar event occurs in Daniel 12:1-3, just after the king of the north (Man of Sin) plants his royal tents between the seas (Mediterranean and Dead Sea) in Jerusalem? _____

Michael will stand in protest and for the protection of His elect, and there will be both "resurrection" and the "sealing" of His elect (Revelation 7:1-4); then commences the "Great Tribulation".

17. Whose loud voice and trumpet blast raises the prophets and overcomers to life (Revelation 11:15)? _____

18. How does Paul identify the One who calls forth the dead (1 Thessalonians 4:16)? _____

The Archangel, known as Michael (Jude 9); and, in the book of Revelation known as the Seventh Angel, the Lamb and Lion, all of which are important titles representing the life and work of Yeshua our Messiah. He awakens the dead to life.

19. Who is the Lifegiver, according to John 5:25? _____

Christ's loud voice—the very Son of God, who has been with the Father from the beginning of time. As Daniel 12:1 says, "At that time Michael [Messiah]... will arise. Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt."

John 5:25, 29 points to the same resurrection event, but now Michael is called the Son of God: "The dead will hear the voice of the Son of God and those who hear will live... those who have done good will rise to live, and those who have done evil will rise to be condemned."

20. What does God give the Son authority to do at the time of resurrection (John 5:27)? _____

The authority to decide who He will resurrect for life and those destined for death, in order to reward the faithful and punish the unrighteous for their sins.

21. What disastrous event will occur in Jerusalem (Revelation 11:13-14)? _____

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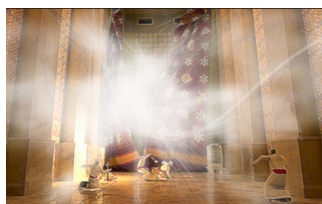
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22. The "tenth part" of the city will fall in the earthquake. What does a "tenth" indicate according to Leviticus 27:32? _____

The tenth is to be set apart for holy use. The tenth part of the city, set aside for holy use, is the Temple Mount—it will fall in final ruins from the severe global earthquake.

Matthew's account offers a historical event that parallels Revelation 11:13-19. In the Gospel we learn at Messiah's death the veil of the Temple was torn open to see into the Holy of Holies, along with an



earthquake and special resurrection (representing a limited number of saints—not all believers). In Revelation 11:13, we also read about an earthquake, a special resurrection (representing a limited number of saints—not all believers) in verse 18; and finally, the opening of Heaven's Holy of Holies to peer into the room of the Ark of the Covenant (verse 19).

Matthew 27:51-53 confirms at Yeshua's death, "At that moment the curtain of the temple was torn in two from top to bottom [exposing the inner place—the Holy of Holies]. The earth shook [earthquake] and the rocks split. The tombs broke open and the bodies of *many* holy people who had died were raised to life [resurrection]. They came out of the tombs, and after Jesus' resurrection they went into the holy city and appeared to many people."

23. Seven thousand are killed in the earthquake. Who are represented by the symbolism of the "seven thousand" (Romans 11:1-5)? _____

Long ago Elijah claimed the Israelites had "killed your prophets and torn down your altars," and he feared they were about to kill him too. God responded in confidence that "seven thousand" Israelites had not given up their faith to reverence Baal, although they were not known to the prophet. So too, at the end of time there will be an unknown remnant chosen by grace who will remain true to God and will not bow to Antichrist, but who will still die in the Jerusalem disaster. This group will rest from their labors, whether the number is literal or symbolic of the whole; it matters not.

24. Who are the survivors, or "remnant" (KJV), who are afraid but remain alive, who are left behind after the special resurrection, for the short but Great Tribulation (1 Thessalonians 4:13-18; Revelation 7:1-8)? _____

While the martyred—the resurrected saints of the last days—are resurrected to life and taken to Heaven, the 144,000, sealed for protection, remain on earth alive to endure the Great Tribulation—the Time of Jacob's Trouble, which lies just ahead until the Great Day Messiah, with His army of saints and angels, come back to gather up the 144,000 to safety at the Armageddon event. They are called the "elect" in Matthew 24:20-31.

In Revelation 8:13, John describes an angel like an eagle flying through the sky proclaiming the fifth, sixth and seventh trumpet judgments as "woes" to earth's inhabitants; they warn of particularly harsh affliction, despair and misery for the masses. In Revelation 11:14 we are once again reminded of the special warning given in chapter 8, and now the third and final woe is coming quickly. This we will pick up in the next lesson, which will conclude our study of Revelation, chapter 11.