

peculiarities of certain references in Revelation clearly demonstrate that this is the case. Once again, perhaps the clearest and most prominent example of this trend will be found in chapter 12.

Nevertheless, chapter 11 does provide some demonstration as well. First, it is indicated by the fact that chapter 11 places the measuring of the temple, an event that directly involves the two witnesses' ministry among Jews in Israel, *before* the two witnesses begin to prophesy.

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

Second, verse 8's direct reference to Moses and Aaron's leading Israel out of Egypt provides further evidence that ministry of the two witnesses will begin prior to their prophesying for the final 3 1/2 years. We know that Moses and Aaron had contact with, instructed, and convinced the people of Israel and their elders prior to their conducting the plagues on Egypt. Similarly, the visitation of Abraham by the Lord and two angels shows God first revealing his plan and intentions to Abraham about the city and then saving Abraham's family, specifically Lot, by directing them out before the destruction of the city begins.

Third, the idea of the two witnesses having an earlier role is made more apparent when we consider the parallels between chapter 11:3 and similar statements in the book of Revelation. In particular, verse 3 speaks of the two witnesses being "given power." However, in the Greek, the word "power" is not present.

Revelation 11:3 And (2532) I will give (1325) (5692) *power* unto my (3450) two (1417) witnesses (3144), and (2532) they shall prophesy (4395) (5692) a thousand (5507) two hundred (1250) *and* threescore (1835) days (2250), clothed in (4016) (5772) sackcloth (4526).

The Strong's numbers above designate every place where there is a Greek word in verse 3. As we can see, there is no Greek word for "power." In the Greek, the phrase is simply, "And I will give unto my two witnesses." The Greek word for "give" is significant. It is the word "didomi" (Strong's No. 1325). Its basic definitions are, "to give," "to give something to someone," "to appoint to an office," and "to grant or permit one." However, the usage of this word within Revelation itself is informative to its meaning here in chapter 11:3.

Revelation 6:4 And there went out another horse that was red: **and (2532) power was given (1325) (5681) to him (846)** that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

Revelation 7:2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, **to whom (3739) it (846) was given (1325) (5681) to hurt** the earth and the sea, **3 Saying, Hurt not the earth, neither the sea, nor the trees,** till we have sealed the servants of our God in their foreheads.

Revelation 9:4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. **5 And to them (846) it was given (1325) (5681) that they should not kill** (them but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

The passages above are informative because in each of them we find the word “didomi” by itself as the verb. But more to the point, we also find that those to whom the verb “didomi” is applied are who they are before “didomi” is used with regard to them.

For example, Revelation 6 refers to the second horseman. This angel does not become the second horseman simply when “power is given to him.” As Zechariah 1 and 6 describe the previous activities of this angel long before power is given to him in Revelation 6. Similarly, Revelation 7 describes the four angels to whom “it was given” to hurt the earth and the sea. Yet, as verse 3 of chapter 7 denotes, these four angels hold this position even before this particular authority is given to them at this specific time. And lastly, the spirits described as locusts in Revelation 9 demonstrate a situation in which authority is given incrementally. First, they are allowed only to hurt but not to kill. Then later in chapter 9:18 they are given the authority to kill as well.

These three examples illustrate why the word “power” is included in the English translation. The understanding is that in chapter 11:3 “didomi” represents the granting of permission or authority just as it does in Revelation 6, 7, and 9. All three of these examples support the idea that the two witnesses *are* the two witnesses and engage in other activities *before* they receive the specific authority to prophecy in Revelation 11:3. So, there is no reason to think from chapter 11:3 that the prophesying for 3 1/2 years is the first event concerning the two witnesses or even the first part of their ministry. In addition, the idea that the two witnesses minister to Israel, including participation in the rebuilding of the temple, *before* their 3 1/2 years of prophecy is also indicated by the fact that Moses and Aaron likewise met with the leaders of Israel and were believed by them *before* testifying and dispensing plagues before Pharaoh (Exodus 4:27-5:1).

Commonalities Establishing Connection

It is also important to establish that this *Expansion* in chapter 11 does indeed overlap the timeframe of the seals in chapter 6:1-17, 8:1 and the trumpets in

chapter 8:6-9:21. The result is that, rather than occurring one after the other, all three passages are contemporary.

On this note, we can see that the prophecy of the two witnesses lasts for 3 1/2 years and ends with their deaths in Jerusalem.

Revelation 11:3 And I will give *power* unto my two witnesses, **and they shall prophesy a thousand two hundred and threescore days (2250)**, clothed in sackcloth. 4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

Revelation 11:7 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 (2250) 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.

There are several important details in the passage above. First, notice that the word “days” in verse 11 is the same Greek word as in verse 3. In both cases, it is the word, “hemera” (Strong’s No. 2250), which simply means, “the day, used of the natural day, or the interval between sunrise and sunset.” The fact that the same Greek word occurs in both verses tells us that it is not possible to extend the “3 1/2 days” in verse 11 to a longer period of time, such as 3 1/2 years. Days must mean “literal days” in both verses otherwise, either the very same chapter is using the same word in very confusing and divergent manners, or verse 3 is denoting that the two witnesses prophesy for 1,260 years. Neither of those two options is viable, so we know that verse 11 is simply telling us that the bodies of the two witnesses lie in the streets dead for 3 1/2 literal days.

In particular, it is important to point out that the two witnesses die three and a half days before they are resurrected and “raptured,” or caught up to heaven, in a cloud. This resurrection and accompanying rapture coincide with a great voice from heaven, saying, “Come up hither” and by a great earthquake. These combined elements of a resurrection, a rapture into the clouds, a great voice commanding the ascension, and the great earthquake all coinciding paint a single, inescapable picture concerning the timing of these events.

When we turn to New Testament precedent, we find that in 1 Thessalonians 4:13-18, Paul asserts that the catching away (or rapture) to meet the returning Jesus in the clouds likewise occurs just after a resurrection of the dead saints. Paul also states that those saints who are still alive at this time will likewise be caught up into the air just after the resurrection of the dead saints. This corresponds to Paul's statements in 1 Corinthians 15:51-53 where Paul similarly asserts that those saints who are still alive will be transformed, becoming immortal and incorruptible. In both passages, Paul also identifies that these events (the resurrection of the dead, the transformation of the living, and the catching away into the clouds to meet the Lord) all occur at a trumpet. Moreover, 1 Corinthians 15 identifies this as the "last trumpet." And lastly, in 1 Thessalonians 4, Paul also identifies that these events occur "with a shout, with the voice of the archangel."

Revelation 11 is describing these same events, the resurrection of the dead saints and their catching away up into the clouds along with the living saints to meet the returning Jesus Christ. Specifically, thanks to Paul's complimentary descriptions, we know that these events, which include the resurrection and rapture of the two witnesses, occur at the last trumpet, the seventh trumpet. As a side note, this (along with a whole host of other New Testament passages) demonstrates that the rapture occurs after the tribulation and is therefore a Post-Tribulational rapture rather than Pre-Tribulational rapture.

In addition, this also explains the inclusion of the great earthquake alongside the resurrection and rapture of the two witnesses in Revelation 11:13. As we have already partially seen, this great earthquake coincides with the sixth seal, seventh trumpet, and seventh bowl of wrath (Revelation 6:12, Revelation 11:19, and Revelation 16:18). This further demonstrates, not only that the two witnesses begin their prophesying 3 1/2 years before the seventh trumpet, seventh bowl of wrath, *and the return of Christ*, but also that the prophesying of the two witnesses is concurrent to the bowls of wrath. This will be important when we cover the bowls of wrath later on in chapters 15 and 16. Consequently, since the witnesses' prophesying begins 3 1/2 years before the seventh trumpet, seventh bowl of wrath, and the return of Christ, we know that the rebuilding of the temple, their ministry to and in Israel, and the subsequent sealing of the 144,000 all occurs prior to the beginning of those final 3 1/2 years.

And lastly, this *Expansion* also establishes that the time allotted to the antichrist is contemporary with the time allotted for the prophecy of the two witnesses. As stated above, the prophetic testimony of the two witnesses ends with their death just 3 1/2 days before the resurrection and rapture of the saints at the return of Christ Jesus and the sounding of the seventh and final trumpet. Likewise, we know from chapter 11:3 that the time in which they testify and dispense plagues spans 1, 260 days, which is 3 1/2 years, which means that they testify and dispense plagues in the final 3 1/2 years before the return of Christ.

Revelation 13:5 (as well as Daniel 7:25, 9:27, 12:6-12) informs us that the antichrist is given authority for 42 months, which is also 3 1/2 years. And Revelation 19:11-20 as well as Paul's words in 2 Thessalonians 2:1-4, 8 plainly

state that the antichrist's authority will end when he is defeated and destroyed by the returning Christ Jesus. Thus, both the prophetic testimony of the two witnesses as well as the authority of the antichrist span 3 1/2 years and end at the return of Jesus Christ. In this respect, the two witnesses find further parallel to Moses and Aaron before Pharaoh and Elijah before wicked king Ahab. In all these cases, the men of God are working miracles to lead the people of God in the face of direct opposition from a wicked king.

The Reason for the Segment

The commentary in the previous section makes it obvious that the purpose of this *Expansion* is to provide a description of events that are related to and concurrent with the seven trumpets and the seven seals. In particular, this passage let's readers know that the timeframe of the seals and trumpets will include two men prophesying and dispensing plagues as they testify of God. The two witnesses' ability to dispense plagues is asserted in Revelation 11:5-6.

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. **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.

Furthermore, as we detailed in our previous segment, the use of olive trees as imagery, which ties back to Zechariah 4, alongside the dispensing of plagues connects the plagues of the two witnesses to the plagues dispensed by the seven bowls of wrath.

In addition, as we have seen above, the description of the resurrection and rapture of the two witnesses accompanied by a great earthquake and a voice from heaven, commanding, "Come up hither," firmly ties the resurrection and rapture of the saints at the return of the Lord to the seventh and final trumpet at the end of the Tribulation. On this note, given the fact that the two witnesses' deaths falls just 3 1/2 days before the return of Jesus Christ to complete the vengeance of God at the battle of Armageddon, the two witnesses are mostly likely the *last* martyrs. Thus, their deaths conclude the deaths of martyrs, which is awaited during the fifth seal in Revelation 6:9-11, thereby establishing a connection between chapter 11 and chapter 6, in which the events of the seventh trumpet fulfill the promise of God to the martyrs under the fifth seal.

And lastly, this passage in Revelation 11 describes a connection between the two witnesses and the angelic king who ascends out of the abyss. In our article, titled, "Prophetic Symbols: Revelation 17 (Part 2)," we discuss this connection in more detail. Here we will provide only a brief, summary commentary.

Revelation 11:7 And when they shall have finished their testimony, **the beast that ascendeth (305) (5723) out of the bottomless pit (12)** shall make war against them, and shall overcome them, and kill them.

Revelation 9:1 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and **to him was given the key of the bottomless pit.** **2 And he opened the bottomless pit;** and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. **3 And there came out of the smoke locusts upon the earth:** and unto them was given power, as the scorpions of the earth have power... **11 And they had a king over them, which is the angel of the bottomless pit (12),** whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

We note the use of the participle concerning the verb “ascendeth” in chapter 11:7. The conjugation of the verb is denoted by the second Strong’s concordance number, which is defined as follows.

5723

Tense-Present **See 5774**

Voice-Active **See 5784**

Mood -Participle **See 5796**

Count-2549

We came across the use of a participle before during our comparison of Revelation 9:1-2 and Revelation 8:10. Specifically, in Revelation 9:1-2 described a star fallen from heaven and the Greek verb for fallen was a participle, which meant that it was a descriptor for the star rather than a normal verb. Instead of saying that the star was falling from heaven in chapter 9:1-2, the text was denoting that this particular star is one that had “fallen from heaven” *already*. We find the initial description of this star actually falling in chapter 8:10, where the same word for “fall” was used only this time, it was in fact a normal verb, not a participle.

Likewise, the use of the participle for “ascendeth” concerning the beast here in Revelation 11:7 is not describing the actual ascending of the beast from the pit. Instead, it is using the verb “ascendeth” as a participle to describe the beast. In short, it is identifying this beast as “the beast, which ascends” or “the ascended beast.”

Of course, Revelation 9’s description of this angelic king who ascends out of the bottomless pit along with his army of locusts occurs *before* chapter 11. Thus, chapter 11:7’s mention of “the beast that ascendeth out of the bottomless pit” is clearly a reference *back to* this angelic king in Revelation 9. Thus, we know that the same angel who is king over the bottomless pit and its armies is the one who makes war against and eventually kills the two witnesses, just 3 ½ days before the return of Jesus Christ.

In addition, as also detailed in the six-part segment on Revelation 17 in our “Prophetic Symbols” study, we know that this same angelic king who is the beast that ascends out of the pit is listed among the seven kings described in Revelation 17. For more information concerning the identity of this angelic king and his relationship to the antichrist and the final Gentile empire, please visit that article series.

Additional Relevant Comments

There is one final concept pertaining to the two witnesses that we should touch on before we move forward. We have mentioned previously that the two witnesses are referred to as olive trees and that they dispense physical plagues. This imagery of the olive trees relates directly to the imagery of the seven bowls of wrath due to the Old Testament imagery of a candlestick having seven lamps fed by seven bowls or saucers of olive oil. (Zechariah 4 specifically connects the olive trees to this process of lighting the seven lamps.)

Thus, the olive trees dispense the oil to the seven bowls of the seven lamps, which in turn produce light. And this is, of course, similar to how the plagues performed by Moses functioned as signs demonstrating that Moses’ testimony is from God (Exodus 4:1-9). In both the case of Moses and Aaron, who oppose Pharaoh, as well as the case of the two witnesses, who oppose the antichrist, the plagues are the means by which testimony is confirmed. Or in other words, the plagues are the oil, which is fed to the lamp so that the lamp, in turn, provides light and the testimony is confirmed.

But there is an additional connection that is described both inside and outside the book of Revelation concerning the two olive trees and the “oil” depicted as the bowls of wrath. To begin with, Revelation 15-16 denotes that there are seven angels responsible for pouring the bowls of wrath.

Revelation 15:1 And I saw another sign in heaven, great and marvellous, **seven angels having the seven last plagues**; for in them is filled up the wrath of God...7 And one of the four beasts gave unto **the seven angels seven golden vials full of the wrath of God**, who liveth for ever and ever.

So, here we have seven angels who dispense bowls of oil in the form of plagues performed by the two witnesses to light their testimony just as the plagues performed by Moses confirmed his message in Exodus. As we focus on the relationship between the seven angels and the two witnesses, we notice that these seven angels are mentioned more than once in Revelation.

They are referred to as the “seven spirits of God” in chapter 1:4 and 3:1.

Revelation 1:4 John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; **and from the seven Spirits which are before his throne.**

Revelation 3:1 And unto the angel of the church in Sardis write; These things saith he that hath **the seven Spirits of God**, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

They are again referred to as the “seven spirits of God” in chapter 4:5 where they are also described as seven lamps of fire. Such imagery, of course, directly corresponds to the bowls of wrath and the description of the two witnesses as “olive trees,” which is borrowed from Zechariah 4.

Revelation 4:5 And out of the throne proceeded lightnings and thunderings and voices: **and there were seven lamps of fire** burning before the throne, **which are the seven Spirits of God**.

And lastly, in Revelation 5:6, they are again referred to as “the seven Spirits of God,” but they are also described explicitly as “the seven eyes” of the Lamb, which are “sent forth into all the earth.”

Revelation 5:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood **a Lamb** as it had been slain, **having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth**.

It is this last depiction of these seven angels as “the eyes” of the Lamb who are “sent forth into all the earth,” which highlights the connection to the two witnesses. 2 Chronicles provides a very early mention of these “eyes of the Lord.”

2 Chronicles 16:9 **For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of *them* whose heart is perfect toward him.** Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

Now, 2 Chronicles 16 is a somewhat well-known passage. Often, most readers probably perceive that this phrase about the eyes of the Lord simply refer to God himself looking down over the earth. However, that is clearly not the case, as the identical language in Revelation 5 demonstrates conclusively. But more importantly, 2 Chronicles 16 indicates that the reason these seven angels, known as the eyes of the Lord, run to and fro across the earth is to find those whose hearts are perfect toward God in order that God *can show himself strong on their behalf*.

This is exactly what we find in the connection between the two witnesses and the seven angels with the bowls of wrath. The plagues dispensed by the two witnesses are “poured out” by these seven angels, the eyes of the Lord, who through the plagues are showing God strong to those whose hearts are perfect toward him, namely in this case, the two witnesses.

However, Zechariah 3-4 further spells out how this process works. In particular, the book of Zechariah makes mention of two men, Joshua and Zerubbabel, who are directly related to the rebuilding of the temple after the exiled Jews returned to the land of Israel. Here again, we find a direct parallel to the two witnesses involvement in the end times rebuilding of the temple. In addition, Zechariah 3-4 describes Joshua and Zerubbabel using the imagery of the two olive trees.

Smith's Bible Dictionary provides the following summary.

“Zechariah – 1. The eleventh in order of the twelve minor prophets...He seems to have entered upon his office while yet young, Zech. 2:4 and must have been born in Babylon, whence he returned with **the first caravan of exiles under Zerubbabel and Joshua.**” – *Smith's Bible Dictionary*

The Columbia Encyclopedia also describes this relationship between Zerubbabel and Joshua.

<http://www.bartleby.com/65/jo/Joshua-per.html>

“Joshua, persons in the Bible – 1 Central figure of the book of Joshua. **2 High priest associated with Zerubbabel in rebuilding the Temple.** 3 Owner of the field where the Ark of the Covenant stood. 4 In Second Kings, governor of Jerusalem. 5 Hebrew name for Jesus of Nazareth.” – *The Columbia Encyclopedia, Sixth Edition. 2001.*

And finally, Britannica.com adds the following description concerning Joshua and Zerubbabel in the book of Zechariah.

<http://www.britannica.com/eb/article?tocId=73312&query=joshua%20priest&ct=eb>

“biblical literature, Old Testament literature, The Nevi'im (the Prophets), The last six minor prophets, Zechariah – The Book of Zechariah, the 11th book of the Twelve (Minor) Prophets, dates from the same period as that of Haggai—about 520 BCE. The third vision is of a man with a measuring line, but Jerusalem will be beyond measurement. **The fourth vision shows Joshua the high priest** in the heavenly court being prosecuted by Satan (the celestial adversary) and the high priest's eventual acquittal and return to his high position. **The fifth vision is of a golden lampstand and an olive tree to emphasize the important positions of Joshua and Zerubbabel, which these two figures symbolize.**” – *Britannica.com*

First and foremost, the fact that in times past, the position of the two olive trees was held by such men as Joshua and Zerubbabel demonstrates that different men pass into this position. It is not a post held by only two individuals over the course of the whole of history. And this is generally demonstrated by the fact that despite the wide range of speculation concerning who the two witnesses of Revelation 11 are, no one identifies them as Joshua and Zerubbabel.

<http://www.britannica.com/eb/article?tocId=73471&query=two%20witnesses&ct=eb>

“biblical literature, New Testament literature, The Revelation to John, Authorship and style – Two witnesses described in chapter 11 have been assumed to be Elijah and Moses, Peter and Paul, or simply two examples of martyrs through whom God shows his punishment of the wicked and vindication of the righteous to his glory.” – Britannica.com

http://www.blueletterbible.org/tmp_dir/c/1120695595-8939.html

“CHAPTER 11 – DE BURGH thinks Elijah and Moses will again appear, as Mal 4:5, 6 seems to imply (compare Mat 17:11 Act 3:21)...Many of the early Church thought the two witnesses to be Enoch and Elijah...Christ's witnesses, in remarkable times of the Church's history, have generally appeared in pairs: as Moses and Aaron, the inspired civil and religious authorities; Caleb and Joshua; Ezekiel the priest and Daniel the prophet; Zerubbabel and Joshua.”
– Jamieson, Fausett & Brown, The Revelation of St. John the Divine Commentary by A. R. FAUSSETT

Some identify them as Moses and Elijah, others as Enoch and Elijah. Some even include the Apostle John. And still others believe it will be persons alive in the last days. But everyone seems to agree that it will not be Joshua and Zerubbabel, the two men who originally held the post, at least at the point in time when the imagery of olive trees began to be used as descriptors in Zechariah.

On this question we would offer only the following comment. As the last excerpt above indicates, this pattern of two men operating as a “pair” has been held by so many throughout biblical history. Since this is the case, the question arises as to why this role would not simply be passed to two new men, just as it has passed to new men in these previous generations? Having passed to different men whenever this pattern manifest down through the ages, why should we expect that in the last days, two men from the past who already held the post would be brought back to hold it again? After all, during the first advent, it was John the Baptist who fulfilled the Elijah’s role as the Messiah’s forerunner (Malachi 4:5-6, Luke 1:17, Matthew 11:7-15, 17:10-13, Mark 9:11-13).

It seems there is a history of passing to capable men in the particular generation. This is further substantiated by 2 Chronicles 6:19, which states that the seven angels, known as the eyes of the Lord, go to and fro throughout the earth to find those whose hearts are perfect toward the Lord in order for God to show himself strong on their behalf. Such a statement, which is repeated in Revelation 5:6 and in the imagery of the bowls of Revelation 15-16, seems to clearly indicate that these seven angels will once again be roaming the earth in the last days to find those through whom God can show himself strong. This leaves little room and little need for the idea of bringing back two men from past generations.

And this brings us back to the point at hand concerning Zechariah. The relevant text from Zechariah runs from the end of chapter 3 through chapter 4. Please note the recurring appearance of Strong’s No. 068 in the passage below. Although the

English translates this Hebrews word into several different English words, in the Hebrew there is continuity. It is the same concept, the same stone, being spoken of throughout the passage, first with regard to Joshua and then with regard to Zerubbabel.

Zechariah 3:8 Hear now, **O Joshua the high priest**, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth my servant the BRANCH. 9 For **behold the stone (068) that I have laid before Joshua; upon one stone (068) shall be seven eyes:** behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day. 10 In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree. **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. 7 **Who *art* thou, O great mountain?** before Zerubbabel *thou shalt become* a plain: and **he shall bring forth the headstone (068) thereof with shoutings, crying,** Grace, grace unto it. 8 Moreover the word of the LORD came unto me, saying, 9 **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.** 10 For who hath despised the day of small things? for they shall rejoice, **and shall see the plummet (068) in the hand of Zerubbabel with those seven; they *are* the eyes of the LORD, which run to and fro through the whole earth.** 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.**

Notice from chapter 3:9 and chapter 4:10 that the seven angels, known as the eyes of the Lord, are watching as the stone is put before Joshua the high priest and picked up by Zerubbabel. This stone refers to the foundation stone of the temple, which is the goal that Joshua and Zerubbabel are overseeing. Notice also that Zechariah 4:10 specifically refers to these seven eyes as those who “run to and fro throughout the whole earth,” which is clearly a quote of 2 Chronicles 16:9 and a perfect parallel to Revelation 5:6.

We must remember that this vision pertains to a time in which the house of God, the holy temple, lies in ruins. These seven eyes are watching as two men, Joshua

and Zerubbabel, take up the mission to rebuild it. And these angels are connected, both here in Zechariah 4 and in Revelation 11, 15 and 16, to the dispersing of the oil and the strength to accomplish the task undertaken by the two olive trees. Clearly, these seven angels are watching for someone whose heart is perfect toward the Lord to pick up the mission to restore that which has fallen to ruin. And the reason that they are watching is so that they can perform their god-given function of providing strength to facilitate the accomplishment of that mission.

And notice also from chapter 4:7 the very peculiar use of the imagery of a mountain that is cast down before Zerubbabel. This directly parallels our interpretation of the second trumpet in Revelation 8:8-9, which we have articulated uses the imagery of casting down a mountain to represent the fall of the satanic kingdom, particularly in terms of the fall of Jericho. Additionally, the casting down of an opposing mountain before Zerubbabel likewise confirms that the casting down of the satanic kingdom in Revelation 8 connects to Jesus' statement that a man with faith as small as a mustard seed could cast a mountain into the sea. The correspondence between such imagery demonstrates that the rebuilding of the temple and the subsequent sealing of the 144,000 Jews through the ministry of the two witnesses directly relates to men who have faith and whose hearts are perfect toward God find God showing himself strong on their behalf when they call for the satanic kingdom, which opposes their godly work, to be cast down.

In conclusion, we find that the seven angels who pour out the bowls of wrath, are also known as the seven eyes of the Lord, who search the earth to find those whose hearts are perfect toward God so that God can show himself strong toward them. And in Revelation, starting particularly in chapter 5:6, we find that these angels still carry out this task including in the last days as evidenced by their pouring out of the bowls, which confirms the testimony of the two witnesses through the plagues that those two men dispense.

But, before we move on, we should say a few words about the term "candlestick" as applied to the two witnesses in Revelation 11:4. Earlier, in Section 2.04, we noted that the term candlestick in Zechariah 4 and Revelation 1:20, represents the people of God collectively, such as Israel in the Old Testament and the Church in the New Testament. The word for "candlestick" is the same in Revelation 11:4 as it is in Revelation 1:13, 20, and 2:1, as well as in passages such as Matthew 5:15, Mark 4:21, Luke 8:16, and Luke 11:33. In all these instances, it is the Greek word "luchnia" (Strong's No. 3087), which simply means, "a candlestick or lamp stand."

However, in both Zechariah and Revelation 1:20, the candlestick was specifically a seven-branched candlestick, or menorah. Thus, it is the *seven-branched* candlestick, or menorah, which represents the people of God *collectively*. In contrast, a *single* candlestick can be used to represent a single individual. This is the meaning of the term "candlestick" in Revelation 11:4 concerning the two witnesses.

It is important to note that Zechariah does not refer to the office of the two witnesses in terms of “candlesticks.” It refers to them as olive trees and designates that they each have a “golden pipe” through which they empty their oil. But the Hebrew word for those two “pipes” is the word “tsantarah” (Strong’s No. 06804), a completely different word, which is not related to the Hebrew word “menorah,” (Strong’s No. 04501), which is the word used for candlestick in Zechariah 4. Thus, Zechariah does not refer to the two witnesses as candlesticks, only as olive trees. The application of the term “candlestick” to this office is therefore a new description added in Revelation 11.

The reason for this is simple. In Matthew 5:15, Mark 4:21, Luke 8:16, and Luke 11:33, Jesus uses the same generic Greek word for “candlestick” (Strong’s 3087), to refer to a single candlestick, with no mention of a seven-branched or seven-lamped menorah. He is speaking simply of a single candlestick. And in these passages, Jesus speaks a parable about how his disciples are the light of the world and that, having lit them, God will place them on a candlestick so that they might be clearly seen rather than hidden. The reason that Revelation includes this new description of the two witnesses as “candlesticks” while Zechariah does not is because Revelation is invoking this teaching from Jesus Christ, which had not yet been given at the time of Zechariah, and applying it to the two witnesses. In short, the application of this description to the two witnesses is meant to indicate that these are two men whom God has lit and lifted up to a place where they can be seen, so that their light will not be hidden or unnoticed.

Status of the 8 Conceptual Threads

As is our habit, we will now take a few paragraphs to review the 8 overarching conceptual threads found in the book of Revelation. Those 8 threads were as follows.

1. The angel’s appearing to John for the transmission of the Revelation to God’s servants
2. The transmission of the Revelation from the Father to Jesus
3. The ministry of the 2 witnesses (including the Temple’s building) and plagues
4. God’s covenant people, Israel: purging & protection; the 144,000; building the Temple
5. The fall of the Satanic Kingdom and the subsequent falling away in the Church
6. The rise of the last empire and the antichrist; tribulation and the persecution of saints
7. The battle of Armageddon and the return of Christ
8. Millennial reign of Christ and the final judgment

Our previous four sections, including a *Long Series* in chapter 1:1-6:17, 8:1, an *Expansion* in chapter 10:1-11:13, a *Parallel Description* in chapter 7, and a *Short Series* in chapter 8:2-5, provided some important skeletal structure for the chronological relationship of certain key events as well as some detail concerning roughly 3 1/2 of these eight conceptual threads. Specifically, previous sections

have provided somewhat longer descriptions concerning numbers 1, 2, 6, and somewhat shorter references to events surrounding numbers 3, 4, and 7. Likewise, the second *Long Series*, found in Revelation 8:6-9:21, began to provide detailed descriptions concerning numbers 5 and 6. However, only the lead up to number 6 has really been covered, even in the second *Long Series*.

This section has examined Part B of the *Expansion* found in chapter 10:1-11:13, which has provided more substantial details concerning the number 3, a topic which prior to this point has only been relatively brief described. And in addition, this *Expansion* has also provided some important connections, which establish the relationship and coinciding timeframe between the two witnesses' prophesying, the sounding of the trumpets, the fall of the satanic kingdom, the pouring out of the bowls of wrath, and the resurrection and rapture at the seventh trumpet when the Lord returns to establish his kingdom. Nevertheless, despite this additional detail concerning conceptual thread number 3, there is still room for remaining *Parallel Descriptions* to provide details concerning numbers 4 and 8 as well as any additional connections to the rest of the eight conceptual threads.

Section 2.06 – Long Series: Chapter 8:6-9:21, 11:14-19, Part B The Conclusion of the Seven Trumpets

Very early on this in our chapter by chapter examination of Revelation, we took note of how chapters 1:1-8:1 were actually a single *Long Series* and how that opening *Series* was broken up by an *Interlude* that lasted the entire length of chapter 7. Specifically, we noted that the first six seals were presented in chapter 6:1-6:17, interrupted by the *Interlude* in chapter 7, and then immediately finished with the seventh seal in chapter 8:1. Lastly, we noted that the purpose of the *Interlude* in chapter 7 was to present events directly related in both timing and content to the release of the four angels in chapter 6 as well as to present events related to the impending final seal in chapter 8:1. Thus, the *Interlude* in chapter 7 interrupted the *Long Series* of the seals in order to present events that were contemporary and coinciding with the seals. And what better way to simply convey the overlapping timeframe between chapter 7 and the seals of chapter 6:1-8:1 than to have the text interlaced in such a manner?

This review of the interlude in chapter 7 is relevant because we have a nearly identical case concerning the chapter 10-11. Just as we had a *Long Series* describing the seven seals, which is interrupted by an *Interlude*, and then promptly concluded with the seventh seal in chapter 8:1, in chapter 8:6 we find a *Long Series* describing the seven trumpets, which is interrupted by an *Interlude* in chapters 10:1-11:13, and then promptly concluded with the seventh trumpet in chapter 11:14-19. The structure of the text is remarkably consistent. And the purpose of interlacing the *Interlude* right in the middle of the *Long Series* of the trumpets is once again to demonstrate that these passages also coincide.

Commonalities Establishing Connection

In the previous section, we established that the death of the two witnesses is followed by their resurrection and rapture into the clouds 3 ½ days later, which is accompanied by a voice from heaven and a great earthquake. We then cross-referenced the three elements of a resurrection, rapture, and a voice from heaven with Paul's description of the resurrection and rapture in 1 Thessalonians 4:13-18 and 1 Corinthians 15:51-53 in order to demonstrate that the descriptions in all three passages were identical. Given the uniqueness of each of these events, we concluded that all three passages were describing the same event.

This brings us back to the point at hand. As we have said, chapter 11:14-19 actually picks up where the *Long Series* of trumpets left off in chapter 9:21 before being interrupted by the Interlude in chapters 10:1-11:13, just as Revelation 8:1 concluded the seven seals after the *Interlude* in chapter 7. The fact that chapter 11:14-19 picks up where the *Series* left off in chapter 9 is made clear by the fact that chapter 8:13 denotes that trumpets 5, 6, and 7 each entail a "woe."

Revelation 8:13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, **Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!**

The fifth trumpet sounds in the very next verse, chapter 9:1. And when the description of the fifth trumpet is concluded, the text takes note that the first woe is past, two more woes remain, and then the sixth trumpet immediately sounds containing the second woe.

Revelation 9:12 One woe is past; *and*, behold, there come two woes more hereafter. 13 **And the sixth angel sounded**, and I heard a voice from the four horns of the golden altar which is before God,

Thus, when chapter 11:14 opens by stating, "14 The second woe is past; *and*, behold, the third woe cometh quickly," we know that it is picking up right where the *Series* of trumpets left off, at the close of the sixth trumpet, which was also the second woe.

Consequently, since chapter 11:14 picks up right where the *Series* of trumpets left off before the coinciding *Interlude* in chapters 10:1-11:13, it is not surprising that the events described immediately in chapter 11:14-19 dovetail directly with the resurrection and rapture of the two witnesses described during the *Interlude*. Just like chapter 7, this *Interlude* is covering events that coincide with and overlap the events of the *Long Series*. And for that reason, it is placed right smack in the middle of the *Series* itself.

In verses 14-19 we find the seventh and last trumpet sounded accompanied by an earthquake.

Revelation 11:14 The second woe is past; *and*, behold, **the third woe cometh quickly.** **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. 16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, 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. 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 shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. 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.

We know from Paul's words in 1 Corinthians 15 and 1 Thessalonians 4 that this last trumpet and the subsequent earthquake also accompany a resurrection and rapture into the clouds to meet the Lord. Thus, we know that chapter 11:14-19 actually describes the same events found at the end of the *Interlude* in chapters 10:1-11:13. Thus, once again, the events at the end of the *Interlude* and the events at the end of the *Series* coincide, just as was the case in chapter 7 and chapter 8:1 concerning the seven seals.

The Reason for the Segment

As the commentary above indicates, the purpose of waiting until after an *Interlude* before describing the conclusion of the seven trumpets is in order to display that the events in the *Interlude* overlap the events in the *Series* of trumpets. And on this point, the uncanny similarities and coinciding details are even more apparent in this instance than they were with the *Series* of seals in chapter 6:1-8:1.

Additional Relevant Comments

The particular details surrounding the seventh trumpet in chapter 11:19 also line up with events at or near the end of other *Series* in the book of Revelation as well. We've already covered the seals and a short while later we will examine the bowls of wrath in chapters 15-16. But for now, the side by side comparison demonstrates that the endings of all three *Series* also coincide.

Revelation 6:12 And I beheld when **he had opened the sixth seal**, and, lo, **there was a great earthquake;** and the sun became black as sackcloth of hair, and the moon became as blood. 13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. 14 And the heaven departed as a scroll when it is rolled together; **and every mountain and island were moved out of their places.**

Revelation 11:15 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... 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.**

Revelation 16:17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. 18 **And there were voices, and thunders, and lightnings; and there was a great earthquake,** such as was not since men were upon the earth, so mighty an earthquake, *and* so great... 20 **And every island fled away, and the mountains were not found.** 21 **And there fell upon men a great hail out of heaven,** *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

In the same way that the resurrection, rapture, and earthquake in chapter 11:9-13 demonstrated the coincidence between that passage and the seventh trumpet in chapter 11:14-19, which includes a resurrection, rapture, and earthquake, identical events in these passages also demonstrate their coincidence. Specifically, the sixth seal contains an earthquake so powerful that it removes every island and mountain from its place. This earthquake is also described under the last bowl of wrath in chapter 16, where the removal of the islands and mountains is again included. However, chapter 16 describes additional details accompanying the earthquake, including the great hail, voices, thunders, and lightning, all of which are listed under the seventh trumpet in chapter 11.

Thus, there can be no doubt that all three *Series* overlap in time and end in the same culminating events. In addition, the presence of these exact same details at the end of chapter 8:2-6 demonstrate that it also overlaps and ends at a coinciding point in time, even though it is only a *Short Series* that provides a basic connective outline.

Revelation 8:5 And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: **and there were voices, and thunderings, and lightnings, and an earthquake.**

Thus, in the end, we can see that five passages all cover the same overlapping timeframe and end at the same events. These passages include, the *Long Series* of the seals in chapter 6:1-8:1, the *Short Series* in chapter 8:2-6, the *Long Series* of the trumpets in chapters 8:6-11:19, the *Interlude* in chapters 10:1-11:13, and the *Long Series* of the bowls of wrath in chapters 15:5-16:21. In addition, we can also add the *Interlude* in chapter 7 since its conclusion lines up with the conclusion of the seven seals. This gives us a total of six passages that all overlap in timeframe and conclude at the same events.

Moreover, these six passages comprise the sum total of the book of Revelation so far. If we leave out the portions of chapter 1:1-8:1 and chapter 10:1-11:13, which describe first century events, we are left with the fact that up to chapter 12, the book of Revelation really only describes one, single timeframe even though it employs six overlapping passages focusing on or illuminating different aspects or connections. This stands in direct contrast to both the simple chronological model, which holds that the entire book of Revelation is a single, linear chronology in the exact order of the chapters as well as the a-chronological model, which presupposes that Revelation was not written with a discernable chronology.

Status of the 8 Conceptual Threads

Once again, we conclude this section with a review of the 8 overarching conceptual threads found in the book of Revelation.

1. The angel's appearing to John for the transmission of the Revelation to God's servants
2. The transmission of the Revelation from the Father to Jesus
3. The ministry of the 2 witnesses (including the Temple's building) and plagues
4. God's covenant people, Israel: purging & protection; the 144,000; building the Temple
5. The fall of the Satanic Kingdom and the subsequent falling away in the Church
6. The rise of the last empire and the antichrist; tribulation and the persecution of saints
7. The battle of Armageddon and the return of Christ
8. Millennial reign of Christ and the final judgment

As noted before, our previous four sections, including a *Long Series* in chapter 1:1-6:17, 8:1, an *Expansion* in chapter 10:1-11:13, a *Parallel Description* in chapter 7, and a *Short Series* in chapter 8:2-5, provided some important skeletal structure for the chronological relationship of certain key events as well as some detail concerning roughly 3 1/2 of these eight conceptual threads. Specifically, previous sections have provided somewhat longer descriptions concerning numbers 1, 2, 6, and somewhat shorter references to events surrounding numbers 3, 4, and 7.

Likewise, the second *Long Series*, found in Revelation 8:6-9:21, began to provide detailed descriptions concerning numbers 5 and 6. However, only the lead up to number 6 has really been covered, even in the second *Long Series*. Part B of the *Expansion* in chapters 10:1-11:13 provided substantial details concerning number 3 as well as some connections between the two witnesses, the trumpets, the fall of the satanic kingdom, the coming of the antichrist, the bowls of wrath, the resurrection and rapture, and by extension the return of the Lord.

This current section in chapter 11:14-19, which covered the seventh and last trumpet, simply provided further affirmation of the previous connections without specifically providing much expanded details concerning one of the 8 conceptual

threads. For this reason, there is still room for remaining *Parallel Descriptions* to provide details concerning numbers 4 and 8 as well as any additional connections that we might find in future chapters.