

REVELATION CHAPTER ELEVEN

Verse 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."*

Verse 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."*

The angel said to *"measure the temple of God, and the altar, and them that worship therein."* Right now a Moslem temple is built over the very altar that will be in the rebuilt Jewish temple. That's God's way of keeping the Jews from building the temple until the right time, about the beginning of Daniel's 70th week.

This angel tells John to rise and measure, though the temple had already been destroyed. This vision is in 96 A.D., and the temple was destroyed by Titus in 70 A.D. John is in a vision for the last day, seeing the temple rebuilt. This vision is telling us that there will be another temple built in the last day in Jerusalem right where that one was that existed before 70 A.D. John saw it in this vision, so that settles it. The temple will be built about the beginning of Daniel's 70th week. May I add here that the temple doesn't have to be completed at this time for it to be in use.

Notice the temple was built, the altar was built and John was told to measure it, but he was told not to measure the court that was without the temple, for it was given to the Gentiles. This tells us that the Gentiles will trod the holy city under foot for forty-two months. That is the last 3 ½ years of the 70th week of Daniel, or the great tribulation period that is to come upon the world.

As we go on into this chapter, remember that the first thing John saw was the temple that had been rebuilt. The second thing he saw, which signified that this is the temple being rebuilt, was the altar. It is believed that this altar is the rock that Abraham was about to offer his son on. So that temple will be rebuilt again in this last day.

Something is going to happen so Israel will get that spot of ground back. They are going to build the temple and offer the sacrifice again in the first part of Daniel's 70th week just like they did in the Old Testament, but there'll be a group that recognizes the real sacrifice, Jesus Christ, and be sealed with the seal of God in this last day. (Revelation 7)

Another thing I want you to notice is that while the temple is being built there are two prophets on the scene. Those two prophets will have the spirit of Moses and Elijah on them. The spirit of Moses and Elijah comes back in the last day upon two Jews.

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

Verse 4: *"These are the two olive trees, and the two candlesticks standing before the God of the earth."*

Verse 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.”*

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

Remember how we studied the trumpets in the eighth chapter. The first trumpet was blown, there was no rain, and there was drought, and so forth. This is the message of the two prophets. Under the second trumpet the water was turned to blood. They not only close the heavens that it rain not, they not only turn the water to blood, but they smite the earth with plagues as often as they will, like Moses did down in Egypt. God invests in these two prophets great power, because they have a job to do. They have to call out 144,000 Jews and seal them out in the first part of the 70th week of Daniel.

Let’s look back to Haggai and Zechariah’s time when the second temple was being built, because a similar thing took place in that day as is going to take place in the future. I want you to notice the shaking that took place and the two prophets on the scene when the second temple was being built.

Let’s go to the Book of Haggai and Zechariah and then we’ll get back to the eleventh chapter of Revelation and see if it makes sense to you. There are only two chapters in the Book of Haggai and they tell about the rebuilding of the temple. Jerusalem went into captivity. The Jews were taken to Babylon and God let them come back and build the temple again. I want you to notice that there were two Jewish prophets on the scene when the temple was being built. **God always sends Jewish prophets when He wants to prophesy to the Jews.** That’s God’s pattern, and here He has two prophets on the scene prophesying while the temple is being built. A similar thing will take place in this last day. Those two prophets were Haggai and Zechariah.

Let’s read in the first chapter of Haggai, verses 2 and 8. They have returned to the land after being in Babylonian captivity for seventy years, and God says to build a temple. Haggai 1:2--*“Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord’s house should be built.”*

People today can’t decide when God’s time is and when God’s time is not. Here, the people were saying that it is not time to build the house of the Lord. God sent two prophets to get the people stirred up. Haggai 1:8--*“Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord.”*

The people had built their own houses, but they had not built the house of God. God began to tell them that it was time to build the house of the Lord. It always takes a prophet to wake up Israel.

Let’s go to chapter 2. Haggai 2:3—*“Who is left among you that saw this house in her first glory? and how do ye see it now? Is it not in your eyes in comparison of it as nothing?”*

The first house that Solomon built was a glorious thing, but this temple wasn't as large nor as glorious as was the one that Solomon built, but God wanted it built to fulfill His Word. Many of the old-timers that returned back to the homeland could still remember the first temple. They said that this second temple was nothing when compared with the one that Solomon built, but God said it would serve His purpose, though it's small in comparison to the first temple.

When Jesus came the first time, Herod had glorified and beautified this same temple. His disciples told Him to look at how beautiful the temple was. Jesus said that there wasn't one stone upon another that wouldn't be thrown down. This temple was beautified by Herod, but it was torn down by Titus in 70 A.D. The building of this second temple is important, because as the third temple is built similar circumstances will prevail.

Haggai 2:4—*“Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts.”* In this verse God told them that He was with them and that He wanted the temple to be rebuilt, because it was to be prepared for the Lord's first coming when Jesus came as a baby in the manger. It was to be torn down thereafter by Titus, but it is to be built again in this last day.

I want to show you what is to be taking place in the worldly realm when the temple is built. Haggai 2:6-7—*“For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts.”* This is a prophecy concerning the time when the temple of Jerusalem will be built again in this last day. God is going to send a great shaking. There is going to be war. There is great trouble that lies ahead for this old world. There is a great shaking taking place and it's going to get worse. God is going to shake the nations.

The house that's to be filled with glory is the third temple that's to be built when the Lord Himself will sit in that temple in Jerusalem. For a thousand years Jesus will sit in that temple in Jerusalem and the government shall go from Jerusalem all over the earth. God said, *“I will fill this house with glory.”* Don't get discouraged over this little house that's built. It may not have been so little, but it was nothing in glory like the first one that Solomon built. God said, *“In your eyes it appears as nothing, but I'm going to build another one and I'm going to come in it.”* God said that in the time it would be built that there would be a shaking of all things.

Haggai 2:8—*“The silver is mine, and the gold is mine, saith the Lord of hosts.”* In other words, I could build better now, is what he's saying. He was telling them to go ahead and build that one, for it was going to be destroyed anyway. Haggai 2:9—*“The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.”* There is going to be

peace on the earth, and the glory of the latter house shall be greater than the glory of the former house; in other words, the millennium temple would be greater than the one Solomon built.

Now we go to the *fourth* chapter of Zechariah; it tells about the olive branches, the two witnesses. Zechariah 4:1-3—*“And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, 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. And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.”* These two olive trees signify the two witnesses in Revelation 11 when the third temple is being built.

Zechariah 4:4-6—*“So I answered and spake to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. 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.”* That’s something we need to learn. It’s not by might, it’s not by power, but it’s by the Spirit of the Lord. God has got a job to do. God has got a spiritual house to build and He’s building it in this hour and it’s not by natural might, it’s not by natural power, but it’s by the Spirit of the Lord. When God gets ready to do it, He does it.

Zechariah asked what these two olive trees were, but the angel did not answer then because he wanted to tell him something else first, and then he would tell him what the two olive trees were.

Remember that they were coming back into the land to build the temple. There is going to be a temple built in these last days and we’ve shown you in the Book of Haggai that there would be a great shaking in Israel while it’s being built.

Zechariah 4:7—*“Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain: and He shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.”* **What does it mean? That temple was laying in ruins, just a big heap, a big mountain of rubbish. The Spirit of the Lord spoke and said, “Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain.”**

We could bring in something here about the Bride of Christ. It looks like the Church is lying in ruins, just a big heap. Denominations have made a mess out of everything that God has tried to do in this Gentile world, in the Church. It’s a big mountain of ruins. It looks like the Book of Acts lying in ruins. *“Who art thou, O mountain?”* Think about that question. What mountain? It’s where a temple was burnt, just a big pile of rubbish. It looked like it couldn’t be built with the help that they had, but just a few can do a lot if God gets in it. It says, *“Before Zerubbabel thou shalt become a plain,”* meaning He would clear away all the rubbish and even find the headstone, and build that second natural temple.

Who was Zerubbabel? He was the governor, and he had a mind to work. The Bible says in Nehemiah that the people had a mind to work. God is putting in the Bride of Christ a mind to work, a mind to take the land, a mind to say, “All

things are possible to them that believe.” Even the headstone, the cornerstone, was somewhere within that pile of rubbish. God said, before Zerubbabel that mountain shall become a plain. In other words, He would clear the mountain out of the way and even find the headstone, the cornerstone, and bring it forth crying, “Grace, grace, unto the Lord.” This is speaking of the natural temple—but I would like to add a word for the Church.

Our headstone is coming in this hour. The Bible says that the stone the builders rejected has become the head of the corner. It’s Jesus Christ. **He’s coming back to the Church, and the Bible says that great grace will be brought to the Church at the revelation of Jesus Christ.** (I Peter 1:13)

“O mountain, who art thou?” Don’t you see it? *“Who art thou denominations? Who art thou?”* This big pile of denominational rubbish will become a plain. God’s Word is going to sweep the foundation clean. The temple is going to be built, and the headstone is going to be placed in its rightful place.

Denominations have tried to do many things, but they never did find that headstone and place Him right. They want to make a bishop or a board of deacons the head of the Church. The board of deacons isn’t the head of the Church. Jesus Christ is the head of the Church. He’s going to rule the Church. You can have your deacons, and your voting in and out, and so forth, but when you get through doing all that, Jesus Christ is going to have His turn.

This says, *“and He shall bring forth the headstone thereof with shoutings.”* There is joy in serving the Lord. The Book of Nehemiah says that the joy of the Lord is your strength. The headstone is being brought back. The mountain is being made like a plain. The foundation is swept off and we are laying in the stones to build a temple of the Living God. Now back to the natural temple.

Zechariah 4:8-10—“Moreover the Word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? For they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth.”

Even as they built the wall, when some of them came back, it was such a small beginning that some of them got discouraged, but God said to build the temple; build the wall; build the house. It’s not by power, nor by might, but by my Spirit, saith God. Who shall despise the day of small things?

Then Zechariah asked again the question about the two olive trees. *Zechariah 4:11-14—“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? 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? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.”* These two olive trees are the two anointed ones. **Who are the two anointed ones? Moses and Elijah are the two**

greatest anointings that ever struck the earth outside of Jesus Christ. These are the two anointed ones that stand before the Lord.

Let's go back to Revelation 11 and see if it makes sense. Notice, there were two prophets at the time of the building of the second temple. This was the temple that was destroyed in 70 A.D. God said that He would build the temple again and the glory of the latter house shall be greater than the glory of the former, and He said, "I will be in the midst of it and I will bring peace." This temple is to be in use in the first part of the 70th week of Daniel which will start when God's dealing with the Gentiles is over as far as God dealing with them like in the church ages.

Let's read these verses again. 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."* God put the word "altar" in there to show that it's the same temple ground, because that's the rock where the lamb was sacrificed in Jerusalem.

In no way is this talking about the spiritual temple that we are. This is talking about the natural temple that is to be built in Jerusalem. Our bodies are the spiritual temple of the Lord, but how are you going to measure us, and those that worship, and the altar? And where are you going to place the two prophets and the temple ground being trodden down of the Gentiles? There's no way to place it. Revelation 11:1 is talking about the temple that is to be built in Jerusalem in this last day. It will be built.

The antichrist will come and sit in that temple in the middle of the week. The Bible says in the second chapter of II Thessalonians that he'll sit in the temple of God and be worshipped as God.

Jesus said in John 5:43—*"I came in my Father's name and ye received me not: but if another come in his own name, him ye will receive."* That was telling the Jews that when the pope comes to Jerusalem to the temple as the prince of peace that they would receive him, but then the Lord will come and clean the temple.

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 when the antichrist takes over.

Watch the two olive trees. Revelation 11:3-4—*"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth."* Do you see what it is now? When the second temple was built, he saw the two olive trees and the two anointings. Here, he tells what it was.

When the third temple is being built these two prophets will stand over there in Jerusalem and prophesy. They'll turn the water to blood and there will be a time of great shaking when this temple is being built, but it will be built to fulfill the Word of God. These two witnesses will prophesy 3 ½ years or forty-two months. They won't be the original Moses and Elijah, but it will be two men with the anointing of Moses and Elijah.

Who shut the heavens so that it rained not in the day of his prophecy for 3 ½ years? Elijah. Down in Egypt, who turned the waters into blood? Moses. The Spirit of the Lord will anoint them with the anointing that Moses had and with the anointing that Elijah had.

Verse 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.”*

The pope of Rome makes a covenant with Israel and many other nations at the beginning of the 70th week, but in the middle of the week the pope breaks the covenant. When he breaks his covenant he gives orders to kill these two prophets. No man can touch them until they have finished their testimony, because fire proceedeth out of their mouths and devoureth their enemies. They’ll speak the word of judgment, like Peter did, and their enemies will fall dead until God gets through with them.

As long as God has got something for you to do, and you’re called and anointed and ordained to do something, then the devil can’t stop you. He can hinder you and talk about you. These two prophets, no doubt, had many enemies because the people rejoiced when they were killed, but they had to finish their prophecy before the beast, the antichrist, the devil, rose up and killed them. The pope will give the orders.

Verse 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.”*

Where was our Lord crucified? At Jerusalem. And why is it called Sodom and Egypt here? It signifies one thing. As the people gathered in their homeland, in Israel, in this last day they came from every Gentile nation. And they brought the same spirits in there, just like Sodom and Gomorrah, just like Egypt, just like the world.

If you walk down the street of the modern city Tel-Aviv, you can’t tell any difference from the Gentile cities. **The spirits are coming in there from every Gentile nation as the Jews return home to Israel.** It’s just like Sodom and Egypt. God prophesied it to be this way in the last day. That’s the way it will be when these two prophets will be killed.

Verse 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.”*

Verse 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.”*

Do you see what the two prophets are going to do? They are going to bring the Word of God. They are going to close the heavens that it rain not. They are going to turn the water to blood. They are going to call out 144,000 to preach the everlasting gospel to the whole world. They’ll give the Roman Church a hard way to go. She’ll get so mad, and once she rises up and kills them, the people

will be so glad of it that they'll send one another gifts because they'll think that it's all over with, but God's judgment is just fixing to begin to be poured out. *"Woe, woe, woe to the inhabitants of the earth."* **This is that second woe.**

Verse 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."*

Verse 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."*

They won't even bury the two prophets for 3 ½ days, because they're so glad they are dead. No doubt, they'll say, "Just let them lay out there and rot," because they make merry and make fun of them, but after 3 ½ days the Spirit of God enters into them and there's a Rapture. They are caught up to the throne of God. That cuts off the mercy of God and that cuts off the seal of God. The angel brought the seal into Jerusalem and said to *"hold back the four winds until we have sealed the servants of God in their foreheads;"* at this time the sealing is over. Then all hell is turned loose.

Verse 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."*

This says, *The remnant were affrighted and gave glory to the God of heaven.* **But this doesn't mean that they repented of their sins.** They just got scared for a while. The people could have said, "Those two prophets must have been of God," but no repentance. God can scare people sometimes, but it doesn't do anything for their souls. They go on their own way. Those political Jews will line up with the antichrist as he comes to the temple. This is the time where he breaks the covenant and enters into the temple.

Verse 14: *"The second woe is past; and, behold, the third woe cometh quickly."*

Killing the two prophets is the second woe and there is one more yet to take place. It's in the twelfth chapter of Revelation, where satan is cast out of heaven into the earth.

In review, do you see that a natural temple will be built in Jerusalem? It will be built. The two prophets will prophesy in Jerusalem. They will have the spirit of Moses and Elijah. They will be killed and lay in the streets of the city 3 ½ days. God will raise them from the dead. **The Spirit of God will enter into them and they'll go in a Rapture.** Then the voice of God with mercy is cut off in the earth. Then, at that time there will be a great earthquake.

Verses 15-19 shows the time period that is opened up by the blowing of the seventh trumpet. This time period is in effect right up to the third phase of the first resurrection and the kingdoms of this world becoming the kingdom of our Lord Jesus Christ. Notice this as we read verses 15-19.

Verse 15: *"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever."*

Verse 16: *"And the four and twenty elders, which sat before God on their seats, fell*

upon their faces and worshipped God,"

Verse 17: *"Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned."*

Verse 18: *"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldst destroy them which destroy the earth."*

Verse 19: *"And the temple of God was opened in heaven, and there was seen in his temple the ark of His testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."*

Verse 19 explains verse 15, as it shows us what the blowing of the seventh trumpet does. **The blowing of the seventh trumpet opens up the Holy of holies in the temple in heaven, that's where the mercy-seat is located.** As long as the mercy-seat is in use, there is some type of mercy upon the people, but the blowing of the seventh trumpet rents the veil in the temple and the mercy-seat is brought into plain view. I'm speaking here of a type, showing that when this seventh trumpet is blown that an age is e-n-d-i-n-g, but not like the snap of your finger. It opens up a time period for the pouring out of the seven vials of the sixteenth chapter.

This seventh trumpet is blown toward the end of the 70th week of Daniel as the message of the 144,000 is coming to an end, showing that there'll be no more mercy after this trumpet is blown, until Jesus Christ comes to this earth in His physical return to sit in the rebuilt temple in Jerusalem. There you have the interpretation of the eleventh chapter of the book of Revelation. Amen.