

## *The Two Witnesses of Revelation 11*

In Revelation 11 we find the mysterious two witnesses. As we shall see, they are not as mysterious as one would think. For the purpose of identifying these two witnesses from the Scriptures, let us consider some of their characteristics as found in the following verses.

1. They are prophets. (verse 10)
2. They prophesy in sackcloth. [obscurity] (verse 3)
3. They prophesy for 1,260 days. (verse 3)
4. They are the two olive trees and the two candlesticks standing before the God of the earth. (verse 4)
5. They destroy their enemies with fire from their mouths. (verse 5)
6. They have power to prevent it from raining and to turn water to blood. (verse 6)
7. The beast out of the bottomless pit makes war against them and kills them at the end of their prophesying 1,260 years. (verse 7)
8. They are resurrected after 3 ½ days. (verse 11, 12)

Revelation 11:3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. 4) These are the two olive trees, and the two candlesticks standing before the God of the earth. 5) And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. 6) These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. 7) And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. 8) And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. 9) And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. 10) And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. 11) And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. 12) And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. 13) And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

The following verse gives us a clue that this passage is not to be taken literally but spiritually or symbolically. We know that Christ was not crucified in Sodom or in Egypt but outside the city of Jerusalem. Just as Sodom and Egypt must be understood in a spiritual sense, so we shall find that the two witnesses are not to be taken as literal prophets but as symbols for the Word of God.

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

We will first consider the time frame in which these two witnesses perform their prophesying. The 1,260 days symbolize 1,260 prophetic years. This is not the only place we find this time period. There is a total of seven times this passage is mentioned within the books of Daniel and Revelation. Just as we find the antichrist symbolized by many different symbols in the different visions of Daniel and Revelation, we also find this time period symbolized by three different symbols, being:

1. 1,260 days, (prophetic time—1,260 years)
2. Time (being a year), times (being 2 years), and the dividing of times or  $\frac{1}{2}$  a time (being  $\frac{1}{2}$  a year), ( $3 \frac{1}{2}$  years=1,260 days)
3. and 42 months, (42 months x 30 days in a month=1,260 days)

As we consider the first time it is mentioned in Daniel, let us focus on the events transpiring within that prophetic time period. As we compare each of these seven passages of Scripture and the events which occur during this time, it will help us to identify from the Word of God who these two witnesses are.

Daniel 7:7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. 8) I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

Daniel 7:21 I beheld, and the same horn made war with the saints, and prevailed against them; 22) Until the Ancient of Days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

Daniel 7:25 And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time [ $3 \frac{1}{2}$  years or 1,260 prophetic days, or 1,260 years]. 26) But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

Let's identify from the passage in Daniel 7 what transpires during the time period of the time, times, and the dividing of times, (verse 25). For the purpose of this study, we will limit the activities of the little horn, also known as the antichrist, to those activities helping us identify the two witnesses.

1. The little horn (verse 8), speaks great things against the Most High.
2. The little horn made war with the saints prevailing against them. (verses 21, 25).
3. The little horn continues until judged and destroyed. (verses 11, 26).

The next time we find this time period mentioned is in Daniel 12. After Daniel receives his last vision, he is told to seal it up until the "time of the end", (verses 4, 9). It will be at that time that knowledge shall be increased and the wise shall understand, (verses 4,10).

Daniel 12:4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. 5) Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. 6) And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? 7) And I heard the man clothed in linen, which was upon the waters of the river, when He held up His

right hand and His left hand unto heaven, and swore by Him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. 8) And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? 9) And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. 10) Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

What can we glean from this passage of events transpiring during the time period of the “time, times, and half a time”? It should be noted that the question does not ask, “When shall it begin?” but, “How long shall it be to the **end** of these wonders?” The answer comes back, it shall be “**finished**” after, “a time, times, and an half (1,260 years).”

Daniel 12:7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

At the end of the “time, times, and an half,” the scattering of the power of the holy people shall be **finished**. As we compare Daniel 7 and Daniel 12, we find the saints being persecuted for the same amount of time, that is, 1,260 prophetic years. In Daniel 12:6, the question is asked in regards to the time in which the saints shall be scattered. As we compare Daniel 8 and Daniel 12, we shall find this same question “**How long?**” shall the saints be persecuted. However, in the vision of Daniel 8, we will not find the time element specified but as we compare events taking place, we shall find it is the very same time period referred to when the saints experience the fury of the little horn as revealed in Daniel 7.

Daniel 8:9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. 10) And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. 11) Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. 12) And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. 13) Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? 14) And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

In Daniel 8:13, we have a two fold question being asked regarding the vision of the little horn's activities against the sanctuary and the host as shown in the vision revealed to Daniel in Daniel 8:9-12.

1. How long shall the sanctuary be trodden underfoot? and
2. How long shall the host be trodden under foot?

Daniel 8:14 answers the question regarding the sanctuary being trodden under foot. The sanctuary would **cease** being trodden under foot after 2300 prophetic days or 2300 years.

Daniel 8:14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

Daniel 8:11 stated that the “place of his sanctuary” was cast down. The word “cleansed” has been translated, **put back in its proper place** or as in the following text, “**be restored to its rightful state.**”

Daniel 8:14 And he said to me, “For 2,300 evenings and mornings. Then the sanctuary shall be restored to its rightful state.” ESV

As Daniel seeks understanding of the whole vision, Gabriel is commanded to make Daniel understand. Gabriel starts to explain the vision by answering the second part of the two fold question of verse 13, “**how long**” shall the host be trodden underfoot?

Daniel 8:15 And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. 16) And I heard a man’s voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. 17) So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision. 18) Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. 19) And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

As Gabriel continues to reveal the interpretation of the vision regarding the treading down of the host (saints), he describes the host as “**the mighty and holy people.**”

Daniel 8:24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. 25) And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

In answer to the question of “how long” shall the host be trodden under foot, Gabriel identifies when it shall **end** or when it shall be **finished**.

1. The vision is at the “**time of the end.**” (verse 17)
2. It will end in the “**last end of the indignation**” [**fury or persecution of the host**]. (verse 19)
3. At the “**time appointed the end will be.**” (verse 19)

In other words, the time has been **appointed** when the persecution of the saints will end and that would mark the **end of the indignation** which has been identified as “**the time of the end.**” As we compare the vision of Daniel 11, again we find that the saints are persecuted “**many days,**” a reference to the 1,260 years.

Daniel 11:31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. 32) And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. 33) And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. 34) Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. 35) And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed. 36) And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak

marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

Let's take a look at the parallels we find between Daniel 8 and this passage in Daniel 11 which will help us realize that they indeed are speaking about the same time period.

1. We find a power (little horn in Daniel 8, and the king of the north in Daniel 11), that comes against the sanctuary (Daniel 8:11; and Daniel 11:31).
2. A "host" [an army] is given the little horn in Daniel 8:12 against the daily thereby committing the "transgression" of "desolation," (Daniel 8:13). "Arms" [an army] are given the king of the north against the daily and the sanctuary resulting in the "abomination of desolation," (Daniel 11:31).
3. In both visions, the people of God are persecuted. (Daniel 8:10, 24; Daniel 11:33)
4. In both visions we find the term "**time of the end**". (Daniel 8:17; Daniel 11:35)
5. In both visions we find a "**time appointed.**" (Daniel 8:19; Daniel 11:35)
6. In both visions we find the term "**indignation,**" as well as the reference to when it ceases. In Daniel 8:19 it is called "**the last end of the indignation.**" In Daniel 11:36, it is referred to as, "**till the indignation be accomplished.**"

In Daniel 11:40 we're told why the "**indignation**" ceases at the "**time of the end.**" It is at the "**time of the end**" that the king of the south attacks the king of the north and as Revelation describes it as the deadly wound, history confirms that atheistic France removed the **arms** or **host**, [armed forces of political power] from the king of the north in 1798.

Daniel 11:40 And at the time of the end shall the king of the south (atheistic France) push at him [the king of the north]:...

Daniel 11:40 then describes what Revelation calls the healing of the wound or the restoration of political power to the king of the north.

Daniel 11:40...and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. ...

Let us now turn our attention to Revelation and discover what is recorded in the visions given John as to what transpired during this 1,260 year period.

Revelation 13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. 2) And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. 3) And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. 4) And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? 5) And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. 6) And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. 7) And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. 8) And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. 9) If any man have an ear, let him hear. 10) He that leadeth into

captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

Let us examine the striking parallels in this vision to the visions in Daniel 7 and 11.

1. In both visions you have a beast with 10 horns. (Daniel 7:7; Revelation 13:1)
2. In both visions you have a lion. (Daniel 7:4; Revelation 13:2)
3. In both visions you have a bear. (Daniel 7:5; Revelation 13:2)
4. In both visions you have a leopard. (Daniel 7:6; Revelation 13:2)
5. In both visions you have a dragon. (Daniel describes it as dreadful and terrible, Daniel 7:7; Revelation 13:2)
6. In both visions this power receives a wound that is eventually healed. (Daniel 11:40; Revelation 13:3)
7. In both visions this power commits blasphemy against God. (Daniel 7:25; 11:36; Revelation 13:6)
8. In both visions this power persecutes the saints. (Daniel 7:21, 25; 11:33; Revelation 13:7)
9. In both visions the persecuting power has dominion for the same time period, though described differently. In Daniel 7:25, a **“time, times, and dividing of times”** equaling 1,260 prophetic years. In Revelation 13:5 the beast continues **“forty and two months,”** also equaling 1,260 prophetic years.
10. In both visions this persecuting power is finally destroyed. (Daniel 7:11, 26; 11:45; Revelation 13:10)

The next vision in which we find this same time period is in Revelation 12 where again we find the saints being persecuted.

Revelation 12:1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: 2) And she being with child cried, travailing in birth, and pained to be delivered. 3) And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. 4) And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. 5) And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. 6) And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. 7) And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8) And prevailed not; neither was their place found any more in heaven. 9) And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. 10) And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. 11) And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Revelation 12:12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. 13) And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. 14)

And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. 15) And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. 16) And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. 17) And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Although the symbol for this persecuting power is called the dragon or serpent (Revelation 12:7), we will discover as we compare the similarities that it is the very same power that Daniel predicted in his visions as well as John in Revelation 13.

1. In all three visions you have a beast (dragon) with 10 horns. (Revelation 12:3; Revelation 13:1; Daniel 7:7)
2. The dragon persecutes the saints (the woman). (Revelation 12:13-17; Revelation 13:7; Daniel 7:21, 25; 8:10, 24; 11:33)
3. The same time period is given for the persecuting activities prior to the inflicting of the wound. (Revelation 12:6, 14; Revelation 13:5; Daniel 7:25; 12:7)
4. The dragon's persecuting power was interrupted, (equal to its receiving a deadly wound). (Revelation 12:16; Revelation 13:3; Daniel 7:21, 22; 8:19; 11: 34, 36, 40; Daniel 12:7)
5. The dragon's wound is healed allowing it to persecute again. (Revelation 12:1 7; Revelation 13:3)
6. The dragon is angry with those who keep the law of God. (Revelation 12:17) The little horn thought to change the law of God. (Daniel 7:25)

Now let's return to Revelation 11 where we began this study. Having looked at all the other passages where the 1,260 years were mentioned and discovered the paralleling events which took place during that time, it will help us in understanding the the events prophesied in this interesting but sometimes greatly misunderstood chapter.

Revelation 11 begins with language associated with judgment. It is actually a continuation of Revelation 10 which described the events which took place prior to 1844 when the investigative judgment began. We can know this by studying and comparing the angel in Daniel 12 with the angel in Revelation 10 and the fact that Daniel was told to seal up the book until the "time of the end." It would be at that time that knowledge would be increased, that is, knowledge regarding that which was sealed. That little book dealt with the time element of the reign of the antichrist and of the judgment. In Revelation 10, we find the same angel holding a little book which is now open and declaring the time is fulfilled.

Daniel had received the vision predicting the treading down of the place of the sanctuary, as well as its restoration after the 2300 days, or years.

Daniel 8:14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

In the Scriptures, the cleansing of the sanctuary was also known as the "day of atonement" or the "day of judgment." Matthew uses the term "measure" and "judgment" interchangeably.

Matthew 7:2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

At the end of Revelation 10, the command goes forth to again prophecy of the judgment message.

Revelation 10:11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

Revelation 11 begins describing the judgment by using the term “measure.”

Revelation 11:1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

Revelation 11:1 is saying the same thing as we find in Peter. Judgment begins with the saints.

Peter 4:17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

Revelation 11:2 states two different facts regarding the Gentiles.

1. The Gentiles shall be judged at a later time.
2. The Gentiles shall tread down the holy city, (the saints) 42 months or 1,260 prophetic years.

Revelation 11:2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

This is the very same time period that we have been studying from Daniel as well as Revelation. After reading in Daniel 7 about the persecuting power of the little horn for the 1,260 years, what we find next in the historical flow of events is “the books are opened and the judgment is set.”

Daniel 7:9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: his throne was like the fiery flame, and His wheels as burning fire. 10) A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened.

We find this same sequence a second time in the same chapter, it first speaks of the persecuting of the saints and then the judgment.

Daniel 7:21 I beheld, and the same horn made war with the saints, and prevailed against them; 22) Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

We should take special note when we find this sequence yet a third time. It's as if God were emphasizing the fact that after the persecuting reign of the little horn for 1,260 days, the judgment shall sit. We do not have time in this study to develop the Biblical and historical facts validating that the 2300 day prophecy of Daniel 8:14 brought us to 1844, but for now at least consider the fact that 1844 follows the end of the reign of the little horn in 1798.

Daniel 7:25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. 26) But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

When speaking of the abomination of desolation that occurred during the same persecuting power predicted in Daniel 8, Luke add an interesting fact that there will be signs in the sun, moon and stars surrounding the “times of the Gentiles” which is the same time period we have been studying and the very same time period prophesied in Revelation 11:2.

Revelation 11:2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

Luke 21:24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles



be fulfilled. 25) And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

Below are some quotes of the predicted events of the sun, moon and stars that took place.

Mar 149.3 "These signs were witnessed before the opening of the nineteenth century. In fulfilment of this prophecy there occurred, in the year 1755, the most terrible earthquake that has ever been recorded. Though commonly known as the earthquake of Lisbon, it extended to the greater part of Europe, Africa, and America. It was felt in Greenland, in the West Indies, in the island of Madeira, in Norway and Sweden, Great Britain and Ireland. It pervaded an extent of not less than four million square miles. In Africa the shock was almost as severe as in Europe. A great part of Algiers was destroyed; and a short distance from Morocco, a village containing eight or ten thousand inhabitants was swallowed up. A vast wave swept over the coast of Spain and Africa, engulfing cities, and causing great destruction."

GC88 305.3 "Twenty-five years later appeared the next sign mentioned in the prophecy,—the darkening of the sun and moon. What rendered this more striking was the fact that the time of its fulfillment had been definitely pointed out. In the Saviour's conversation with His disciples upon Olivet, after describing the long period of trial for the church—the 1260 years of papal persecution, concerning which He had promised that the tribulation should be shortened—He thus mentioned certain events to precede His coming, and fixed the time when the first of these should be witnessed: 'In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.' [Mark 13:24.] The 1260 days, or years, terminated in 1798. A quarter of a century earlier, persecution had almost wholly ceased. Between these two dates, according to the words of Christ, the sun was to be darkened. On the 19th of May, 1780, this prophecy was fulfilled."

GC 334.3 "Many who witnessed the falling of the stars, looked upon it as a herald of the coming judgment, 'an awful type, a sure forerunner, a merciful sign, of that great and dreadful day.' --'The Old Countryman,' in Portland Evening Advertiser, Nov. 26, 1833. Thus the attention of the people was directed to the fulfillment of prophecy, and many were led to give heed to the warning of the second advent."

We are now ready to turn our attention back to the two witnesses.

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

We were given a clue as to who these witnesses are.

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

Where else do we read about the two olive trees and the two candlesticks? In Zechariah chapter 4.

Zechariah 4:1 And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, 2) And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: 3) And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. 4) So I answered and spake to the angel that talked with me, saying, What are these, my lord? 5) Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. 6) Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the LORD of hosts.

What is the connection between the two olive trees and the two candlesticks? In order for the candlesticks to be able to burn there must be oil, olive oil. The Holy Spirit is represented by oil in the Scriptures and that is why the answer comes back, "Not by might, nor by power, but by my Spirit, saith the LORD of hosts."

Again the question is asked, "What are these two olive trees?" The answer, "These are the two anointed ones, that stand by the Lord of the whole earth."

Zechariah 4:11 Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? 12) And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? 13) And he answered me and said, Knowest thou not what these be? And I said, No, my lord. 14) Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.

In Ezekiel 28:14 we read that Lucifer was one of the anointed cherubs that covered, referring to one of the two cherubs that stood next to the throne of God, and hovering over the mercy seat.

In Revelation we see a flow from which information is passed down to us, starting with the Father to Christ and Christ to His angel, and then to John which wrote to us.

Revelation 1:1 The Revelation of Jesus Christ, which God gave unto Him, to shew unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John:

However, when we look at the messages John wrote to the churches, we see something added.

Revelation 2:1 Unto the angel of the church of Ephesus write;...7) He that hath an ear, let him hear what the Spirit saith unto the churches;

So the flow would actually go like this, from the Father to Christ, from Christ to the Spirit, from the Spirit to the angel, from the angel to John, and from John to us. Quite consistent with what we read in Zechariah 4. The Holy Spirit feeds the candlesticks, "the two anointed ones that stand by the Lord of the whole earth."

For the sake of a clearer understanding, I would like to jump down to verse 6 and examine it first.

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

Who was it that through his prayers it rained not? It was the prophet Elijah.

James 5:17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

Who was it that turned water into blood? It was the prophet Moses.

Exodus 7:20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood.

Don't we read in Revelation 11 that these two witnesses were prophets?

Revelation 11:10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

Christ pointed to the Scriptures, which would have been the Old Testament, regarding their testifying of Him., or in other words, being witnesses of Him.

John 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

So these two witnesses simply refer to the word of God. They are heavenly messages sent from God through His Spirit and the heavenly angels to His prophets and finally to us.

Let's go back to verse 5 and see if we can learn more to substantiate what we have discovered so far.

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

Interestingly, we read similar language from the prophet, Jeremiah.

Jeremiah 5:14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

What we have seen so far, as that there is a connection with the measuring or judgment of God's people with the two witnesses or the two prophets, the word of God. We have been sent to Zechariah to understand the two olive trees and the two candlesticks. Let's return to Zechariah and we shall see that the explanation of the olive trees and the candlesticks is found in the context of judgment language. Such harmony between the Scriptures!

In chapter 2 of Zechariah we find similar language as we found in Revelation 11.

Zechariah 2:1 I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. 2) Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.

Then in the third chapter of Zechariah we are shown a judgment scene where Joshua is being accused by Satan and the Lord is interceding for him.

Zechariah 3:1 And he shewed me Joshua the high priest standing before the Angel of the LORD, and Satan standing at His right hand to resist Him. 2) And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? 3) Now Joshua was clothed with filthy garments, and stood before the Angel. 4) And He answered and spake unto those that stood before Him, saying, Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

Job connects the robe of righteousness with judgment, helping us to identify Zechariah 3:1-4 as a judgment scene.

Job 29:14 I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.

We are going to find some very fascinating things when we look into Zechariah 5! Let's read it first and then we will explain it.

Zechariah 5:1 Then I turned, and lifted up mine eyes, and looked, and behold a flying roll. 2) And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. 3) Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it. 4) I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

The flying roll represents the law of God by which we are judged.

James 2:12 So speak ye, and so do, as they that shall be judged by the law of liberty.

Romans 2:12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

The curse is the consequence of transgressing the law.

Deuteronomy 28:15 But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all His commandments and His statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

Stealing is found on one side of the tables containing the law of God, and swearing falsely by the name of the Lord appears on the other side of the tables. It doesn't matter which side of the tables of the law you transgress, the result will be the same. If you continue in that transgression you will surely meet with the consequences which the Bible calls the "second death," the final death from which there shall be no resurrection. This final death is also known as being "cut off" as we find in Isaiah as pertaining to Christ whom we know took our place that we might have eternal life.

Isaiah 53:8 He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living; for the transgression of my people was He stricken.

God will bring forth the law for the final judgment and it shall remain "in the midst of his house." It will cause him to reflect on his wickedness and his refusal to accept salvation and will eventually destroy him. The Scriptures uses the term "house" to refer to the body which houses our very being.

Job 4:19 How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?

It will be this flying roll, the law of God, and the guilty conscience suffered from the transgression of it, that will consume the sinner. In the verse below we have an example of this.

Ezekiel 28:18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

What about the ashes? Doesn't that suggest a literal fire? Yes, it does. But we also saw in Jeremiah 5:14 as quoted above, that fire can also be used symbolically to represent God's word, in this case it would be His law. We have evidence that the reckoning of this passage is correct in the following quotes.

Ed 144.5 "Against every evildoer God's law utters condemnation. He may disregard that voice, he may seek to drown its warning, but in vain. It follows him. It makes itself heard. It destroys his peace. If unheeded, it pursues him to the grave. It bears witness against him at the judgment. A quenchless fire, it consumes at last soul and body."

ST, April 14, 1898 par. 13 "We read of chains of darkness for the transgressor of God's law. We read of the worm that dieth not, and of the fire that is not quenched. Thus is represented the experience of every one who has permitted himself to be grafted into the stock of Satan, who has cherished sinful attributes. When it is too late, he will see that sin is the transgression of God's law. He will realize that because of transgression, his soul is cut off from God, and that God's wrath abides on him. This is a fire unquenchable, and by it every unrepentant sinner will be destroyed. Satan strives constantly to lead men into sin, and he who is willing to be led, who refuses to forsake his sins, and despises forgiveness and grace, will suffer the result of his course."

Will there be a literal fire that brings the wicked, the earth and the heavens to ashes? Yes, but only after the wicked have been destroyed from the fire of a guilty conscience. We can be assured of this because the cross reveals that Christ suffered the guilt that was ours. (See Isaiah 53).

Do we find Biblical evidence from other passages that will confirm that our response to God's word is what will condemn us? We do.

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

In the following verse, Jesus plainly states that He came to this earth for judgment.

John 9:39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

But in the following well known passage, we are told that "God sent not His son into the world to condemn the world" but to save it.

John 3:16 For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. 17) For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. 18) He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 19) And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

The greek word for "condemn" is the same Greek word for "judge." So which is it, did He come to judge or not? The apparent discrepancy can be explained as such. Christ came to save, but if we reject Him, the very words that He spoke to save, will be the very words that condemn us.

John 12:47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. 48) He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

The act of rightly judging the heart of everyone is the righteous judgment of God, and only He can judge this, but the judgment or condemnation that occurs from rejection of Him, is simply the consequences of our choices.

Luke 19:22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant....

Romans 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

Psalms 9:16 The LORD is known by the judgment which He executeth: the wicked is snared in the work of his own hands.

God is good, all the time!

Romans 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

James 1:15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. 16) Do not err, my beloved brethren. 17) Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

What about the beast out of the bottomless pit making war against them and killing them at the end of their prophesying in sackcloth for 1,260 years and their resurrection after 3 ½ years? We will allow the following quote to answer these questions for us.

GC 286.1-288.1 "When France publicly rejected God and set aside the Bible, wicked men and spirits of darkness exulted in their attainment of the object so long desired--a kingdom free from the restraints of the law of God. Because sentence against an evil work was not speedily executed, therefore the heart of the sons of men was 'fully set in them to do evil.' Ecclesiastes 8:11. But the transgression of a just and righteous law must inevitably result in misery and ruin. Though not visited at once with judgments, the wickedness of men was nevertheless surely working out their doom. Centuries of apostasy and crime had been treasuring up wrath against the day of retribution; and when their iniquity was full, the despisers of God learned too late that it is a fearful thing to have worn out the divine patience. The restraining Spirit of God, which imposes a check upon the cruel power of Satan, was in a great measure removed, and he whose only delight is the wretchedness of men was permitted to work his will. Those who had chosen the service of rebellion were left to reap its fruits until the land was filled with crimes too horrible for pen to trace. From devastated provinces and ruined cities a terrible cry was heard--a cry of bitterest anguish. France was shaken as if by an earthquake. Religion, law, social order, the family, the state, and the church--all were smitten down by the impious hand that had been lifted against the law of God. Truly spoke the wise man: 'The wicked shall fall by his own wickedness.' 'Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him: but it shall not be well with the wicked.' Proverbs 11:5; Ecclesiastes 8:12, 13. 'They hated knowledge, and did not choose the fear of the Lord;' 'therefore shall they eat of the fruit of their own way, and be filled with their own devices.' Proverbs 1:29, 31.

"God's faithful witnesses, slain by the blasphemous power that 'ascendeth out of the bottomless pit,' were not long to remain silent. 'After three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.' Revelation 11:11. It was in 1793 that the decrees which abolished the Christian religion and set aside the Bible passed the French Assembly. Three years and a half later a resolution rescinding these decrees, thus granting toleration to the Scriptures, was adopted by the same body. The world stood aghast at the enormity of guilt which had resulted from a rejection of the Sacred Oracles, and men recognized the necessity of faith in God and His word as the foundation of virtue and morality. Saith the Lord: 'Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel,' Isaiah 37:23. 'Therefore, behold, I will cause them to know, this once will I cause them to know My hand and My might; and they shall know that My name is Jehovah.' Jeremiah 16:21, A.R.V.

"Concerning the two witnesses the prophet declares further: 'And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.' Revelation 11:12. Since France made war upon God's two witnesses, they have been honored as never before. In 1804 the British and Foreign Bible Society was organized. This was followed by similar organizations, with numerous branches, upon the continent of Europe. In 1816 the American Bible Society was founded. When the British Society was formed, the Bible had been printed and circulated in fifty tongues. It has since been translated into many hundreds of languages and dialects.

"For the fifty years preceding 1792, little attention was given to the work of foreign missions. No new societies were formed, and there were but few churches that made any effort for the spread of Christianity in heathen lands. But toward the close of the eighteenth century a great change took place. Men became dissatisfied with the results of rationalism and realized the necessity of divine revelation and experimental religion. From this time the work of foreign missions attained an unprecedented growth.

"The improvements in printing have given an impetus to the work of circulating the Bible. The increased facilities for communication between different countries, the breaking down of ancient barriers of prejudice and national exclusiveness, and the loss of secular power by the pontiff of Rome have opened the way for the entrance of the word of God. For some years the Bible has been sold without restraint in the streets of Rome, and it has now been carried to every part of the habitable globe."