

Sermon to the Saints which are at Topeka, Kansas -- Sunday, January 14, 2018

“Thou didst walk through the sea with thine horses, through the heap of great waters. When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops.” (Habakkuk 3:15-16)

This prayer of Habakkuk ***“upon Shigionoth”***, a musical presentation that mixes highs and lows to create conflict of emotions – extreme joy and sorrow – is a prophetic treatment of the same apocalyptic drama we have spent the past three weeks examining. We are ready to take an exhaustive look at the array of visions and presentations to our beloved friend John to close the second act and initiate the third in Christ’s Revelation. We have examined how the earth, waters, and heavens have been brought into subjection before God’s faithful saints declare things are going to get serious. Then, the earth’s crust is ruptured as the cavernous prison of darkness and damnation is opened and belches forth smoke and horrors for five long and exhausting months. It is a matter of great wonder that the vanity ... the audacity ... the unmitigated blindness of the earth’s renegade population morphs their tactics against God and His people. As Habakkuk puts it, ***“their rejoicing was as to devour the poor secretly.”*** (Habakkuk 3:14), forcing this confrontation to the greatest and most terrifying they have experienced; like that expressed by the prophet against Israel of old:

“Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.” (Isaiah 1:4-5)

The sixth trumpet of the pre-advent plagues, brought forth to the earth from the prayers of those humble saints, is the most stupendous and stifling experience for humans up to that hour. Humans boast, in their deluded intellects, the capacity to adapt their “world view” to any distress. Indeed, whole religions are built on that stoic, survivalist mentality.

“I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble.”
(Habakkuk 3:7)

We can look at places like Syria, Yemen [**Midian**], South Sudan, Somalia and northeast Nigeria [**Cushan**], where the humanitarian crises are at record levels – starvation, disease, war, death – and be stricken with the ability of those humans to blindly trust that reliance on their idols for relief will sustain them. But these are poor, poor countries. Under this coming series of plagues, it is the whole of the earth being shaken; rich and poor. It is the whole of the earth clinging stupidly to their idols, and searching desperately for somebody to demonstrate sufficient power, wisdom, and strategic skill, to stop what they think is the source – those redeemed of God.

Unfolding the leaves of this final pre-advent plague has to be done with strict discipline, because there are three distinct displays in the passages beginning at Revelation 9:13 and completing at Revelation 11:14:

1. The work of fantastical beasts that slay a third of the remaining inhabitants of the earth.
2. The preparations for the transition between the pre- and post-advent periods.
3. The revelation of grant and purpose for the two elders of the church who serve as the focus of the highest rage for the kings and peoples of the earth; the two witnesses.

The participants, the “voice”, the effects, and the outcomes for these three displays are distinct. To treat them too loosely creates in the heart and mind a level of analytical overwhelm – due both to the magnitude in the traumas, and the shifting of lenses. Therefore, let us please be patient in unpacking the words and trust in the Holy Ghost to guide us in this important learning.

“And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.” (Revelation 9:13-14)

This voice comes from that same place where we earlier, in this array of events, observed “**voices**” together with “**thunderings, and lightnings, and an earthquake.**” (Revelation 8:5) In truth, the commandment went forth with each of these trumpeting movements, as they are part and parcel with God’s commandments in answer to the Saints’ fervent and effectual prayers for deliverance from Satan-energized and misery-fatigued human masses. These rebels have regrouped, from the heightened miseries of the scorpion-locusts ... and we know that they will continue under the seventh iteration of Antichrist to make war against, overcome, and finally kill the two witnesses (Revelation 11:7). This is the energy against which this voice makes the commandment to “**the four angels which are bound in the great river Euphrates.**” [Consider the Saint’s prayers: “*These think, dear God, that Thy chastening mercies are weakness, and that Thou hast exhausted Thine armory and that they shall yet take the earth. But Thou art faithful to perform that work which Thou has sent thy prophets to declare. Send forth, therefore, those frightful beasts to undo this world’s population!*”]

Loved ones in this body have asked, because there is a good work being done to search out the things of this amazing prophecy of God’s servant, about this expression “**four angels which are bound...**” It is important, therefore, that I bring some light to that question. Seiss intimates that they are demons who are chained up and then loosed for this malicious purpose.ⁱ I humbly disagree. I believe that his analysis opens more questions than it can close, and spends too much energy in conjecture. The core premise of Seiss’ meanderings about demon spirits and fallen angels is in the use in the text of the word “**bound**”. So, let us examine that term in context.

The fallen angels, to which Seiss refers, were not expressly articulated, by Peter and Jude, to have been “**bound**”, but rather to have been “**delivered into**” or “**reserved in everlasting” “chains of darkness unto the judgment of the great day.” (2 Peter 2:4; Jude 1:6)** These passages do not use

the Greek word for **“bound”**, but describe the imprisoned angels’ condition specifically. Further, the word **“everlasting”** is from the root Greek **“aei”** (**“ah-eye”**) that means **“perpetually, incessantly, invariably”**, suggesting that it will not likely be interrupted for a period that allows the prisoners to fly about slaughtering the earth-dwellers. Further, it is incongruent to the full work of these trumpets to now present Satan’s angels as wardens – prison keepers -- over God’s army of creatures. But if all these points be valid, what *should* we make of the word in the text **“bound”**?

The English word **“bound”** is used 38 times in the New Testament. The Greek word translated **“bound”** is **“deo”** (**“deh’-o”**). That Greek word is used 41 times in the New Testament, which verses I’ve put into an end note for your review.ⁱⁱ While it is certain that this Greek word is used most often to express an entity as being physically imprisoned or tied or chained, the context makes the meaning plain, including the use of the word when Satan is put down for a thousand years:

“And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years” (Revelation 20:2)

Since that scene specifically articulates the use of **“a great chain”** (v. 1), there is no question that it portends the imprisonment of that great adversary. In our text, however, that is not a required conclusion. Another use of the Greek word is **“to bind, put under obligation, of the law, duty etc.”**. Therefore, married persons are **“bound”** to the obligation to remain faithful in every respect under the laws of God (Romans 7:2; 1 Corinthians 7:27; 39). Likewise, when Paul was being told by the prophet Agabus, about what was to happen to him at Jerusalem, the verse demonstrates the power of God in directing the behaviors of men – in both senses of this word:

“And when he was come unto us, he took Paul’s girdle, and bound [“deo” i.e., chain or imprison] his own hands and feet, and said, Thus saith the Holy Ghost, So shall [“deo” i.e., it is an unavoidable obligation from God] the Jews at Jerusalem bind [“deo” i.e., chain or imprison] the man that owneth this girdle, and shall deliver him into the hands of the Gentiles” (Acts 21:11)

I have brought forth the position, from the beginning of examining these trumpets, that the angels of God are doing, as they have been prepared to do, the work of these trumpets. There are angels – **“four”** in number – who are placed in charge of this assignment to bring out from the Euphrates river those that will engage in the next skirmish of this battle for supremacy. They know their commission. They are eternally – and, I submit, joyfully – **“bound”** to it. Though, as I will now discuss, these **“four”** angels are not the only angels participating in this great slaughter ... but are only those who have command authority to begin and, when time comes, end it.

***“And the number of the army of the horsemen [i.e., cavalry] were two hundred thousand thousand: and I heard the number of them. ... and them that sat on [the horses], having breastplates of fire, and of jacinth, and brimstone:”* (Revelation 9:16-17)**

These riders are likewise often mistakenly considered to be demons; such as they are ever discussed, distinct from the creatures they ride. Their adorning belies that possibility, and demands the conclusion that they are God's workers, not Satan's. These have ***"breastplates of fire, and of jacinth, and brimstone"***, descriptors that are *never* given to demons. It is true that reprobate men and the fallen angels are *tormented* in fire and brimstone (Matthew 25:41; Revelation 16:8), but you will not find a passage that gives these to the damned as weapons or armor! Indeed, ***"brimstone"*** comes from the Greek word *"theion"* (*"thi-on"*), described as *"divine incense, because burning brimstone was regarded as having power to purify, and to ward off disease"*. Further, the word is found in the Greek root *"theios"* (*"thi-os"*), which is referencing God! God's angels are called ***"a flaming fire"*** (Psalms 104:4), and are that very ***"fan in his hand"***, with which He ***"will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable"*** (Luke 3:17). These are angels, my friends. These are angels intimately directing the work of these monstrous dragons, by whose fire, smoke, and brimstone ***"the third part of men [are to be] killed"*** (Revelation 9:18). And, as I will discuss in more detail later, it is my sincerest belief that those men who ***"must in this manner be killed"*** with this fire are those who ***"will hurt [the two witnesses]"*** (Revelation 11:5).

Now, we need to consider the creatures themselves. The fact that they are ridden by angels is a remarkable enough descriptor, I should think. But there is more ... much, much more. This is not the first time in scripture that we see these creatures in the history of man on the earth. Let us consider the attributes this vision of John's articulate.

"And thus I saw the horses in the vision, ... and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. ... For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them [i.e., their tails] they do hurt." (Revelation 9:17, 19)

The word in this text is ***"horses"***, but the physical characteristics are not of any horse known to mankind, for they ***"issue fire and smoke and brimstone"*** out of their mouths and they have tails ***"like unto serpents"*** with which ***"they do hurt"***. We might be helped in understanding why this term is used, by looking at the term describing these that ride upon them; ***"horsemen"***. This word is the Greek *"hippikon"* (*"hip-pee-kon"*), which is a derivative form of the creature being ridden – *"hippos"* (*"hip'-pos"*). *"Hippikon"* makes reference to the *"horse(men), cavalry"*. It is the word describing not just a casual rider of a horse, but the highly-trained member of the military who rides swiftly into the battle as a support function to the primary troops; the *"cavalry"*. These are words describing the disposition or attitude of the creatures he observed, like the words we find in God's instructions to Job:

"Hast thou given the horse strength? hast thou clothed his neck with thunder? Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men. He mocketh at fear, and is not affrighted; neither turneth he back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage: neither

believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.” (Job 39:19-25)

It is a beast set for battle, these monstrous steeds upon whom fiery avenging angels ride. John sees swift, militaristic creatures being ridden into the fight between the saints and the wicked who **“will hurt”** them. That, I submit, is why he used terms known to describe the horses and riders in a cavalry. When the prophet Joel is considering this vision, he likewise identifies these noble characteristics ... but expressly in the form of an allegory:

“A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.” (Joel 2:3-5)

So, we do not need to get hung up on the use of the **“horses”**, in this or in the passage previously considered that describe the same militaristic disposition of the tormenting **“locusts”** as being **“like unto horses prepared unto battle”**. (Revelation 9:7). Rather, we should be overjoyed at the prospect that when those sweet Jewish and Gentile saints are being compassed about and facing the worst kind of **“threatenings and slaughter”** (Acts 9:1), there is an army prepared – **“two hundred thousand thousand”** in number – to ride into the midst of that engagement with expert precision, hunting down and consuming with fire, smoke, and brimstone the bellicose bastards who seek their hurt and death; God’s cavalry!

But, we’re not done with our proper understanding of these beautiful works of God in the preparation of this amazing battle. I suppose that some here may already be satisfied with their conceptual grasp of this mounted battalion, but we must not take this vision in a vacuum. Yes, these are amazing creatures. Yes, they are ridden by our beautiful and powerful friends. Yes, also, it is true that without the creatures themselves it would be of no significance for God to simply pour out His wrath in a form that requires no involvement of heaven-sent, earth-effecting or hell-released events. But the creation is what God has made it. It being so, God has determined that all of providence will direct – both in type and experience – that creation to know Him and glorify Him in the works He brings forth. So, we must seek to better understand, and thereby better glorify Him in our hearts, minds, and voices.

God has determined that we see this creation come to the time when His Christ will be enthroned in the earth. The earth is the place of conflict – focusing particularly on that place He chose for all the earth to be brought for the resolution: Jerusalem. The creation understands, through history, that conflicts bring resolutions – to rule, you must win! Those in the earth have been granted battlements. Those in the earth have been taught – **for this very purpose** – how to use those battlements. Consequently, the armies that God will bring forth in the skirmishes leading to the final battle will have that capacity to face what the earth-dwellers have. *That*, my friends, is why we must look at the nature of these **“horses”** more fully.

A brief reference to three descriptive entities in God's Word might lend assistance in understanding the nature of these combusive beasts:

1. Leviathan.ⁱⁱⁱ We say it "*la-vie-ah-thon*", though the Hebrew/Chaldee word is "*livyathan*" ("*liv-yaw-thawn*"), which refers to "*sea monster, dragon, large aquatic animal, perhaps the extinct dinosaur, plesiosaurus ('near to the reptile')*".
2. Dragon.^{iv} When this English word is used in the Old Testament, it's referencing the same word "*livyathan*" above. In the New Testament, it is only found in The Revelation, and comes from the Greek "*drakon*" ("*drak'-own*") and means "*a dragon, a great serpent*".
3. Serpent.^v In the Old Testament, there are three distinct Hebrew/Chaldee words that were translated into the English "serpent". The mystical notion of a serpent drawn forth through some divination is "*nachash*" ("*naw-khawsh*"). If the emphasis is on the fiery nature of the serpent, it comes from the same word that references in some places angels or Seraphim, "*saraph*" ("*saw-rawf*"). The word most relevant to our discussion is "*tanniyn*" ("*tan-noon*"), which refers to "*dragon, serpent, sea monster*". In the Greek, there is only the word "*ophis*" ("*of'-is*"), referencing generically a "*snake, serpent*".

It is important, though not directly relevant to our text passage, to acknowledge that in some passage, each of these three terms found in Scripture reference Satan. Like many of the words we read, the context in presenting it will make it evident when our great adversary is referenced. That is evidently not the case in our passage, as we evidently deal with two hundred million of them. Back to the discussion of the creature; when God sought to bring into Job's heart how great was His majesty and how expansive His dominion, he issued a challenge related to the great beast with which the sixth trumpet is concerned:

"¶ Canst thou draw out leviathan with an hook? ... Lay thine hand upon him, remember the battle, do no more. Behold, the hope of [capturing] him is in vain: shall not one be cast down even at the sight of him? None is so fierce that dare stir him up: who then is able to stand before me? ¶ Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine. I will not conceal his parts, nor his power, nor his comely proportion. Who can discover the face of his garment? or who can come to him with his double bridle? Who can open the doors of his face? his teeth are terrible round about. His scales are his pride, shut up together as with a close seal. ... By his neesings a light doth shine, and his eyes are like the eyelids of the morning. Out of his mouth go burning lamps, and sparks of fire leap out. Out of his nostrils goeth smoke, as out of a seething pot or caldron. His breath kindleth coals, and a flame goeth out of his mouth. ... His heart is as firm as a stone; yea, as hard as a piece of the nether millstone. When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves. The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon. He esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him flee: ... He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment. He maketh a path to shine after him; one would think the deep to be hoary. Upon earth there is not his like, who is made without fear. He beholdeth all high things: he is a king over all the children of pride." (Job 41:1, 8-15, 18-21, 24-28, 31-34)

This is an incomplete description of him in this chapter of Job, so I've placed the whole of the chapter in an endnote, for your consideration.^{vi} These verses offer a view, and provide some expansion of the descriptors that Revelation 9 contain about the creature "**leviathan**".

These creatures are impervious to any machine mankind can bring to bear in battle. The armored structure without and the chemical combustion within render them unfazed by rebel mankind who would dare to engage them. They come up from the great Euphrates, which is one of the four ancient rivers that flowed from the Garden of Eden (Genesis 2:14). Seiss draws many conclusions about this river, almost as if to mystify it with epic criticality. Since he provides no sound Scriptural authority for all his conclusions, I will provide it for your consideration as interesting, though somewhat conjectural.^{vii} It is certain that the Euphrates is that river which is "**dried up, that the way of the kings of the east might be prepared**" (Revelation 16:2). We also know that this meandering river is one of the borders for the land of original promise^{viii} – and therefore quite relevant to the struggle underlying the events of Christ's Revelation:

"In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:" (Genesis 15:18)

Where along this 1,740-mile river – meandering from central Turkey to the Persian Gulf – these creatures erupt is not intimated in the text, though at so great a size and so numerous in rank they could fairly take up the entirety of the river's length. Jerusalem sits about 1,050 miles from the south end of the river and about the same distance from the north end. If the battle is raging hot in Jerusalem, there should be no surprise that God would send reinforcements in the form of this mighty cavalry out of the Euphrates. It says that "**the third part of men [are] killed**" by these ferocious creatures' fire, smoke, and brimstone. It does not say that those slain are all over the globe ... and indeed I believe we will be compelled to the conclusion that they are in a concentrated area.

"¶ And I saw [Christ]^x: And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not."
(Revelation 10:1-4)

As indicated, it is necessary to examine this intriguing language in chapter 10 and two verses of chapter 11 in this book of John's vision. This is Christ, coming in a pre-second-advent vision, to give John an understanding of the transition between the first half of the Apocalyptic period and the even greater horrors coming in the second half. So that I can hopefully make this facially convoluted vision as clear for you as it is for me, let me state the proposition and then show the analysis. Christ, in these "**seven thunders**" is describing for John the same horrific sight that he would later be required to "**prophecy again before many peoples, and nations, and tongues, and kings.**" (Revelation 10:11). He is given here a *declaration* on which he will later be provided

a vision to prophecy; the **“seven last plagues”** (Revelation 15:1) that are to come when the **“voice of the seventh angel ... shall begin to sound”** (Revelation 10:7). We can get a better view of this discourse, I believe, by examining the discourse this same angel had with Daniel:

“¶ 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 [two witnesses]. And one said to the man clothed in linen [i.e., Christ], which was upon the waters of the river, How long shall it be to the end of these wonders? 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 [i.e., slaying the two witnesses], all these things shall be finished. [pre-advent]

And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. [Daniel’s amazed but muted]

Many shall be purified, and made white, and tried [144,000 Jews]; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice [earthly ministry] shall be taken away, and the abomination that maketh desolate set up [Antichrist’s reign], there shall be a thousand two hundred and ninety days.” [post-advent] (Daniel 12:5-11)

So, as in Daniel, John here is being given an understanding that the division line is coming. In my sermon regarding the new temple, I gave an examination of the significance of the **“little book”** (Revelation 10:9, 10) Christ here provides for John’s consumption and edification.^x The seventh trumpet is going to establish exactly who are Christ’s and God’s. The time of the Gentile saints will come to close, all the redeemed Jews are going to be taken to **“a place prepared of God, that they should feed her there a thousand two hundred and threescore days.”** (Revelation 12:6)

The **“little book”** John receives is the same book Ezekiel was shown, **“written within and without ... lamentations and mourning, and woe.”** (Ezekiel 2:10). It is a declaration of the destruction that Antichrist will bring upon the Jews and – if you take into consideration Zechariah’s words relating to this **“flying roll”** (Zechariah 5:1-3) – the traumas and curses coming for the whole earth under the seven vials of God’s final plagues. Bitter and sweet.

This is an intermission – for lack of a better expression – that God is providing in John’s vision about these matters. Considering words that come just before the seventh trumpet will sound, we must conclude that this vision in no wise interrupts the traumas in motion under the previous trumpets. It is to help him to understand the relationship between the trumpets and the remaining things that will be revealed for the completion of this work in establishing Christ in His throne. We should consider how astonishing such visions would be for our **“brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ”**. (Revelation 1:9) Having no temporal context, and yet seeing things so very clearly, had to be quite vexing to his

tender soul. It is quite vexing to ours as well, though we have a lens more like blessed Noah and blessed Lot. Billions are to die; few are to live. Praise God.

The last pre-advent subject to be examined is the revelation of grant and purpose for the two elders of the church who serve as the focus of the highest rage for the kings and peoples of the earth; the two witnesses. I did a two-part sermon on these two remarkable servants, and I have no intent to move through that analysis here again but provide the links to those sermons in an end note.^{xi} Here, rather, I wish to provide an analysis of their work in relationship to these pre-advent activities, with an eye toward helping you see why we have reference to them at the precipice of the seventh trumpet sounding. Here is the text:

“¶ 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. 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. 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. 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.” (Revelation 11:3-7)

The proper placement of this vision is critical to understanding what it involves. Similar to immediately-preceding visions – Revelation 10:1-7, 10:8-11, 11:1-2 – Christ is instructing John on some additional and relevant information relating to a broader perspective on the Revelation. It’s as if John was being told: *“The first half of this dispensation is closing soon, and Christ will be coming when the seventh trumpet is sounded. After that, there will be a magnificently terrible series of torments and plagues that will force the human race into a final confrontation, and mightily test my redeemed of Israel to hold out until Christ puts down all armies and takes His throne. Now, let me give you an understanding of how this current conflict between the earth-bound saints and the wicked of men – which has been raging since the first seal was broken – will conclude.”*

So, with that attitudinal framing, let us consider what John was told. The two witnesses were given a commission. The word **“power”** in the opening verse is interpolated; it is not in the original text. The import of the words **“I will give”** means *“I have commissioned my two witnesses”*. As I discussed in my previous sermons on these, they are elders in the church, but because they have a particular – and God-given – profile in the minds and hearts of the wicked, they get the most concentrated of their hatred and venom. We know how that looks, because we had a faithful pastor who was the very name of all we preach. God does that; not man.

Since they are flesh, and since they understand the gravity of what is at issue, they testify for their three and one-half years **“clothed in sackcloth”**, reflecting both a mournful disposition about the sins of man that has led to this hour, and the reduced resources with which they

operate. These are not comfortable. These are like that blessed Baptist who ***“had his raiment of camel’s hair, and a leathern girdle about his loins; and his meat was locusts and wild honey”*** (Matthew 3:4). The passage I quoted earlier from Daniel confirms that the three and one-half years of their work is pre-advent, a fact confirmed in the text of Revelation as intimating their conclusion is immediately before the seventh trumpet sounds. Therefore, we cannot make the case that John is – between the sixth and seventh trumpets – dealing with the whole of the first three and one-half years. Rather, he is having the identity and work of these two witnesses confirmed, so that he will understand better how the battle between the saints and the wicked will come to conclusion. As if to say: *“These witnesses have been directly engaged for three and one-half years, tormenting the earth dwellers with their preaching and prayers. Now they’re going to be slain”*. But there’s more.

These servants, through prayer, are given remarkable defenses. This, I believe, must be taken into view directly considering the plague of the sixth trumpet. That is, the witnesses themselves are not equipped with combustible chemicals in their bowels, from which they are empowered to discharge ***“fire, and smoke, and brimstone”***, like the monstrous dragons who have been unleashed for their defense. Rather, they speak in prayer, and God brings the destruction to ***“any man [who] will hurt them”*** via the fire that pours forth from those protective dragons. Remember, God directs those creatures to the precise one-third of the remaining men in the earth after the previous seals and plagues have run their collective course. If those are the third of mankind who are inclined to move, in their venomous hatred, from wrath to murder, they will be the target of those angel-ridden beasts.

We learn further, from the text of this discussion of the two witnesses, that all the plagues that are coming forth upon the rebel race of man are coming from the prayers of these saints. All the saints who are accompanying these two witnesses are praying for helps. All are in sackcloth. All are in danger – though, as we see in this vision, only the two witnesses are eventually overcome and slain by the seventh iteration of Antichrist (v. 7). When that happens:

“And their dead bodies shall lie in the street of [Jerusalem]. 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. 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.” (Revelation 11:8-10)

What we learn from this disturbing language is that there will be a worldwide celebration. It will surpass every international event in this history of the globe, and certainly in the history of anything that was capable of being witnessed live. This instructs us in an amazing truth. If the whole earth spontaneously erupts into celebration, does that not demonstrate that the whole earth was under the immediate impact of all these plagues – from the unconquerable preaching of God’s Word at the first seal, through the fitful trauma from millions of fiery dragons immolating the accumulated forces? We have some mild experience about how an event in one part of the earth can “go viral” and draw responses from the furthest reaches of nations. This is spontaneous. This is immediate! This is the fevered pitch of admiration and relief – the source

of those perpetual plagues and disasters and deaths and torments have been stopped! Peace has come for the globe. Safety has been restored for the inhabitants thereof. They are convinced that they have conquered the enigmatic enemy.

“For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.” (1 Thessalonians 5:2-3)

This scene is the direct application of that verse in its proper context. When the whole world sees the dead witnesses lying in the streets, they have concluded the fight is over. When this world heard our former pastor was dead, they celebrated as though this blessed gospel would no more be preached in their ears or held before their sin-searching eyes. This event coming will be so much more rabid, so much more hopeful. But, as we see in the Thessalonians passage – and in the coming words of the Revelation – it is a vain hope, just as it was a vain hope for this generation.

“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. 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. 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.” (Revelation 11:9-13)

Since the words that follow these is the proclamation that *then* the ***“second woe is past” (Revelation 11:14)***, the conclusion is compelled that this event is part of the second woe. Having been presented with the very worst of plagues that they had known, they were deceived in the notion that their torments were over. Celebrations end abruptly, when the bodies they hoped would decompose before their excited eyes ... suddenly and inexplicably rise. Such a reversal of fortunes ignites the terrors within them. Before the angry people can compose themselves, the bodies are called up into the sky – in their collective sight – and the earth beneath shakes and cracks open. The earthquake destroys a tenth of the city of Jerusalem immediately, killing seven thousand riotous rebels.

What are the righteous to do? How blessed would it be for us, if we have known and soaked in these amazing words and therefore have certain understanding of what is next to come. The word describing the emotions for those remaining elect souls – ***“affrighted”*** – comes from a familiar Greek root word, ***“phobos”*** (***“fob’-os”***). The English language takes from this the condition of fear, ***“phobia”***. But the word has a second meaning: ***“reverence for one’s husband”***. What reverence will those saints feel when, to the very last letter of the script, the promises are fulfilled. What are they to do?

“¶ The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads

over many countries. He [the elect] shall drink of the brook in the way: therefore shall he lift up the head.” (Psalms 110:5-7)

The seventh trumpet of God is written extensively of, in Holy Scripture. I have made many references to it in discrete treatments of the various events the follow: Rapture of living Gentile saints, along with the ***“dead in Christ” (1 Thessalonians 4:16)***; relocation of the redeemed of Israel (Psalms 83:3-4; Revelation 12:6); rise of Antichrist and the False Prophet (Revelation 13, 17); seven last plagues (Revelation 15-16); destruction of Babylon (Revelation 18, with references in other passages); and finally Armageddon (Revelation 19) that ushers in the millennial reign of our Christ, as our text expresses:

“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.” (Revelation 11:15)

Since there is so much flowing from that grand event, I cannot treat it distinctly here. As I have previously articulated, all of the remaining three and one-half years of destruction and terrors flow from the voice of the seventh trumpet. I refer you to those previous sermons and treatments for further exploration, and more importantly I encourage you to search these things out so that you may be both refreshed and prepared. I hope, by God’s grace, to bring to you an examination of all the evidences that the Day of the Lord is at hand, allowing you tender souls to examine this generation we inhabit and discern for yourselves if the branches of the parabolic fig tree are even now ***“tender, and putteth forth leaves” (Matthew 24:32).***

This has been a tremendous journey, my friends. I desire that the King of this place work in every one of us to perfection so that we may be prepared to do whatever it is He has writ for us in providence. The matters I have expounded here are absolutely certain to come to pass – as all His prophecies have proven in their hour determined. As awful as these plagues will be, and as tremendously violent and filled with wrath God’s enemies will be toward the saints, we know that it will be as true then as it is now:

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose.” (Romans 8:28)

I love you all with great fervency.

Amen

¹ Here is the specific language of Seiss’ *The Apocalypse* in treatment of these words:

“Other angels are the more direct executors of the woe. Some have taken these to be good angels. I do not so regard them. Good angels are free, not bound. Good angels would not destroy men, except by special command of God; but these had only to be loosed, and they at once rushed forth for slaughter, impelled to the dreadful business by their own malicious nature. But for their

being bound, the implication is that they would have done the same all along. We also read of apostate angels whom God hath “delivered into chains of darkness, to be reserved unto the judgment of the great day.” (<610204>2 Peter 2:4; <650106>Jude 1:6.) This would seem to imply that, when the great day comes, they may perchance, for particular purposes, have their bonds relaxed. The common idea is that they are reserved for their own judgment; but it may after all be for some one else’s judgment. These woes all belong to the administrations of “the great day.” This sixth trumpet is quite on the margin of the mighty consummation of all that day’s proceedings. And if the record implies any such loosing of those everlasting chains, here is the place and time for it; and what this trumpeter-angel did, would seem to be the very loosing referred to. They are not loosed for salvation — not loosed from their reservation unto eternal punishment, — but loosed from their restraint against inflicting death and torment upon men, and now in judgment permitted to act out their evil will upon earth’s guilty inhabitants. They were bound in mercy to our race, and here they are let loose in wrath and judgment.”

ii Verses in New Testament expressing the Greek word “*deo*”:

1. Matthew 21:2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass **bound <1210>**, and a colt with her: loose them, and bring them unto me.
2. Matthew 22:13 Then said the king to the servants, **Bind <1210>** him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.
3. Matthew 27:2 And when they had **bound <1210>** him, they led him away, and delivered him to Pontius Pilate the governor.
4. Mark 3:27 No man can enter into a strong man’s house, and spoil his goods, except he **will <1210>** first **bind <1210>** the strong man; and then he will spoil his house.
5. Mark 5:3 Who had his dwelling among the tombs; and no man could **bind <1210>** him, no, not with chains:
6. Mark 5:4 Because that he had been often **bound <1210>** with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.
7. Mark 6:17 For Herod himself had sent forth and laid hold upon John, and **bound <1210>** him in prison for Herodias’ sake, his brother Philip’s wife: for he had married her.
8. Mark 11:2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt **tied <1210>**, whereon never man sat; loose him, and bring him.
9. Mark 11:4 And they went their way, and found the colt **tied <1210>** by the door without in a place where two ways met; and they loose him.
10. Mark 15:1 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and **bound <1210>** Jesus, and carried him away, and delivered him to Pilate.
11. Mark 15:7 And there was one named Barabbas, which lay **bound <1210>** with them that had made insurrection with him, who had committed murder in the insurrection.
12. Luke 13:16 And ought not this woman, being a daughter of Abraham, whom Satan hath **bound <1210>**, lo, these eighteen years, be loosed from this bond on the sabbath day?
13. Luke 19:30 Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt **tied <1210>**, whereon yet never man sat: loose him, and bring him hither.
14. John 11:44 And he that was dead came forth, **bound <1210>** hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.
15. John 18:12 Then the band and the captain and officers of the Jews took Jesus, and **bound <1210>** him,
16. John 18:24 Now Annas had sent him **bound <1210>** unto Caiaphas the high priest.
17. John 19:40 Then took they the body of Jesus, and **wound <1210>** it in linen clothes with the spices, as the manner of the Jews is to bury.
18. Acts 9:2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them **bound <1210>** unto Jerusalem.
19. Acts 9:14 And here he hath authority from the chief priests to **bind <1210>** all that call on thy name.
20. Acts 9:21 But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them **bound <1210>** unto the chief priests?
21. Acts 10:11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet **knit <1210>** at the four corners, and let down to the earth:
22. Acts 12:6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, **bound <1210>** with two chains: and the keepers before the door kept the prison.
23. Acts 20:22 And now, behold, I go **bound <1210>** in the spirit unto Jerusalem, not knowing the things that shall befall me there:
24. Acts 21:11 And when he was come unto us, he took Paul’s girdle, and **bound <1210>** his own hands and feet, and said, Thus saith the Holy Ghost, So **shall <1210>** the Jews at Jerusalem **bind <1210>** the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

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25. Ac 21:13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be **bound <1210>** only, but also to die at Jerusalem for the name of the Lord Jesus.
 26. Acts 21:33 Then the chief captain came near, and took him, and commanded him to be **bound with <1210>** two chains; and demanded who he was, and what he had done.
 27. Acts 22:5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there **bound <1210>** unto Jerusalem, for to be punished.
 28. Acts 22:29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had **bound <1210>** him.
 29. Acts 24:27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul **bound <1210>**.
 30. Romans 7:2 For the woman which hath an husband is **bound <1210>** by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.
 31. 1Corinthians 7:27 Art thou **bound <1210>** unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.
 32. 1Corinthians 7:39 The wife is **bound <1210>** by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.
 33. Colossians 4:3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I **am <1210>** also in **bonds <1210>**:
 34. 2Timothy 2:9 Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is **<1210>** not **bound <1210>**.
 35. Revelation 9:14 Saying to the sixth angel which had the trumpet, Loose the four angels which are **bound <1210>** in the great river Euphrates.
 36. Revelation 20:2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and **bound <1210>** him a thousand years,

iii Verses that reference "leviathan":

1. Job 41:1 Canst thou draw out **leviathan** with an hook? or his tongue with a cord *which* thou lettest down?
2. Psalms 74:14 Thou brakest the heads of **leviathan** in pieces, *and* gavest him *to be* meat to the people inhabiting the wilderness.
3. Psalms 104:26 There go the ships: *there is* that **leviathan**, *whom* thou hast made to play therein.
4. Isaiah 27:1 In that day the LORD with his sore and great and strong sword shall punish **leviathan** the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that *is* in the sea.

iv Verses that reference "dragon" or the equivalent Hebrew/Chaldee word:

1. Genesis 1:21 And God created great **whales <08577>**, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.
2. Exodus 7:9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast *it* before Pharaoh, *and* it shall become a **serpent <08577>**.
3. Exodus 7:10 And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a **serpent <08577>**.
4. Exodus 7:12 For they cast down every man his rod, and they became **serpents <08577>**: but Aaron's rod swallowed up their rods.
5. Deuteronomy 32:33 Their wine *is* the poison of **dragons <08577>**, and the cruel venom of asps.
6. Nehemiah 2:13 And I went out by night by the gate of the valley, even before the **dragon <08577>** well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.
7. Job 7:12 *Am* I a sea, or a **whale <08577>**, that thou settest a watch over me?
8. Job 30:29 I am a brother to **dragons <08577>**, and a companion to owls.
9. Psalms 44:19 Though thou hast sore broken us in the place of **dragons <08577>**, and covered us with the shadow of death.
10. Psalms 74:13 Thou didst divide the sea by thy strength: thou brakest the heads of the **dragons <08577>** in the waters.
11. Psalms 91:13 Thou shalt tread upon the lion and adder: the young lion and the **dragon <08577>** shalt thou trample under feet.
12. Psalms 148:7 Praise the LORD from the earth, ye **dragons <08577>**, and all deeps:
13. Isaiah 13:22 And the wild beasts of the islands shall cry in their desolate houses, and **dragons <08577>** in *their* pleasant palaces: and her time *is* near to come, and her days shall not be prolonged.

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14. Isaiah 27:1 In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the **dragon <08577>** that *is* in the sea.
 15. Isaiah 34:13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of **dragons <08577>**, and a court for owls.
 16. Isaiah 35:7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of **dragons <08577>**, where each lay, *shall be* grass with reeds and rushes.
 17. Isaiah 43:20 The beast of the field shall honour me, the **dragons <08577>** and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.
 18. Isaiah 51:9 Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, and wounded the **dragon <08577>**?
 19. Jeremiah 9:11 And I will make Jerusalem heaps, and a den of **dragons <08577>**; and I will make the cities of Judah desolate, without an inhabitant.
 20. Jeremiah 10:22 Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, and a den of **dragons <08577>**.
 21. Jeremiah 14:6 And the wild asses did stand in the high places, they snuffed up the wind like **dragons <08577>**; their eyes did fail, because *there was* no grass.
 22. Jeremiah 49:33 And Hazor shall be a dwelling for **dragons <08577>**, and a desolation for ever: there shall no man abide there, nor *any* son of man dwell in it.
 23. Jeremiah 51:34 Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a **dragon <08577>**, he hath filled his belly with my delicates, he hath cast me out.
 24. Jeremiah 51:37 And Babylon shall become heaps, a dwellingplace for **dragons <08577>**, an astonishment, and an hissing, without an inhabitant.
 25. Lamentations 4:3 Even the **sea monsters <08577>** draw out the breast, they give suck to their young ones: the daughter of my people *is become* cruel, like the ostriches in the wilderness.
 26. Ezekiel 29:3 Speak, and say, Thus saith the Lord GOD; Behold, I *am* against thee, Pharaoh king of Egypt, the great **dragon <08577>** that lieth in the midst of his rivers, which hath said, My river *is* mine own, and I have made *it* for myself.
 27. Ezekiel 32:2 Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou *art* as a **whale <08577>** in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.
 28. Micah 1:8 Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the **dragons <08577>**, and mourning as the owls.

∨ Verses for the word “serpent”, other than those included in the Hebrew/Chaldee term under endnote iv above:

1. Genesis 3:1 Now the **serpent <05175>** was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?
2. Genesis 3:2 And the woman said unto the **serpent <05175>**, We may eat of the fruit of the trees of the garden:
3. Genesis 3:4 And the **serpent <05175>** said unto the woman, Ye shall not surely die:
4. Genesis 3:13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The **serpent <05175>** beguiled me, and I did eat.
5. Genesis 3:14 And the LORD God said unto the **serpent <05175>**, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:
6. Genesis 49:17 Dan shall be a **serpent <05175>** by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.
7. Exodus 4:3 And he said, Cast it on the ground. And he cast it on the ground, and it became a **serpent <05175>**; and Moses fled from before it.
8. Exodus 7:15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river’s brink against he come; and the rod which was turned to a **serpent <05175>** shalt thou take in thine hand.
9. Numbers 21:6 And the LORD sent fiery **serpents <05175>** among the people, and they bit the people; and much people of Israel died.
10. Numbers 21:7 Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the **serpents <05175>** from us. And Moses prayed for the people.
11. Numbers 21:9 And Moses made a **serpent <05175>** of brass, and put it upon a pole, and it came to pass, that if a serpent **<05175>** had bitten any man, when he beheld the **serpent <05175>** of brass, he lived.
12. Deuteronomy 8:15 Who led thee through that great and terrible wilderness, *wherein were* fiery **serpents <05175>**, and scorpions, and drought, where *there was* no water; who brought thee forth water out of the rock of flint;

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13. 2Kings 18:4 He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen **serpent <05175>** that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.
 14. Job 26:13 By his spirit he hath garnished the heavens; his hand hath formed the crooked **serpent <05175>**.
 15. Psalms 58:4 Their poison *is* like the poison of a **serpent <05175>**: *they are* like the deaf adder *that* stoppeth her ear;
 16. Psalms 140:3 They have sharpened their tongues like a **serpent <05175>**; adders' poison *is* under their lips. Selah.
 17. Proverbs 23:32 At the last it biteth like a **serpent <05175>**, and stingeth like an adder.
 18. Proverbs 30:19 The way of an eagle in the air; the way of a **serpent <05175>** upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.
 19. Ecclesiastes 10:8 He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a **serpent <05175>** shall bite him.
 20. Ecclesiastes 10:11 Surely the **serpent <05175>** will bite without enchantment; and a babbler is no better.
 21. Isaiah 14:29 Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the **serpent's <05175>** root shall come forth a cockatrice, and his fruit *shall be* a fiery flying serpent.
 22. Isaiah 27:1 In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing **serpent <05175>**, even leviathan that crooked serpent <05175>; and he shall slay the dragon that *is* in the sea.
 23. Isaiah 65:25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the **serpent's <05175>** meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.
 24. Jeremiah 8:17 For, behold, I will send **serpents <05175>**, cockatrices, among you, which *will not be* charmed, and they shall bite you, saith the LORD.
 25. Jeremiah 46:22 The voice thereof shall go like a **serpent <05175>**; for they shall march with an army, and come against her with axes, as hewers of wood.
 26. Amos 5:19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a **serpent <05175>** bit him.
 27. Amos 9:3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the **serpent <05175>**, and he shall bite them:
 28. Micah 7:17 They shall lick the dust like a **serpent <05175>**, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.

^{vi} Here is the whole of Job chapter 41:1-34:

- 1 ¶ Canst thou draw out leviathan with an hook? or his tongue with a cord *which* thou lettest down?
- 2 Canst thou put an hook into his nose? or bore his jaw through with a thorn?
- 3 Will he make many supplications unto thee? will he speak soft *words* unto thee?
- 4 Will he make a covenant with thee? wilt thou take him for a servant for ever?
- 5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?
- 6 Shall the companions make a banquet of him? shall they part him among the merchants?
- 7 Canst thou fill his skin with barbed irons? or his head with fish spears?
- 8 Lay thine hand upon him, remember the battle, do no more.
- 9 Behold, the hope of him is in vain: shall not *one* be cast down even at the sight of him?
- 10 None *is* so fierce that dare stir him up: who then is able to stand before me?
- 11 ¶ Who hath prevented me, that I should repay *him*? *whatsoever is* under the whole heaven is mine.
- 12 I will not conceal his parts, nor his power, nor his comely proportion.
- 13 Who can discover the face of his garment? *or* who can come *to him* with his double bridle?
- 14 Who can open the doors of his face? his teeth *are* terrible round about.
- 15 *His scales are his pride*, shut up together *as with* a close seal.
- 16 One is so near to another, that no air can come between them.
- 17 They are joined one to another, they stick together, that they cannot be sundered.
- 18 By his neesings a light doth shine, and his eyes *are* like the eyelids of the morning.
- 19 Out of his mouth go burning lamps, *and* sparks of fire leap out.
- 20 Out of his nostrils goeth smoke, as *out* of a seething pot or caldron.
- 21 His breath kindleth coals, and a flame goeth out of his mouth.
- 22 In his neck remaineth strength, and sorrow is turned into joy before him.
- 23 The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.
- 24 His heart is as firm as a stone; yea, as hard as a piece of the nether *millstone*.
- 25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.
- 26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.
- 27 He esteemeth iron as straw, *and* brass as rotten wood.
- 28 The arrow cannot make him flee: slingstones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.
30 Sharp stones *are* under him: he spreadeth sharp pointed things upon the mire.
31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.
32 He maketh a path to shine after him; *one* would think the deep to *be* hoary.
33 Upon earth there is not his like, who is made without fear.
34 He beholdeth all high *things*: he *is* a king over all the children of pride.

^{vii} Here is Seiss' input on the river Euphrates:

"A particular locality is named as the place of their detention: "upon, — ejpi<, over, near, at, — that great river Euphrates." It was in this locality that the powers of evil made their first attempts against the human race. It was in this locality that the first murder was committed. It was in this region that the great apostasies, both before and after the flood, had their centres. It was in this region that Israel's most oppressive enemies resided, and that the Jews were compelled to drag out the long and weary years of their great captivity. It was in this region that the great oppressive world-powers took their commencement. It is the region where all this world's beginnings were made — where man first saw the light, first sinned, fell from his first estate, was banished from Paradise, and introduced all earth's miseries — where Satan first alighted upon our planet, won his first triumphs, and first set his foul agencies against man in operation. The Euphrates itself is one of the primeval rivers, and the only one we know of that remains. And there, where guilt came into the place of innocence, and Babylon supplanted Eden, and hell sent up its Upas instead of the Tree of Life, and death came in upon the children of men, these four fallen sons of light, with their evil hosts, rave in the bonds, [] imposed in mercy, but, at the appointed hour, in wrath to be relaxed, that earth's blaspheming millions may feel what shall then have been so richly merited"

^{viii} It is important to note that the originally-promised land has never been occupied by the nation of Israel or Judah. The promise was repeated in many ways to many of Abraham's descendants, including these two verses expressly including the land all the way to Euphrates:

Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. (Deuteronomy 11:24)

and

Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. (Joshua 1:3-4)

^x The full text of this opening language of chapter 10 gives the detailed description of the Covenant Angel, or Jesus Christ:

"¶ And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:" (Revelation 10:1)

^x See Timothy's sermon on the nature of the temple envisioned by Ezekiel and referenced in Revelation 11:1-2, April 9, 2017 tinyurl.com/TemplePDF. Here is the salient portion of that sermon to this sermon subject:

"Now, I told you all of that so that I could tell you something else. Remember, please, that what sent me on this detour is an examination of the peculiar language of John, in Revelation 11, where he is directed by that angel presenting in chapter 10 — none other than our Redeeming Angel, even Christ (by His description in verse one) — to measure this "temple of God, and the altar, and them that worship therein." Remember, please, that the time under examination is before Christ comes forth at the seventh trumpet — that "last trump" that Paul tells us about in 1 Corinthians 15:52 — during which period of time we see a good many things occur, which do indeed culminate in the "kingdoms of this world [becoming] the kingdoms of our Lord, and of his Christ" (Revelation 11:15), when that Christ takes His throne for His millennial reign.

Why is John told at this time to measure the temple, altar, and those that worship therein? The word "measure" here used is the Greek "metreo" (where we get the English word "metric"), and refers to both the measuring of physical dimensions, as well as the act of comparing a thing or person to some standard to determine if it is in compliance. Which of these senses is intended

in this directive to John might be better understood by examining its context. Remember, friends, John is not here represented as an “actor on this dispensational stage” of Christ’s Revelation; but rather a “seer” and “recorder” of things. The “voice” of this part of the book shifts from John seeing and hearing things that are happening with and between others to Christ speaking things to and interacting directly with John:

“And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. ¶ And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings. ¶ 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. 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.” (Revelation 10:4 through 11:2)

In this sense, the first two verses of chapter 11 seem more in alignment with the whole of chapter ten ... both as to the “voice” of the recorded words, and as to that apparent subject matter. Without going into an exhaustive exposition of the words in chapter ten of Revelation, it is clear that John is given to see with great clarity the coming destruction of the unregenerate Jewish people. It is this vision that is represented in the eating of the book that was in his mouth “sweet as honey”, but once eaten caused him to declare “my belly was bitter”. I draw this conclusion by referencing a concordant passage that gives more detail:

“But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house [in context, referencing the rebellious Jews]: open thy mouth, and eat that I give thee. And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; And he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe.” (Ezekiel 2:8-10)

The same subject matter, in the same format, with the same directive – given to two distinct prophets, centuries apart. Having received this clear and disquieting vision, then, John is referred to another vision in kind with the prophet Ezekiel. Given a reed, like Ezekiel saw in Christ’s hand; and sent forth to observe and measure the same temple observed by Ezekiel. In the one display he sees the coming horrors for the majority of the Jewish race; in the other, the respite coming for those redeemed to whom the new temple will come for them to “worship therein”. One other syncing aspect between the detailed temple that Ezekiel was given to see measured out -- and that which John was sent forth to measure -- is found in comparing these two passages:

“He measured it by the four sides: it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place.” (Ezekiel 42:20)

and

“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.” (Revelation 11:2)

Here these two passages express that clear separation between this temple compound area Ezekiel has just described in detail – with its 500 reeds (or one mile) scope – and the part of Jerusalem and Israel that will be left to Antichrist and his armies to tread upon for the second three and a half years of the seven-year dispensation.”

^{xi} Sermons by Timothy on the two witnesses of Revelation 11, September 6, 2015 <http://bit.ly/WitnessesPt1>, and September 13, 2015 <http://bit.ly/WitnessesPt2>.