



Revelation With Daniel

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Verse 1 - A reed (3 times in Revelation, **11:1** and **21:15-16**) was used to measure/study/research. See **Ezekiel 40:2-4** and **43:9-11**. God was calling Israel to reformation in their lives and worship. “Rise,” in **Revelation 11:1** is similar to **4:1**, which says, “Come up hither.” He was to measure the temple, altar, and occupants which are in Heaven. Those on earth who occupy Heaven are those who are God the Father, His Son, holy angels, and those “in heavenly places in Christ Jesus” by faith (**Ephesians 2:6**).

During the timing of the interlude of the sixth trumpet, with the golden altar of incense specified in **9:13** (which is directly connected to both the holy place and most holy place ministries), the year 1840 highlighted in **9:15**, 1844 being the timing of chapter **10** with the opening of the “little book,” and the forthcoming vision of the “ark of His testament” in **11:19**, we must conclude that the desired reformation and judgment of the Day of Atonement is what is being referred to in the call to “measure the temple of God.” “This solemn work is to be done upon the earth. Look and see how stands your measurement of character as compared with God's standard of righteousness, His holy law. The worshipers are to pass under the measuring line of God” (YI, August 25, 1886 par. 5).

Zechariah 1-4, a prophet contemporary with **Haggai** during the rebuilding of Jerusalem with **Ezra** and **Nehemiah**, speaks using similar concepts and language as that being spoken of in **Revelation 10-11**. Zechariah pleads with the Children of Israel to be more faithful than their forefathers—to listen to the Words of God through His prophets (**1:1-6**). The message continues with a question of how long God would not have mercy on His people, which is answered with “good words and comfortable words.” God was angry with those who mistreated His people and said, “A line shall be stretched forth upon Jerusalem.” In other words, the city would be rebuilt. Four powers scattered God's people in judgment, and four carpenters were sent to fray (startle) those powers and build again the waste places. (**1:12-21**). See **Isaiah 58:12-14**.

In **Zechariah 2:1-5** there's a promise that God will restore His broken down representation of truth—His holy city—a work God is doing in His people at the end of time. Verses **6-13** give a powerful call to come out of Babylon and that God will restore and live in the midst of His people! There's a message of righteousness by faith in chapter **3** and a helpful explanation in chapter **4** for **Revelation 11**, which will be discussed shortly.

Revelation 11:2 - There were three sections of the Old Testament sanctuary: the outer court, holy place and most holy place. Each represented an aspect of Christ's ministry: the earthly, intercessory, and judgment phases. Here, the outer court (the earthly ministry of Christ) was already given to the world—and they treated it with scorn and disrespect (see **Isaiah 53**). At this time in earth's history, the 1840s of chapters **9-10**, a new subject was to be studied (**11:1**)—the holy place in Heaven (Daniel's prophecies of chapter **7**, **8**, and **9** fit in here). The Gentiles (they that did not accept the true gospel of Jesus Christ) trampled God's holy place under foot (**Daniel 8:9-13**, **Luke 21:24**) for the same amount of time the two witnesses were in sackcloth, as stated in verse **3**.

Verse **2** mentioned the 42 months (a month being a set of 30 days, 42 X 30 = 1260), verse **3** mentions the 1260 days. Same period, different focus. Verse **2** speaks of God's truth being trampled. Verse **3** speaks of God's truth given the ability to “prophesy” or “exercise the prophetic

office,” (#4295 Strong’s) yet under dire circumstances—clothed in sackcloth. The seven times the Bible mentions this time frame (each from a different perspective) are in **Daniel 7:25, 12:7, Revelation 11:2, 3, 12:6, 14, 13:5.**

The time, times, and a half a time equal the same as the 42 months and the 1260 days. One “time” is equal to one year, “times” equals two years without a qualifying number to clarify otherwise, while “half a time” is half a year. So then, if one year is 12 months of 30 days, there’d be 360 days in each year. With two years (or times), there’d be 720 days added to the first 360, which equals 1080. Add half of 360, which is 180, to 1080 and you have 1260. All 3.5 “times” equal 1260 prophetic days, or literal years.

Sackcloth, most often translated in the Old Testament and only used four times in the New Testament out of 47 total, often equal morning, despair, sadness. The “two witnesses” are pictured as covered with sackcloth because of the condition of truth during the time of the 1260 day period, beginning in the Dark Ages.

Verse 4 - The “two witnesses” are the olive trees and candlesticks also found in **Zechariah 4:1-6, 14.** The answer to the question of what they represented was, “This is the Word of the Lord...” There is a connection with the Word of God and angels ministering that Word and many other blessings, actually pouring from themselves the golden oil that illustrates the Holy Spirit. John 6:63 says, “The **words** that I speak unto you, **they are spirit**, and they are **life**.”

Angels are spirit beings (**Hebrews 1:7**).

The word is spirit (**John 6:63**).

They work together (**Zechariah 4, Revelation 11:3-6**).

Verses 5-6 - Fire devouring enemies and heaven being shut with no rain? Sounds like what happened in the life of Elijah (see **2 Kings 1:6-15** and **1 Kings 17:1, 18:1**). (**Luke 4:25** clarifies that it was 3.5 years that there was no rain. The Elijah story illustrates the same amount of time as the 42 months, 1260 days, or time, times, and half a time. As mentioned while studying the seven churches, during the time of Elijah there was an apostate king, an evil woman who lead a band of false prophets, and God’s people were persecuted and hiding in the wilderness for that amount of time.) Turning water into blood and smiting the earth with plagues? Sounds like what happened in the life of Moses (See **Exodus 7:14-11:10**). Scripture compares the two witnesses to the Bible—the Law (Moses) and the Prophets (Elijah). See the transfiguration **Matthew 17:1-6, Mark 9:2-7, Luke 9:28-35.**

Verse 7 - When the two witnesses finish the 1260 days (the years of 538-1798, which equal 1260 years), the beast (representing a king/kingdom in **Daniel 7:17**) ascends out of the bottomless pit (the abyss, used seven times in Revelation, representing godlessness) to make war, overcome and kill them (them being the two witnesses of the Law and the Prophets). We’re now looking for a **1) nation** that **2) rises at the end of the 1260** years. The nation would be **3) godless** and make war on and **4) overcome the Bible** for a time.

Verse 8 - Sodom was a place of homosexual debauchery and wickedness (**Genesis 19**). Egypt was a place of godless leadership (**Exodus 5:1-2**). Where our Lord was crucified—Jerusalem (an ultra-religious but godless place). We’re still looking for a place where **5) sodomy** and debauchery were notably practiced, **6) where leadership** was openly godless, and where **7) the Lord** was treated with disdain and judged incorrectly—as He was in Jerusalem.

Verse 9-10 - They of the “people and kindreds and tongues and nations” will see them. **8)** This had a world-wide effect. The ‘dead bodies’ of **9)** God’s Holy Word would be mistreated for a specified 3.5 years but not buried out of sight (3.5 years—written differently than the time, times and dividing of times, and not to be confused as such). The word “suffer” in the KJV (interestingly) is most often translated “forgive(n)” (44 times) and “left” (36 times). (See **Matthew 6:12**.) The earth rejoiced that God’s Word seemed silenced. To understand the Bible’s ‘torment’ see **John 16:7-11**.

We’ve seen four ways this chapter has referred to the Old and the New Testaments, “two witnesses,” “two olive trees,” “two candlesticks” and “two prophets.” (**11:3-4, 10**)

It’s evident, with the nine identifying marks, that the nation was France during the French Revolution. (See the chapter, “The Bible and the French Revolution” in *The Great Controversy*.)

What’s interesting about verse **8** above is the word “street.” (This word for street can be translated “open square,” #G4113, Strong’s.) With nine uses of this specific word in the Bible, the majority of uses refer to being out in public. Notice what the “Place de la Concorde” represented—one of the major public squares—during the French Revolution:

“During the French Revolution the statue of Louis XV of France was torn down and the area renamed Place de la Révolution. The new revolutionary government erected the guillotine in the square, and it was here that King Louis XVI was executed on 21 January 1793.

Other important figures guillotined on the site, often in front of cheering crowds, were Queen Marie Antoinette, Princess Élisabeth of France, Charlotte Corday, Madame du Barry, Georges Danton, Camille Desmoulins, Antoine Lavoisier, Maximilien Robespierre, Louis de Saint-Just and Olympe de Gouges.

In 1795, under the Directory, the square was renamed Place de la Concorde as a gesture of reconciliation after the turmoil of the French Revolution. After the Bourbon Restoration of 1814, the name was changed back to Place Louis XV, and in 1826 the square was renamed Place Louis XVI. After the July Revolution of 1830 the name was returned to Place de la Concorde and has remained since” (https://en.wikipedia.org/wiki/Place_de_la_Concorde, Sept. 23, 2015).

Verse 11-12 - After 3.5 years the Bible would be brought back to its intended position—within sight of all who dwell upon the earth (the 3.5 years were from 11-26-1793 thru 6-17-1797). Just after that time the British and Foreign Bible Society founded in 1804, Philadelphia Bible Society was founded in 1808 (the first in the US), the New York Bible Society (later renamed the International Bible Society) came in 1809 and much more. Great fear fell on those that saw (“**Fear God...**” **14:7**).

Verse 13 - Other places the Bible uses the term “great earthquake” are in **Matthew 28:2, Acts 16:26, Revelation 6:12, 11:13, and 16:18**. “Those who had chosen the service of rebellion were left to reap its fruits until the land was filled with crimes too horrible for pen to trace. From devastated provinces and ruined cities a terrible cry was heard—a cry of bitterest anguish. France was shaken as if by an earthquake. Religion, law, social order, the family, the state, and the church—all were smitten down by the impious hand that had been lifted against the law of God” (*The Great Controversy*, 286). There are 25 times the Bibles uses the term “seven thousand.” The one most significant for this section is its antithesis, **1 Kings 19:18** (after Elijah was hiding in the wilderness for 3.5 years, 1260 days, or 42 months). Regarding those that were affrighted, they were called the “remnant” and they gave glory to the God of Heaven (There are other pictures of the end of time revealing the “remnant” “which keep the commandments of God, and have the testimony of Jesus Christ” (**12:17, 14:12**). Notice, the faithful “...**give glory to Him**” **14:7**).

A random find on the internet: "The French Revolution did not directly produce the 19th century ideologies known as socialism or communism. But the Revolution did provide an intellectual and social environment in which these ideologies, and their spokesmen, could flourish."

<http://www.historyguide.org/intellect/lecture19a.html>

The French Revolution, with the timing and affect it had on the earth with its poisonous ideologies, was the enemy's warfare against truth. This is one good reason why God allowed the seven thunders to utter their voices during the 1840s. God raised up the Seventh-day Adventists at that time.

Trumpet 7 - (11:15-19) End time scenarios, ~1800 AD

("The Great Controversy" chapters 35-42? (Links to [PDF](#) or [Audio](#)))

Four times in **Joshua 6** the words "seven trumpets" are used. In the story of Jericho's walls falling, we have a great spiritual illustration of the end of time and God's victories over the enemy with his walls of falsehood coming down. When the final trumpet was blown, all hope for those within the city was lost. Just as God gave Jericho into the hands of Joshua, God again gives the kingdoms of this world into the hands of His Son Jesus Christ!

Verse 15-17 - The last Angel from chapters **8-9** sounds the trumpet. Voices from heaven proclaim the kingdom rights of Christ. The 24 elders refer to Christ as the One "which art, and wast, and art to come." These verses occur in Heaven. **18** focuses on earth, and **19** again in Heaven.

"The signs of Christ's coming are fast fulfilling. Satan sees that he has but a short time in which to work, and he has set his agencies to work to stir up the elements of the world, that men may be deceived, deluded, and kept occupied and entranced until the day of probation shall be ended and the door of mercy be forever shut.

The kingdoms of this world have not yet become the kingdoms of our Lord and of His Christ. Do not deceive yourselves; be wide awake and move rapidly, for the night cometh in which no man can work. Do not encourage students who come to you burdened with the work of saving their fellow men, to enter upon course after course of study. Do not lengthen out to many years the time for obtaining an education. By so doing you give them the impression that there is time enough, and this very plan proves a snare to their souls" (Counsels to Parents, Teachers, and Students 414.2).

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." 1 Thessalonians 4:16. Says the prophet of Patmos: "Behold, He cometh with clouds; and every eye shall see Him." Revelation 1:7.

About His coming cluster the glories of that "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:21. Then the long-continued rule of evil shall be broken; "the kingdoms of this world" will become "the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." Revelation 11:15. "The glory of the Lord shall be revealed, and all flesh shall see it together." "The Lord God will cause righteousness and praise to spring forth before all the nations." He shall be "for a crown of glory, and for a diadem of beauty, unto the residue of His people. Isaiah 40:5; 61:11; Isaiah 28:5.

It is then that the peaceful and long-desired kingdom of the Messiah shall be established under the whole heaven" (The Great Controversy 301-302).

Verse 18 - The time of the seventh angel sounding is a time for judgment. **10:7** says it is also, at the beginning of the sounding, a time when the "mystery of God should be finished!"

“I saw that Jesus would not leave the most holy place until every case was decided either for salvation or destruction, and that the wrath of God could not come until Jesus had finished His work in the most holy place, laid off His priestly attire, and clothed Himself with the garments of vengeance. Then Jesus will step out from between the Father and man, and God will keep silence no longer, but pour out His wrath on those who have rejected His truth. I saw that the anger of the nations, the wrath of God, and the time to judge the dead were separate and distinct, one following the other, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out” (Maranatha 258.2).

Verse 19 - The heavenly temple of God is shown opened, enabling the ark containing the ten commandments to be seen. The Old Testament is clear that the Most Holy Place was seen only at a specified time. It was only on the Day of Atonement (DoA) when the one chosen by God could come in at the right time and in the right way. See **Leviticus 16** for further explanation. Because this is mentioned *after* the anger of the nations and the wrath of God, it must be referring to the *close* of probation, the end of the DoA. Thus, the reference to the golden altar in **9:13** must be the *start* of the DoA. The only other time the ark of the testament is seen in the Revelation is in **15:5**, which is the close of the DoA. (Due to the timing of both chapters, the temple seems opened for Christ to come out, not for Him to go in.)

The bigger picture shows God completing the final phase of His heavenly ministry (the Outer Court was the earthy and first phase, the intercessory or Holy Place ministry was the second yet first of the heavenly phases, and judgment or the Most Holy Place ministry is the last phase before His coming. All these are described in detail by studying the Sanctuary—and there’s still more to be fulfilled).

We are currently living in the time of the seventh Angel, the time of God’s final judgment hour (“...**for the hour of His judgment has come**” **14:7**).

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