

The Extraordinary Preparation Needed to Finish God's Work!



Revelation
10-11
Study Three

Lesson Three

“The Judgment Hour has Come”

Valuable introductory information comes from Daniel 7 within an Atonement perspective:

- God the Father is identifying the future of mankind.



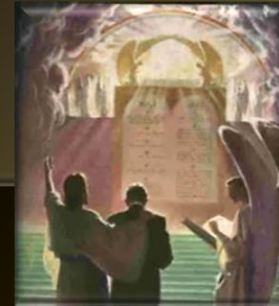
“The Ancient of days did sit ... thousand thousands ministered unto him: the judgment was set, and the books were opened.”

(Dan. 7:9-10)

- The antichrist is then destroyed. (vs 11)
Then Jesus comes to receive those citizens.

“... there was given him dominion, and glory, and a kingdom ... an everlasting dominion.” (Dan. 7:13-14)

That's how it will all end.



There is much more recorded about this judicial “choosing” process. Even within that Danelic narrative, it later reveals a deeper and wonderful purpose:

“The Ancient of Days came and pronounced judgment in favor of the saints of the Most High” (Dan. 7:22 – NIV)

That is such encouraging insight – but very solemn!

“Will my name be chosen?”

“Is my name written in that ‘book?’”

Malachi later embellishes this amazing scene:

“And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels” (Mal. 3:17)

There is a distinct period when the wicked and saved are identified. The Bible gives a wonderful promise to those He will validate as His jewels:

“You [God] granted him [Christ] authority...[to] give eternal life to all those you have given him [those jewels].” (John 17:2)



What a beautiful portrayal of the unified work between God – *that Ancient of Days* – *and* our precious Savior! Revelation records the last part or phase of this judicial throne room process! This is how it is recorded:

“I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.” (Rev. 4:2)



This is similar language to that in Daniel 7. It again echoes a Day of Atonement event when everything is final! But – there is something different here! There is more timing information!

In ancient Israel, before that annual Day of Atonement when the fate of each individual was settled, God set aside a very solemn time to warn those people that their probation was about to end! It was called

Trumpet

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appeared to John with, yes, a trumpet-like voice (vs 10). This is a portrayal of a Feast of Trumpet time!

How Do We Know That?

There are *three major clues* that help us to understand that this is a final Trumpet warning:



- John’s “vision” begins on the “Lord’s Day.”
(Rev. 1:10) The Trumpet Feast always began on a Sabbath day (regardless of the weekday)!
- The next two chapters are instructive messages from Jesus about what he “sees,” and He urgently advises “corrective action” in anticipation of His final judicial decisions.

- The next chapter is that Judgment/Atonement scene in heaven's throne room! (Rev. 4:1-2) Final decisions are then being made and recorded!

Here, again, is that judgment picture:

“I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.” (Rev. 4:2)



Since this description is quite brief, we are obliged to look further to clarify what this throne room scene depicts!

As we have previously seen, the language of a throne being “set” and on it one “sat” indicates that judicial decisions are being made! But what is *different* with this scene?

As God finishes that throne room judicial work, He records something On a scroll that He seals with seven seals. That won't, however, be referenced until the next chapter.



In His great love and absolute openness, He makes a record of why the wicked could not be saved! Two things will happen with that scroll:

1. Jesus, the Lamb of God, will break each Seal which activates an end time event.
2. When the seventh Seal is broken, the scroll can then be reviewed.

“Then I saw in the right hand of him who sat on the throne a scroll with writing on both sides and sealed with seven seals... the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals. Then I saw a Lamb,... He came and took the scroll from the right hand of him who sat on the throne.” (Revelation 5:1, 5-7)



We have seen the onset of this judgement scene (Daniel 7) and the final picture of God's judicial work that seals the fate of all mankind for eternity.



The Bible, however, identifies other judgment issues between these “ends” that have a bearing on eternity.

One is the Sealing of God's people.

Referencing that sealing:

“Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.” (Rev. 7:3)



This discloses a “select group” who are being set aside as His. The sealing is an “eternal confirmation” that they belong to God – like the Philadelphia Church believers! (Rev. 3:12)

These are referenced in another amazing prophecy:

Right near the end, God gives Satan (called *Abaddon* – H or *Apollyon* – G) unbridled freedom to show the universe what he is really like. (Rev. 9:1-11) However – he is given one major restriction noted in the fifth plague Trumpet:



“It was commanded them [Satan and his evil angels] that they should not hurt the grass of the earth, neither any green thing, neither any tree [God’s people]; but only those men which have not the seal of God in their foreheads.” (Rev. 9:4)

The weight of evidence suggests that by this time (the fifth Trumpet plagues – in a series of seven – different from the Feast of Trumpets) the “sealing” has been completed. God’s judgment activity has drawn to a close.

We must now entertain a question! Are there other apocalyptic texts that clarify what we have studied so far? The answer is “Yes!” But first, let’s review what has just been covered:



Summary:

1. Judgment or decision time has been underway since Daniel 7, where God is identifying the future of earth's inhabitants.
2. That process continued with John observing that "throne room" scene when it finished!
3. God's "jewels" or "chosen ones" are given a final stamp of approval, called a "sealing," shortly before the end of time. That "seal" conveys protection from Satan's final hatred and assurance of citizenry in the heavenly kingdom.

There is another judgment scene between those ends!



After John prepares to witness, by eating that little open book (Revelation 10), this is what he records:

“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” (Rev. 11:1-2a)

me = John

reed = a standard

measure = evaluate
against that “reed”

temple = church

altar = leadership

worshipers = living
saints – end of time

John is assigned to “act out” a phase of this “choosing the witnesses mission,” at God’s request. This was done to illustrate for us today the final stages of making up His people!



Since the books were opened in Daniel, the initial review must have been on those who passed away – because, now, here in Revelation, we are shown that just before the last 3½ years of time (11:2-3), the review goes to the living church members!



Expositor White noted: “Every case is coming in review before God; He is measuring the temple and the worshipers therein.” (7T 219)

“Here is the work going on, measuring the temple and its worshipers to see who will stand in the last day. Those who stand fast shall have an abundant entrance into the kingdom of our Lord and Saviour Jesus Christ.” (MS 4, 1888). (7BC 972)

Right after John ate the “little book” (previous chapter), he was commanded to “prophecy again.” He was then immediately ordered to “measure!”

The preparation for the judgment:

- We must study and understand that unsealed portion of Daniel – and
- Then share its contents with the world



The implication goes further: When our study and witness preparation occurs, this judgment of the living review can move forward!

What might that “measuring rod” represent? Clearly, everything that portrays holiness, God’s character. BUT – contextually, in this prophecy, we are reviewing end-time witness preparation. These issues are front and center in that training! It also includes the amazing information in Revelation 2 and 3!

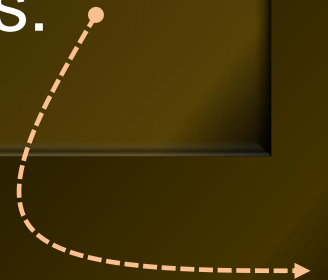


We must not forget what Peter said:
*“Judgment must begin at the house
of God.”* (I Pet. 4:17)



“A great work will be done in a short time. A message will soon be given by God’s appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony.” (2MR 20)

There is a fascinating “twist” God gives to John in this measuring directive. The instruction continues with these words:



“But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles.” (Rev. 4:2)



The large outer court, in Christ's day, was associated with Herod's temple. It was not considered sacred. Yet when Jesus cleansed the temple, that was where he drove away the money changers. (Matt. 21:12, John 2:14-17)

Non-Jews could associate there. The “inner court” was restricted to Jews.

Non-Jews were called “Gentiles.” The Jews looked with scorn on them.

Christ sought to change this. He advised the apostles that the gospel must reach beyond Jerusalem and Samaria to the whole world. (Acts 1:8)



That “period” or time (the “Christian dispensation”) was/is also called in prophecy the “time of the Gentiles.” (Luke 21:24)

In end-time prophecy the word “Gentile” takes on a broader meaning. It is used for all those who reject the gospel of grace and persecute God’s true people (Jew or non-Jew). There are interesting issues related to this:

1. Those who come to the outer court have come to “church” – the temple.
2. Here, God symbolizes them as a separate group that is to be “judged” later or are already “judged”!

3. From this Revelation 11 context, they are people who are “not chosen.”
4. Contextually, before the last 3½ years, which will shortly be presented in this prophecy, these people have already been rejected!
5. This may be difficult to understand, but it is a major part of the study of Revelation 4 and 5, represented by the seven-sealed scroll! (another study)



The review of that scroll and its names will occur during the millennium. That will be a time when all the reasons the wicked were not saved will come under study. That will be a final step in the vindication of God's character.

“For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?”

(I Pet. 4:17)



“And the holy city shall they tread under foot forty and two months.” (Rev. 11:2b)

John first noted the “Holy City” in 3:12, then 21:2 and 10. It is that future “heavenly city” that even Abraham looked forward to. (Heb. 11:10)

It is here, however, a metaphor for *God’s true people – His purified church – His bride!* (Rev. 21:9) It is being “trampled upon” or persecuted!



Jerusalem, the “Holy City” is spiritualized. The people of the “outer court” – the Gentiles – are persecuting God’s people!

- This parallels the hatred of the “little horn” at the end of time, stomping on the “stars” (Dan. 8:10); the “vile person” (Dan. 11:33); the “king of the north” (Dan. 11:44, 12:7); the “sea beast” (Rev. 13:1, 7) and the “harlot.” (Rev. 17:6)
- This is the “trampling” during the “time of the Gentiles” (Luke 21:24).

The “antichrist” and his followers are depicted as the ones who persecute God’s people at the very end of time!

It is significant that John notes that this “time of tribulation” lasts for 42 months. This is not the first time this period will be mentioned! It relates to the “king of the north” in Daniel (time times half – 12:7) and the “sea beast” in Revelation (42 months – 13:5).



We know from Daniel 12 that this is literal time.

In the Hebrew Bible, when the word *yom* (H) (meaning a day or its plural) is used with a number (ordinal or cardinal), it is always a literal 24-hour period – a literal day. We see this first introduced in the Creation week, then in end-time prophecy (our next verse)!



“And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.” (Rev. 11:3)

The context is amazing! There is a judicial process in 11:1, identifying who will be prepared to “prophecy!” Then comes this promise of “power” to God’s two witnesses! Special ones have been found! There is more than the gospel that goes to all the world! It is also a special message for the “last days,” based on the unsealed scroll of Revelation 10.



We will identify who those witnesses are in the next lesson. First, we note:

That is the same message that John was to give after he ate that “little book.” It became the basis of “prophesying!” That is the message of the seven Thunders – but showing us how we are to understand it – by eating/studying it!

The period of witnessing is 1260 days – the same period of time that the persecution covers! The evidence suggests that their message is what brings the wrath of the Gentiles against them!

God’s special witnesses are not seen here dressed in white – but sackcloth.

Sackcloth symbolizes “mourning.” (Ezra 9:3-4)

- Many conclude this is the “bitterness” that followed the eating of that “little book?”
- This appears to be something very different.
- These witnesses are bringing the last message to repent to a dying world.
- The imagery means that they are sighing and crying over the sins of the world, a characteristic of the last-day saints! (Eze. 9:4)



By now we presume that John has the same interest that we have:

Who are those two witnesses and what is that “power” which they are specially endowed with?

We will look at that at a later time.



This completes Lesson Three, “The Judgment Hour Has Come,” of the series:

The Extraordinary Preparation Needed to Finish God’s Work!

A Revelation 10–11
Study

The End



All for Him

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