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Measuring and Witnessing

Revelation 11:1-14

1. Measuring (verses 1-2)
2. Witnessing (verses 3-14)

I invite you to open in your Bibles to Revelation chapter 11. We come to a difficult portion of Scripture, where John measures the temple and observes the ministry of the two witnesses. Of all of the chapters of the book of Revelation up to this point, I have found this chapter to be the most difficult of all to understand. But this morning, we will give it a try. The title of my message this morning is "Measuring and Witnessing." These are the two main activities of what takes place in Revelation chapter 11. And as I read the text, I want for you to listen for these activities.

> Revelation 11:1-14
> Then I was given a measuring rod like a staff, and I was told, "Rise and measure the temple of God and the altar and those who worship there, but do not measure the court outside the temple; leave that out, for it is given over to the nations, and they will trample the holy city for forty-two months. And I will grant authority to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth." These are the two olive trees and the two lampstands that stand before the Lord of the earth. And if anyone would harm them, fire pours from their mouth and consumes their foes. If anyone would harm them, this is how he is doomed to be killed. They have the power to shut the sky, that no rain may fall during the days of their prophesying, and they have power over the waters to turn them into blood and to strike the earth with every kind of plague, as often as they desire. And when they have finished their testimony, the beast that rises from the bottomless pit will make war on them and conquer them and kill them, and their dead bodies will lie in the street of the great city that symbolically is called Sodom and Egypt, where their Lord was crucified. For three and a half days some from the peoples and tribes and languages and nations will gaze at their dead

> bodies and refuse to let them be placed in a tomb, and those who dwell on the earth will rejoice over them and make merry and exchange presents, because these two prophets had been a torment to those who dwell on the earth. But after the three and a half days a breath of life from God entered them, and they stood up on their feet, and great fear fell on those who saw them. Then they heard a loud voice from heaven saying to them, “Come up here!” And they went up to heaven in a cloud, and their enemies watched them. And at that hour there was a great earthquake, and a tenth of the city fell. Seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven. The second woe has passed; behold, the third woe is soon to come.

Let’s look at our first point this morning.

1. Measuring (verses 1-2)

This is what John is called to do in verses 1 and 2. He is called to measure the temple.

> Revelation 11:1
> Then I was given a measuring rod like a staff, and I was told, “Rise and measure the temple of God and the altar and those who worship there,

At this point, John breaks the fourth wall of the text, and actually enters into the drama of the Revelation himself. Most often in the book of Revelation, John is simply an observer. But here, he becomes a participant in his vision. He is given a measuring rod to measure the temple. In this case, he is given a rod like a staff, long stick. In ancient Israel, they often made their staffs from a reed-like plant that grew in the Jordan Valley, that was much like our bamboo. long and hollow, light, yet rigid enough to hold its shape. It would be a perfect measuring device, much like our yardstick. When Ezekiel saw the temple being measured, it was measured by a staff that was 9 feet long. We don’t know if John measured with a rod he size of a yard stick, or whether it was 9 feet tall. But somehow, John was told to lay it end to end and count, to see how large the temple is.

Now, at this point, we need to ask a question: What temple is John measuring? Because, at the time of John’s writing this Revelation, there was no temple. The Romans had come in A.D. 70 and had wiped it out. As Jesus said to the disciples, who were marveling at the temple in their day, “You see all these [buildings], do

you not? Truly, I say to you, there will not be left here one stone upon another that will not be thrown down" (Matthew 24:2).

So, what temple does John see? What temple is John commissioned to measure? It could be the first temple that Solomon built. It could be the second temple that Zerubbabel built. It could be Herod's temple that stood in Jesus' day. Or, as many think, it's a temple that will be built in the future. Today, right now, there are Jews who are working hard at rebuilding the temple. Many Christians are excited about the prospect, as they think the construction of this temple will bring in the end times. Personally, I'm not excited about efforts to rebuild a temple, as the building of a temple to offer up sacrifices is a rejection of the sacrifice of Jesus as sufficient for our sins. Now, in all of this, I'm not sure that it's really important here for the text to come to a conclusion as to what temple John is called to measure. I say this because there's something a bit strange about John's task. Look again at verse 1.

> Revelation 11:1
> Then I was given a measuring rod like a staff, and I was told, "Rise and measure the temple of God and the altar and those who worship there,

So, in John's measuring the temple, he was told not merely to measure the building, and the altar, but people who were worshiping there! This might be a bit of an indication that this measuring of the temple, isn't for architectural reasons. It wasn't to build a scale model. It was given as something else. And to figure out that something else, it's good to turn to other Scriptures, because there are times in the Bible when a measuring line is mentioned.

For instance, consider the following verses. As a result of the evil of Manasseh, the LORD said this: "I will stretch over Jerusalem the measuring line of Samaria, and the plumb line of the house of Ahab, and I will wipe Jerusalem as one wipes a dish, wiping it as turning it upside down" (2 Kings 21:13). There is measurement for destruction. We see this also in

> Lamentations 2:8
> The LORD determined to lay in ruins
> the wall of the daughter of Zion;
> he stretched out the measuring line;
> he did not restrain his hand from destroying;
> he caused rampart and wall to lament;
> they languished together."

These are times when the measuring line is used for judgment. But there are also times when the measuring line is used for preservation as well. This is the case in

> Zechariah 2:1-5
> And I lifted my eyes and saw, and behold, a man with a measuring line in his hand! Then I said, “Where are you going?” And he said to me, “To measure Jerusalem, to see what is its width and what is its length.” And behold, the angel who talked with me came forward, and another angel came forward to meet him and said to him, “Run, say to that young man, ‘Jerusalem shall be inhabited as villages without walls, because of the multitude of people and livestock in it. And I will be to her a wall of fire all around, declares the LORD, and I will be the glory in her midst.’”

And I think that’s the perspective of what’s happening here in Revelation 11. John is told to measure the temple and the altar and those in it, because the Lord will protect those who are within. I say this because of verse 2,

> Revelation 11:2
> But do not measure the court outside the temple; leave that out, for it is given over to the nations, and they will trample the holy city for forty-two months.

In verse 2, you see John told not to measure outside the temple, because those in that portion of the temple are going to destroy the holy city for forty-two months. In other words, God is not protecting the outer court of the temple. That court is given to the nations to run free with their evil. So, I believe here that the measuring here is not a physical measuring of a temple to figure out it’s dimensions. But a measuring out to signify God’s protection of those who worship him. And thus, I don’t think it really matters what temple John was measuring, whether it was Solomon’s temple, or Zerubbabel’s temple, or some future temple.

The picture we see is a picture of God’s protection upon his people. This would be of great comfort to those in the first century, who were facing persecution in their day. Who were going through some hard times. If you are one of those who have bowed the knee to Jesus, and are trusting in him, you are safe in the temple. The people may rage outside, but you are safe and secure inside, in the arms of God.

I’m reminded of Psalm 2. When David writes,

Psalm 2:1-3
Why do the nations rage
and the peoples plot in vain?
The kings of the earth set themselves,
and the rulers take counsel together,
against the Lord and against his Anointed, saying,
"Let us burst their bonds apart
and cast away their cords from us."

Nations may rage against the Lord and against his Anointed and against his people, But Psalm 2 continues,

Psalm 2:4-6
He who sits in the heavens laughs;
the Lord holds them in derision.
Then he will speak to them in his wrath,
and terrify them in his fury, saying,
"As for me, I have set my King
on Zion, my holy hill."

In other words, the nations may rage! But God has prevailed! Jesus is on his throne! There is little to fear! "The nations raged, but your wrath came" (Revelation 11:18). That's the message of the measuring of the temple! He will protect those inside the temple. He will let the nations on the outside rage! They will "trample the holy city," But not forever. God is in control.

In verse 2, we see that their rage will last for forty-two months. In other words, their rage won't last forever. God will let them rage for three and a half years. But that's all. At the end of that time, their trampling the holy city will be over.

And for us, we see the raging of the nations of the world, we see ungodly legislation becoming law in our land. we see immorality abounding. We need not fear. If we are worshiping the Lord in his temple, then we are safe and sound. "But," you say, "I don't go to the temple to worship!" "I worship with the people of God in a church." Did you realize that there are multiple places in the New Testament where believers in Jesus are described as being God's temple?

Do you not know that you are God's temple and that God's Spirit dwells in you? If anyone destroys God's temple, God will destroy him. For

> God's temple is holy, and you are that temple (1 Cor 3:16-17).
>
> Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body (1 Cor 6:19-20)
>
> So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord. In him you also are being built together into a dwelling place for God by the Spirit (Ephesians 2:19-22).

And when Revelation ends, we see that there is actually no physical temple at all in heaven. "And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb" (Revelation 21:22). And so, it may just may be that the identification of the temple here in Revelation 11 isn't Solomon's temple or Zerubbabel's temple or Herod's temple or some temple soon to be built in the 21st century. Rather, the temple here is the people of God, whom God has protected from the raging of the world.

And note here the parallels with chapter 7. If you remember the backbone of the book of Revelation, the seals, trumpets and bowls.

- There are 7 seals in Revelation 6.
- There are 7 trumpets in Revelation 8 and 9.
- There are 7 bowls in Revelation 16.

Actually, that's not quite the case, because, there are only 6 seals in Revelation 6. The 7th comes in Revelation 8. And there are only 6 trumpets in Revelation 8-9, and the 7th comes in Revelation 11.

In Revelation 7, we have an interlude. Likewise in Revelation 10-11, we have another interlude. And do you remember what the interlude of Revelation 7 was about? It was the sealing of the 144,000 from the tribes of Israel. It was the appearing of the great multitude that came out of the great tribulation. And the idea of the interlude of Revelation 7 is that God will protect his people. He will seal them, so that they are secure from the onslaughts of the world. They will indeed come into his glory.

Well, in Revelation 11, we see a similar story. In measuring the temple, we have a picture of how God will protect those who worship him from the evils of the those who trample the holy city. So take heart, believer in Christ. You are God's temple, that he will protect until the end.

2. Witnessing (verses 3-14)

And this is perhaps the most exciting story in the book of Revelation. Let's look first at the vision that John sees.

> Revelation 11:3
> And I will grant authority to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth.

In verse 3, we are introduced to the "two witnesses" of Revelation. We see their activity, they will prophesy. We see the time of their prophesying 1,260 days. We see their clothing sackcloth. Sackcloth is an uncomfortable garment that was worn by mourners or repentant people. The would put themselves in discomfort as an outward sign of what was happening in their souls. But sackcloth was also the garment of the prophets. Think John the Baptist. This is what he wore.

Here, these two witnesses are prophets (Rev. 11:10), who prophesy for 1,260 days. Now, if you are observant, you will realize that 1,260 days is equivalent to 42 months (which was mentioned in verse 2). Pushed into years, it's 3½ years. We will see this time-frame come up again, so we will address it later.

Anyway, in verse 3, we have these two witnesses come to prophesy for a couple of years. The question comes up naturally, "Who are these two witnesses?" Glad you asked, because John is told in his vision who they are.

> Revelation 11:4
> These are the two olive trees and the two lampstands that stand before the Lord of the earth.

Does that help? This is a reference to Zechariah, chapter 4. You are probably not familiar with the chapter, so let me read a portion of it.

> Zechariah 4:1-3
> And the angel who talked with me came again and woke me, like a man who is awakened out of his sleep. And he said to me, "What do you

see?" I said, "I see, and behold, a lampstand all of gold, with a bowl on the top of it, and seven lamps on it, with seven lips on each of the lamps that are on the top of it. And there are two olive trees by it, one on the right of the bowl and the other on its left."

So picture the scene, a golden lampstand, flanked on either side by two olive trees. And if you are confused as to what this means, join the club, because Zechariah was confused as well.

Zechariah 4:4-6
And I said to the angel who talked with me, "What are these, my lord?" Then the angel who talked with me answered and said to me, "Do you not know what these are?" I said, "No, my lord."Then he said to me, "This is the word of the Lord to Zerubbabel: Not by might, nor by power, but by my Spirit, says the Lord of hosts."

This vision was given to Zechariah to encourage him and strengthen Zerubbabel, the one who built the temple in Judah, and came to be the ruler of the country. And he was told, it wasn't by your power that your ministry would succeed. rather, it was by the power of the Spirit of God that you would succeed. The picture is that the olive trees would continually supply the lampstand with oil, so that the lampstand would continue to burn and give its light. So likewise, the Spirit of God would continue to supply Zerubbabel with everything that he needed.

But here in Revelation 4, we have "two lampstands." Welcome to apocalyptic literature, where numbers and images swirl in our minds. Apocalyptic literature isn't exact science. It's to give us an image, of two witnesses going about in the power of the Spirit of God. Their power is evident in verse 5.

Revelation 11:5
And if anyone would harm them, fire pours from their mouth and consumes their foes. If anyone would harm them, this is how he is doomed to be killed.

What a scene! Can you imagine it? These witnesses are walking about prophesying of the ways of God. They had the power to kill those who resisted them! And if you know anything about prophets, they were resisted and hated. Isaiah preached to a hard-hearted people who refused his message (Isaiah 6:9). Jeremiah was threatened with death when he prophesied against Judah (Jeremiah 26). Later, he was thrown into a pit and left for dead (Jeremiah 38). Jesus said "O

Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it" (Matthew 23:37).

But these prophets mentioned in Revelation 11 are different. If any would come to fight against them, they simply breath fire from their mouth and kill their enemies. These witnesses are man-dragons. Not only that, but they have they have the power over nature.

> Revelation 11:6
> They have the power to shut the sky, that no rain may fall during the days of their prophesying, and they have power over the waters to turn them into blood and to strike the earth with every kind of plague, as often as they desire.

This has led many to believe that these two witnesses are Moses and Elijah raised from the dead, because their power is similar to the power of Moses and Elijah. In his day, Elijah prophesied to Ahab, “As the LORD the God of Israel lives, before whom I stand, there shall be neither dew nor rain these years, except by my word" (1 Kings 17:1). Indeed, it was only by the words of Elijah that it came to rain upon the earth again. Do you know how long the drought lasted? Three and a half years, that’s 42 months, that’s 1,260 days. This is the power of these two witnesses! They can shut up the sky and stop the rain.

Also, they can bring plagues, like Moses. At his word, the water in the Nile was turned to blood. At his word came the plagues of frogs and gnats. As his word, the livestock died, and boils came upon the people, and hail came down from heaven. and darkness came upon the land. This is just like verse 6 says.

> Revelation 11:6
> They have the power to shut the sky, that no rain may fall during the days of their prophesying, and they have power over the waters to turn them into blood and to strike the earth with every kind of plague, as often as they desire.

So, there are many who believe that these witnesses are Moses and Elijah. I’m not sure about that, but I know that they come in the spirit and power of Moses and Elijah. But after their 3 ½ years, their time is up.

> Revelation 11:7
> And when they have finished their testimony, the beast that rises from

the bottomless pit will make war on them and conquer them and kill them,

This is the first mention of the beast in Revelation. We will see him again in Revelation 13. But suffice to say that this beast is Satan personified. The point is that it takes demonic power to stop these witnesses! When people will resist them, fire will come from their mouth to kill them. But when their time is up, the beast will come

Revelation 11:7-8
...and will make war on them and conquer them and kill them, and their dead bodies will lie in the street of the great city that symbolically is called Sodom and Egypt, where their Lord was crucified.

Here's a geographical reference to where John saw all of these things take place. Yes, he is on the island of Patmos receiving this vision, but his vision took him to see Jerusalem, where Jesus was crucified on the cross for our sins. Here, John is told that the city is symbolically called "Sodom" and "Egypt." Sodom is that city known for its sexual immorality. So bad was Sodom that God destroyed it with fire and brimstone from heaven. Egypt is that country known for its oppression of the people of God (as in the days of Moses). And that city, which was called the "holy city" in verse 2, was trampled by the nations, became as secular and wicked as the worst the world has ever known. This city never repented at the preaching of these two witnesses. Rather, the city killed them and shamed them.

Revelation 11:9
For three and a half days some from the peoples and tribes and languages and nations will gaze at their dead bodies and refuse to let them be placed in a tomb,

In our nation today, when some particularly great person dies, it is a great honor for that person to "lie in state" in some public place for days (and sometimes weeks), for people to come and pay their respects to the life lived. But in the ancient world, (and in the middle east today), such is not the case. Burials of bodies take place quickly. Not to bury the body the body quickly is to bring the ultimate shame and humiliation upon those who died.

You see this at the end of 1 Samuel, when Saul was killed in battle. The Philistines beheaded him and "fastened his body to the wall of Beth-shan" (1 Samuel 31:10). But when the valiant men from Jabesh-gilead heard what the Philistines had done

with Saul's body, they traveled all night long to come to the wall, so that they could take his body off the wall and burn it and bury it (1 Samuel 31:11-13).

Here in verse 9, we see no such proper burial. So hated will be these witnesses, that they will lie in the street of Jerusalem, for three and a half days. And the world will see them dead.

> Revelation 11:9
> For three and a half days some from the peoples and tribes and languages and nations will gaze at their dead bodies .

I'm not quite sure why the ESV puts the word, "some" here in verse 9. The Greek text simply says, "the peoples and tribes and languages and nations for three and a half days will gaze at their dead bodies." There is no limitation upon those who see these bodies. The idea is almost that it is seen the world around, which John could never have thought possible in his day. But of course, in our day, this is totally possible, as all of us with phones in our pockets have the ability to broadcast audio and video for all the world to see!

Now, if anyone from any of the "peoples and tribes and languages and nations" of the earth, sees what's happening in Jerusalem and travels there and tries to rescue their bodies from the shame they are experiencing, like those valiant men from Jabesh-gilead, they will be refused, because the world will rejoice that these two witnesses are now dead!

> Revelation 11:10
> And those who dwell on the earth will rejoice over them and make merry and exchange presents, because these two prophets had been a torment to those who dwell on the earth.

It's Christmas-time when these witnesses are dead! There is merriment the world over! Because, theses prophets, who could not be stopped, are finally dead. "Ding, dong, the witch is dead!" and the world rejoices. Because the world regards their prophesying as "torment to those who dwell on the earth." This is how the world sees the gospel! It is seen as foolishness. It is hated and despised.

John said it this way in his gospel: "And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil" (John 3:19). And though these witnesses will tell telling people of the light, the death and resurrection of Jesus, and the need to repent, to be right

with God and to know true joy. They were hated. Ahab called Elijah, “the troubler of Israel” (1 Kings 18:17). And that’s what the world will think of these two witnesses in Jerusalem. They are “troubling” the world! But like the message they proclaimed, of one who was dead, but now lives, so also will they rise again, for the world to see.

> Revelation 11:11
> But after the three and a half days a breath of life from God entered them, and they stood up on their feet, and great fear fell on those who saw them.

Just like the Lord breathed life into Adam’s nostrils in (Genesis 2:7), so also will the life from God enter into these corpses, and they will rise again to stand on their feet. This reminds us of the great picture of the resurrection in Ezekiel 37, when Ezekiel was told to prophesying over the dry bones,

> Ezekiel 37:4-6, 10
> The LORD said to me, “Prophesy over these bones, and say to them, O dry bones, hear the word of the Lord. Thus says the Lord God to these bones: Behold, I will cause breath to enter you, and you shall live. And I will lay sinews upon you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live, and you shall know that I am the Lord ... So I prophesied as he commanded me, and the breath came into them, and they lived and stood on their feet, an exceedingly great army"

Likewise here, these men “stood up on their feet. Verse 11 brings the understatement of the text.

> Revelation 11:11
> and great fear fell on those who saw them.

Um, yeah! The most famous dead people in the world were now alive. There will be great reason to fear. But they won’t stick around for long.

> Revelation 11:12
> Then they heard a loud voice from heaven saying to them, “Come up here!” And they went up to heaven in a cloud, and their enemies watched them.

John saw these witnesses being raptured up into heaven, just like Paul says will happen to all believers alive at the return of Christ, "For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord" (1 Thessalonians 4:16-17). This is our hope when Christ returns! That he will come and rescue us, and we will be with him forever!

Back to Revelation 11, we see that after the rapture of these two witnesses, there will be an earthquake:

> Revelation 11:13
> And at that hour there was a great earthquake, and a tenth of the city fell. Seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven.

This is great destruction. A tenth of the city being destroyed! Seven thousand people killed in the earthquake. In the history of our nation, we have had several attacks, with thousands of people dying.

When Pearl Harbor was attacked on December 7, 1941, there were 2,400 people who lost their lives. When the twin towers fell on September 11, 2001, there were 3,000 people who died in that attack. Both of these event have made a great impact on our nation.

Whenever December 7th or September 11th roll around, we remember the fallen. And with 7,000 the destruction would be felt deeply, even upon a modern-day Jerusalem, with nearly a million people living in Jerusalem today. But it seems as if the rest of those in Jerusalem will believe.

> Revelation 11:13
> Seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven.

I’m not sure that the significance of the seven thousand is to be understood in light of modern day Israel, as much as it is with the 7,000 in the Bible we know about. Do you remember when Elijah was discouraged when Jezebel was seeking his life? He said, “I have been very jealous for the Lord, the God of hosts. For the people of Israel have forsaken your covenant, thrown down your altars, and killed

your prophets with the sword, and I, even I only, am left, and they seek my life, to take it away" (1 Kings 19:10). And God said to him, "Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth that has not kissed him" (1 Kings 19:18). It could be that this is a great reversal that happens near the end of time, when Paul said in Romans 11:26, “all Israel will be saved.” Rather than God promising the remnant (7,000 who will not bow the knee), the 7,000 are killed, but the rest are giving glory to God.

I don't know if this is salvation or not; it may be. Revelation 16:8-9 shows the hardness of people when the bowls are poured out: "The fourth angel poured out his bowl on the sun, and it was allowed to scorch people with fire. They were scorched by the fierce heat, and they cursed the name of God who had power over these plagues. They did not repent and give him glory." There's no repentance. But here, in light of the death of everyone, in light of their fear, there is a revival that comes to Jerusalem. A revival that's bigger and broader that what took place in Nineveh. That may be the point- reversal. Then we read, to finish the passage:

> Revelation 11:14
> The second woe has passed; behold, the third woe is soon to come.

This brings us back to Revelation 9:12, after the fifth angel. "The first woe has passed; behold, two woes are still to come." Here now the second woe has passed because the sixth trumpet has blown, and we have this interlude and that is going to leaf us into the seventh angel who has blown his trumpet.

Now, I have simply told the story of everything that John saw. And it may be that everything will happen just as John saw. Two witnesses will come upon the earth, to prophesy for 3½ years. People try to overcome them, and yet, they conquer. Until the end, but their death and resurrection brings about the salvation of all of Israel! This may be the case. But there are many reputable Bible scholars who see this differently. They see the witnesses as emblematic of the church, After all, in Revelation, chapter 1, the churches are called lampstands. They see people trying to suppress the message of the gospel, but as Jesus promised, "I will build my church, and the gates of hell shall not prevail against it" (Matthew 16:18). They see the 3 ½ years as symbolic of the entire church age, a time of trial, just like the rainless days of Elijah. In this case, the message of the witnesses are parallel to the measuring of the temple. God will protect his people. So be strong! Be a witness for Christ.

Would your witness change if you knew that you would not be destroyed in any

way? The church should be bold like these witnesses knowing that God has promised that the church isn't going away! We can be a witness for Christ. We can tell of his death, burial, and resurrection of Jesus and his exaltation into heaven, how he sits at the right hand of the majesty on high. Of how he's going to come and rule and reign. He's the one that we need to submit to and bow, and repent and turn form our sins and trust in him.

We sang the song "More Than Conquerors." Think about that. "We are more than conquerors through Christ. We have overcome this world, this life." There's the two witnesses that have overcome the world. "We will not bow to sin or to shame, we are defiant in your name," We're defiant against the people, we're standing for Jesus! "You are the fire that cannot be tamed, you are the power in our veins, oh Lord, our god our conqueror."

Perhaps this is the message of Revelation 11. That the witnesses are the church that needs to be strong and mighty and conquering. This helps us and benefits us by saying "Look at those two witnesses. I can be like them and be strong and witness."

This sermon was delivered to Rock Valley Bible Church on October 1, 2023 by Steve Brandon.
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