

You Are My Witnesses

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Scriptures from the KJV

I'd like to start today's message with some "Idioms" I'm sure we're all familiar with idioms. Idioms are defined as = a language or style of speaking that is kind of strange or odd to a people.

(Let me give some examples :) That assignment was a "piece of cake" Now we are not talking about desert here, what we are saying is that the assignment (or task that we had to do) was quite easy to accomplish.

Some other common "idioms" are: "He let the cat out of the bag" (Meaning: He disclosed a secret.)

"You can't judge a book by its cover. This idiom doesn't only apply to books, but can be used for everything in general. Essentially (for lack of a better word) it means that you should not decide on something based on just outward appearance.

Here's another one that can apply to almost everything that we purchase nowadays: That "Cost an arm and a leg." Speaking of legs, how about this common one: "Break a Leg"

Idioms are just another language that we sometimes use communicating with one another. Language itself is a system that enables us to communicate intelligibly with one another.

One definition for "language" is: a way of communicating by a system of formalized sounds, symbols, signs, even gestures, or the like used as a means of communicating with each other.

Now "language" itself is a big subject.... It's believed that there are around 6 or 7 Thousand different languages in the world today. And it's also said that between 50% and 90% of languages spoken at the beginning of the twenty-first century will probably have become extinct by the year 2100.

(Do you remember "Rip Van Winkle" it was a short story written by Washington Irving, published back in 1819 about a man who fell asleep for twenty years, and then he awakes to discover some changes that have taken place in the world around him.

Now Rip would have been in a heap of trouble trying to communicate with people when he woke up, if he had slept for [let's say 2,000 years, instead of 20 years] He would have needed someone to interpret for him with a strong call for "Vernaculars" to say the least, so others could understand exactly what he was saying.

(Hold that thought, because we're coming back there a little later in today's message.)

While I was doing this little study about languages, the "origins" of languages was addressed, and to my surprise, the "Tower of Babel" was mentioned. At first my eyes lit up, but then I realized it was referred to as a "fairy tale" or "fable."

Quote: "*Humans have speculated about the origins of language throughout history. The Biblical Myth of the "Tower of Babel" is one such account. It is claimed (and I'm still quoting here) that the existence of "myths" in the Bible would now be admitted by nearly everyone, including probably all Roman Catholics and a majority of Protestants".*

(Let's hope the "church of God" doesn't make that list of unbelievers if it hasn't already.)

Now "language" is Not the main topic of my message today, but "language" does play in, because what I want to address today, is a subject that has often been spoken about in the church, but with nothing more than "speculation" "opinion" and even "fables", but it never seems to be communicated with much Scriptural "soundness".

But this ought not to be, because we are the church, "The Pillar and Ground of The truth", Not "The pillar and Ground of "speculation" "obscurity" or "fables".

Now the subject that I want to address today concerns the "Two Witnesses" of Revelation 11 (And if time permits, the "place of safety" according to the Scriptures.)

Now I don't clam to be an expert on this subject (far from it) But I do believe that the Scriptures are a lot clearer concerning these issues than we may have realized in times past.

And I'm hoping that today's message will begin to "*hit the nail on the head*" concerning who, yes who, these witnesses are, and where those who are accounted worthy to escape from what is surely coming, where they will be protected, and what they will be doing during that 3 ½ year period.

Now over the years I'm sure we've all heard countless discussions, comments, and opinions concerning who these witnesses may be. And I'm sure we're aware that there have been numerous individuals claiming to be one (or more) of the witnesses. But their true identity according to the Scriptures is actually quite clear, but seems to have remained to this day, shrouded in secrecy. But "secrets" are not to be kept from the cog. Secrets are to be revealed.

Now there's another saying that we hear from time to time, and I'm not sure if its an "idiom" or not, but I'm sure we've all heard it, and probable all experienced it occasionally when searching for something that we just can't seem to find (even though it may be right there in front of our eyes.)

Sometimes when we're anxiously looking for something (and don't get me wrong here, I'm not anxiously looking for the "two witnesses" {never was})

(Same goes for the "place of safety") I knew a church family that was obsessed with trying to locate the "place of safety" (literally searching the Scriptures daily, trying to find it) to me, that was ridiculous, even if one could locate it, only those "accounted worthy" will be there.)

(I always told them, better to be obsessed with walking the walk.)

(Getting back to what I'm trying to say here):

Sometimes when you're anxiously looking for something, looking here, and looking there and looking everywhere, but just can't seem to find it, someone will step in, point it out, and say: *its right there! "If it was a snake, it would have bit you!"*

I believe this is the case with the "two witnesses" there identity has been right in front of our eyes, but we just couldn't see it. Maybe because we spent too much time focusing on men speculating on the obscure Scriptures that concern the issue, rather than "first" acknowledging the clear ones, and believing what they say. God not only "doesn't lie", He can't lie. We need to believe God; we need to believe what He says.

Remember, according to our Lord, according to Peter, according to Jude, and probably countless others, our biggest obstacle to truth, and properly understanding God's word, is man and his deception. "*Take heed that no man deceive you because many men "will come" (better put today, many men "have" come) and deceive many. There were false prophets among the people, even as there "shall be" (better put "are") false teachers among you. Beware; certain men have crept in, ungodly men. Etc. etc.*

So today, we're going to be examining the clear Scriptures that pertain to this subject, and then allow the not so clear ones to fit into their proper places.

Now I know that what I have to say today will be considered by some heresy but that's okay, fact is, it's probably "good" because "heresy" is not necessarily a "bad" thing, on the contrary. Heresy is just an opinion or doctrine that doesn't go along with what is normally taught or believed.

I know a man, his name was Paul, and at times, he was considered a preacher of heresy, and he was proud of it. (And I'm not talking about Saul, when he was persecuting Christians; I'm talking about after Damascus, when his name was changed to Paul. (Acts 24:14).

Now there's another kind of heresy that is "bad" it's called "damnable heresy". But brethren, I warn you to be quite careful here, not to get your "heresies" mixed up, because we live at a time when many call what is good bad and what is bad good.

Now before we move on concerning who these witnesses are, and what the church will be doing during their reign, let us quickly refresh our memory concerning God's view about "secrets", because the time is at hand brethren, the witnesses (who will be given Extraordinary Authority, Strength & Power) are not too far from coming on the scene.

(Not turning, but in Amos 3:7 we are told: "*Surely the Lord God will do "nothing" but He revealeth His secret unto His servants the prophets.*"

"Servants the prophets" include His church today. Psalm 25:14 says: "*The secret of the Lord is with them that fear Him.*"

John 15:15 says: "*Henceforth I call you not servants; for the servant knoweth not what His Lord doeth: but I have called you friends; for all things that I have heard from the Father I have made known unto you.*"

My point here is that these witnesses are not going to show up on the scene and take God's true servants by surprise. Remember, we are not to be in darkness, we are of the day, children of light, and watching.

Now it's been a belief in the church (at least to my knowledge) that the work of the church, the work of "*preaching the Gospel to the world as a witness*" will come to a close and end as the "Two Witnesses" of revelation 11 come on the scene, and the church is hidden away, and taken to a "*place of safety*" in the "*wilderness*".

Now there are numerous Scriptures, when used in and by themselves, can easily lead people to that conclusion, especially when most pulpits have us thinking in that direction (or more accurately put, we can easily be led astray by false or deceived men, if we don't do our homework, like those of Berea.) The Philadelphian's for sure will be protected, but all together in a hidden central location? I think not. If we study and define the Greek words used, and consider all the Scriptures that pertain to the subject at hand, we find God's plan a little different, and a bit more revealing concerning "where" His church will be protected, and "what" His church will be doing during the time of the two witnesses. A time when the whole world will be quite confused and in the dark, with God's two witnesses on the scene, and the false prophet and man of sin on the scene at the same time. The world is going to need some light, some guidance. Especially the innumerable multitude that will come out of the Great Tribulation.

Now let's begin looking at some Scriptures concerning who these witnesses may be. First let's look at what I call "Biblical Speculation". Then we will read the black and white crystal clear Scriptures concerning who these witnesses are.

In John 21:22-23 we read where our Lord made a statement that the Apostle John may “tarry” until His return. That saying went out among the brethren that the Apostle John should not die. But, as John elaborated at the end of verse 23, our Lord didn’t say John “shall not die” but may tarry until His return.

Now “Foxe’s Book of Martyrs” records a lot of history concerning the deaths of the Apostles (most were martyred.) But according to John Foxe, the Apostle John was not martyred, but died of old age (at 99 or 100 yrs old) and was buried in Ephesus.

Now this account is probably true, because the church grape vine back in those days, worked just as well as it does today. Remember, the brethren believed that John couldn’t die, especially after seeing how the Romans tried to kill him, and failed.

We all know that John was exiled to the isle of Patmos, but why was he sent there in the first place? The Romans were trying to destroy this “Christian” movement, and John was a powerful leader. So they arrested him and brought him to Rome, where they proceeded to boil him in oil to show the people that John “could” die.

But their plan failed, because just as God had protected Shadrach, Meshach, and Abed-nego from the fiery furnace, and just like God protected Daniel from the Lions, God also protected the Apostle John from the boiling oil.

(Now you will not find that account in the Scriptures, but if you check secular history, you will find (in numerous ways) that the oil boiling is a true story.)

So the Romans exiled John to Patmos, where he received and wrote the book of revelation.

Now according to “Foxe’s Book of Martyrs” John was eventually released from Patmos, returned to Ephesus, and died a natural death and buried at approximately 99 or 100 years old. (But Never Martyred!)

Now the Apostle John is asleep (dead) in the grave in Ephesus, waiting to be resurrected. But understand something here; John will not be resurrected a spirit being (Not Yet) because he has to be martyred yet.

Mark 10:35-39

Remember the day John and James came to our Lord requesting to sit on His right and left in the Kingdom? Our Lord asked them both a question that day. He asked: “*Can you (James & John) drink of the cup I’m going to drink of? And be baptized with the baptism that I am baptized with?*” They answered “*we can*” And our Lord said to them “*you shall indeed drink of the cup that I drink of, and be baptized with the baptism that I am baptized with.*” (James and John were told that they were going to be martyred.) Now James was martyred, but John apparently was not. So when John is resurrected, he will first be resurrected flesh and blood, in order to accomplish the mission he has been commissioned to soon do, including martyrdom. (We will see that next, as we turn to the clear black and white Scriptures concerning who the witnesses are.)

Okay, end of “Bible Speculation.” Now let us look at exactly what the Scriptures say concerning the witnesses. And let us understand something that is very important: We have a God who means what He says, and says what He means. We need to believe Him.

Revelation 10:1-11

And I “John” saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open: and he set his right foot upon the sea, and his left on the earth. (I believe the placing of his feet tells us that what he is about to say or do will affect the entire world) and he “cried” with a loud voice, as a lion roareth. (By the way, in the Greek the word “cry” of Matthew 25:6 [referred to as the midnight “cry”] comes out of this Greek word translated “cried” in Revelation 10:3) I believe they are the same cry, announcing: “the bridegroom cometh”.

And when he had cried, seven thunders uttered their voices. (Now we may not know exactly what the seven thunders are, but we do know when they will sound, directly after the mighty angel’s cries.) Now in verse 5 to 7 the mighty angel tells us that there should be “time no longer” and that “the mystery of God should be finished, as he had declared to his servants the prophets.”

Now let us carefully read the few remaining verses here starting in verse 8: *And the voice which I (John) heard from heaven spake unto me again, and said, go (John) and take the little book that is open in the hand of the angel which standeth upon the sea and upon the earth. And I (John) went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it and eat it up (John) and it shall make your belly bitter, but it shall be in thy mouth sweet as honey. And I (John) took the little book out of the angels 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. Now look at verse 11, and let us believe what God is saying here: And he said unto me, Thou (John) you must prophesy again before many peoples, and nations, and tongues, and Kings.*

(Brethren, that hasn’t happened yet, but soon will.) Look at the very next verse (Man divided the Bible into chapters, the next verse is chapter 11:1)

(Revelation 11:1 please)

“And there was given me (John) a “reed” like unto a “rod” (Apostle John speaking here) and the angel stood, saying, Rise (John) and measure the temple of God, and the altar, and them that worship there in.” That hasn’t happened yet, and that word “rise” used here can and is often used to mean rise from sleep or even from death, like in Matthew 27:52 where the graves were opened after Christ’s resurrection and the dead bodies of the Saints “arose” back to flesh and blood life.

2, But the court which is without the temple (John) leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months.

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

(No please note verse 4, which further describes the two witnesses :)

4, “These are my “two olive trees” and the “two candlesticks standing before the God of the earth.”

Let’s stop right here and realize something.... The Scripture clearly says that the “two witnesses” are “two olive trees” **and** “two candlesticks.”

So in some manner, the two “olive trees” and the “two candlesticks” (or lamp stands, same Greek word) symbolize the “two witnesses.” Now we can speculate all day about what these “candlesticks” & “olive trees” represent, and probably come to wrong conclusion every time... Or, we can let the bible interpret itself, and come to the right conclusion.

(The big question is: are we going to believe what the “God Breathed” Scriptures say?)

Trees in the Bible usually represent men. Olive trees in ancient times is where they got the oil to burn in the candlesticks or lamp-stands. The book of Zechariah chapter four elaborates a lot concerning all this, including the two “anointed ones” and what they will be like when they come on the scene. (If you’re looking for two men dressed in suits and ties, you are in for a Big Surprise.)

Candlesticks or Lamp stands I believe always represent the churches. There were originally seven lamp Stands. So one might ask “why only two candlesticks standing before the God of the earth during the Great Tribulation? The book of Zechariah chapter four goes from seven candle sticks (representing all seven churches) to only two candle sticks at the end time. Why? Because there are only two churches left at the end of the age, Laodicea and Philadelphia.

Before we go any further, let’s identify the second “Olive Tree” or witness. Many like to speculate that it will be Moses. But instead of speculating, why don’t we just believe God? He clearly tells us who it is. Malachi 4:5-6. *Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.* Now some get confused here thinking that maybe John the Baptist fulfilled that, or maybe some other man. Brethren, John the Baptist was prophesied to come as a ‘messenger’, and also prophesied to come in the “spirit” of Elijah” that word “spirit” is talking about disposition, attitude, character. Elijah was a rough and tough character, he feared no man. And so was John the Baptist, who also feared no man. Even spoke openly about King Herod’s brother Philip’s wife, that it was not lawful to have her. God raises up people to accomplish His will. We do the same. Sometimes when a company needs to fire some employees, they will hire a particular type of person to accomplish the job. (The right person for the right job.)

But please note that in Malachi 4:5 there is no mention of sending anyone in the “spirit” of Elijah. It plainly says He will send “*Elijah the Prophet*” *before the coming of the great and dreadful day of the Lord.* (There is only one Elijah the Prophet that I know of, the Tishbite.) And funny thing about Elijah, far as I know, he came on the scene out of nowhere, he just showed up. Now he is going to do it again. But after being asleep for thousands of years (same with the Apostle John) wont people have a hard time comprehending what they have to say? According to Zechariah, both their attire and their speech will be odd to say the least.

Let’s turn to the book of Zechariah, because Zechariah speaks of the two witnesses, and the Spiritual Temple of God which is the church of God. This is all relevant to today’s message, because the completion of the building of the church which our Lord began 2,000 years ago will be completed during the reign of the witnesses.

Chapter four of Zechariah concerns the “Gold lamp stand” and the “Two olive trees”. In my last message we noted how the “lamp stand” (or chandelier) always symbolizes God’s church in the Scriptures, and how the “gold lamp stand” was first spoken of in Exodus 25:31 where Moses was instructed to make it out of “**pure**” gold.

The “pure gold” (as we spoken of and elaborated on in the last message) represented the “churches” high standard of perfection with all the impurities refined out, leaving no spots, no blemishes, not even a wrinkle. Yes, the completed development (in us) of the Holy Righteous Character of the Father Himself.

Let us always remember brethren “*There is simplicity in Christ Jesus*” He’s not trying to confuse us, or complicate things. And He always gives us the physical, so we can better understand the spiritual.

Now verse 4 through 10 of Zechariah 4 speaks of how the hands of zerubbabel laid the foundation of the house of God (the church) and that his hands will also finish it, and not by might, or by power of men, but by God's Spirit.

In Zechariah 4:11 This question is now asked by Zechariah: "*What are these two olive trees upon the right side of the candlestick, and upon the left side thereof?*"

12, *And I answered again, and said unto him what be these two "olive **branches**" which through the **two** golden pipes empty the golden oil out of themselves?*

(Notice back in verse 2, there were **seven** pipes feeding the oil to the **seven** lamps (or churches) but now only **two** pipes feeding oil.) Why? Because now there are only **two** lamps (or churches) left at the time of this final witnessing, Philadelphia & Laodicea.)

13, *And he answered me and said, knowest thou not what these be? And I said, no, my lord.*

14, *Then said he, these are the two anointed ones, that stand by the lord of the whole earth.*

Brethren, there are "Two Olive Trees" (two anointed ones) that are going to be given tremendous power by the Almighty God in order for them to "witness" to this dying world.

And there are "Two candlesticks" (two churches) that are also going to be witnessing to this world, along with the "two anointed ones" as the oil of Truth (The Word of God) flows out of these "Two olive Trees" through the pipes, to illuminate the lamps of "Two candlesticks" or churches.

Now the Philadelphians are going to be protected as they are witnessing through the Great Tribulation, but the Laodicea's are not. But before we address those Scriptures that concern being "kept" from the hour of temptation that is coming upon the whole world to try them, and how the Philadelphians will be nourished at a place prepared for them in the wilderness, let us notice something quite "odd" in verse 12 of Zachariah 4. Here, the two anointed ones are referred to as "two "branches". That word translated "branches" means = shibboleth. Shibboleth is defined as = a peculiarity of pronunciation, behavior, mode or dress, that distinguishes a particular class or set of persons, a slogan, idiom, or catchword, a common saying with little "current" meaning.

Could this verse be telling us that the "two anointed ones" are going to show up on the scene a bit "strange", a bit "odd" to say the least, in their attire, in their speech, in their behavior?

Yes, and how will this be resolved? How will the masses clearly understand what they are saying and doing? Won't some have questions? Understand God is not the author of confusion, He has His church (His lamp stands) His shining lights scattered all around this earth. And as the two olive trees (His two witnesses) do their witnessing, His church will also be witnessing, elaborating on what the two anointed ones are saying and doing. Those two men Elijah and Apostle John will be pouring out the oil that the church (the lamp stands) will be using to illuminate their lights.

Didn't Daniel hear the man clothed in linen say that when the "power of the holy people" shall be scattered, these things shall be accomplished? That "scattering" of God's holy people is history now brethren.

(If you think God is going to hide His church, His candlesticks, His lights, during the time when their light will be needed more than ever before in the history of mankind, think again, and remember "who we are" :)

Matthew 5:14 "you are the light of the world, a city that is set on a hill cannot be hid."

15, *Neither do men light a “candle” and put it under a bushel, but on a candlestick (same exact word used in Revelation 11:4 where He says His witnesses are “two candlesticks) “and it giveth light unto all that are in the house.*

16, *Let your lights so shine before men, that they may see your good works, and glorify your father which is in heaven.”*

In Acts 1:8 Christ last words to His disciples was: “*you shall be “**witnesses**” unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*” (That word translated “part” means = farthest, final (of place or time) latter end.

In Matthew 28:19 the church is given the Great Commission “*Go ye therefore, and teach all nations, baptizing them.*”

20, *teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you (with His church) always, **EVEN UNTO THE END OF THE AGE.***

The age doesn’t end at the rise of the “two witnesses” neither does the church age end at that time. On the contrary, at the rise of the “two witnesses” the church will be shifted into “High Gear” to say the least, as it is “awaken” from the “slumbering sleep” (that it is currently in.) Remember, the “Midnight Cry” of Matthew 25, is where the virgins arise and “trim” their lamps, at the announcing of the bridegroom’s return.

Brethren, we have a Big Job ahead of us. We need to be ready; the church needs to be what the Scriptures call “complete.” Zechariah was commissioned by God to encourage the people in their unfinished responsibility to complete the building of the temple... Now rather than exhort them to action with strong words of rebuke, Zechariah seeks to encourage them to action by reminding them of the importance of the temple, and the importance of its building being completed.

We also need to be reminded of the importance of the “Spiritual” Temple, which Temple we are. Yes, the importance of our High Calling. The church, brethren, the Ecclesia must be complete before the return of our Savior. (That’s addressed in another message titled: “Day 49”.)

Now those who returned from exile were concerned about rebuilding the physical temple, but those people were not merely building a building, every physical detail concerning the building of that “physical temple” (right down to the minutest detail) holds spiritual significance for the completion of the building of us, His “Spiritual Temple”.

(Remember: “*Christ is going to present to “Himself” a glorious church, not have spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*”)

Zechariah’s message goes far beyond physical walls & structures, his spectacular apocalyptic imagery and graphic detail points to our day today and the completion of the building of “us” His church, His ecclesia, His Spiritual Temple.

The building of His church that Christ began nearly 2,000 years ago is going to be completed now, during the reign of His “witnesses”. And any and all truth that we may still be lacking is going to be clarified, rectified & restored at this time. (Calendar issues – Passover issues – all soon to be set straight.) Remember Christ told His disciples that Elijah truly shall come first, and “*restore all things*”. (Matthew 17:11) He was speaking of the Tishbite here. John the Baptist didn’t restore all things, that “reconstituting” is just ahead of us now.

And when He gives Power to His “two olive trees” He will also be giving power to His “two candlesticks” (those spiritual gifts will be flowing, confirming The Word with those “signs follow”! (Just like when the building of the church was first begun.)

His end time church will not be tucked away in some hidden place, but will be boldly “witnessing” to this world, as they are “nourished” by the two “olive trees.”

Now just as “Genesis” is the book of beginnings, Revelation is the book of consummation. In it, God’s plan for mankind is brought to completion. That includes this world being “judged” and Judgments include “legalities” & “procedures”

(Revelation 1 starting in verse one.)

“The revelation of Jesus Christ, which God gave unto Him, to show unto His servants (that’s us I hope) things that must shortly come to pass; and He sent his angel unto His servant John:

2, Who bear “record” of the word of God, and of the testimony of Jesus Christ, and of all things that he (John that is) saw.

(That word “record” that John “bears” means = to be a witness, to testify, to give or have testimony.)

3, Blessed is he that readeth, and they that hear the words of this prophesy And keep those things that are written therein: for the times is at hand.

(And remember; prophesy is history written in advance. If God says it’s going to happen, it will happen.)

(And that word “testimony” in Rev 11:7 where it says: “after “the witnesses” finish their “testimony” they will be killed” that word “testimony” is the same Greek word used back in Rev 1:2 (translated record) where John says: that he (himself) bear “record” [or testifies] and is also used a second time in that same verse where John also says: that he “testifies” of Jesus Christ, and all things that he himself saw.)

Now I’m not that bright a man, (and I don’t mean to get back to more “idioms” again) but isn’t testimony favored when it comes directly from the “horse’s mouth” (an “eye witness”?)

(When the Apostle John is witnessing, he wouldn’t be talking “hearsay evidence” he will be testifying with “I saw” evidence.

I want to quickly addressing some of the Scriptures that pertain to the “Philadelphians” protection, and the “place of safety”, as I bring today’s message to a close.

(Revelation 3:10 please)

I feel we have some “preconceived ideas” concerning the “place of safety”.

Again, we need to verify all of our beliefs with God’s Word.

Revelation 3:10 (speaking to the Philadelphia church Christ says: *“Because you have kept the word of my patience, I also will keep you from the hour of temptation, which shall come upon the whole world, to try them that dwell upon the earth.”*

That word “keep” (Strong’s 5083) is defined as: to guard (from loss or injury, properly, **by keeping the eye upon**; and thus differing from 2892, which implies a fortress or full military lines of apparatus.

(A “fortress” is a large fortified place, where those being protected are gathered together. But the word used for “keep” here, differs from that type of group protection.)

“Keep” here speaks of protection **“by keeping the eye upon”**. Back in Zechariah 4, where it speaks about the day of small things, in verse 10 it says that the “plummet” will be back in the hand of Zerubbabel **with the seven eyes of the Lord which run to & fro through the whole earth.**

Revelation 5:6 tells us that the “seven eyes” are the seven spirits of God sent forth into all the earth (“sent forth” means = on a mission, and “spirits” here very well can mean “powerful angels”).

2 Chronicles 16:9 tells us that the eyes of the Lord run to & fro throughout the whole earth, to show Him strong in the behalf of them whose heart is perfect towards Him. (Same “perfect” we spoke about in that last message “complete”.)

(Another place to look at is in Revelation 12.)

Starting in Rev 12:14 “*And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.*”

(The words I want to look at are: “wilderness” - “place” - “nourished”).

Wilderness: Strong’s 2048 = Lonesome, waste.

Place: Strong’s 5117 = a spot, (general in space, but limited by occupancy)

Nourished: Strong’s 5142 = to stiffen, fatten (by implication, to cherish (with food etc.), pamper, feed, nourish.

I think many in God’s church have a preconceived idea that when the Great tribulation begins and the “two witnesses” arrive on the scene, that they will go from their ‘air-conditioned homes, to some air-conditioned bus, to some all-inclusive resort, to ride out the 3 ½ year tribulation in relative comfort”.

(All I’m trying to say here is that these verses don’t exactly support that, but we do know that those “accounted worthy” WILL BE PROTECTED!)

(Psalm 91:1-11 may play into the Great tribulation that is coming.)

(Now I want to conclude in the book of Isaiah.)

The beginning chapters of Isaiah are filled with judgment upon immoral and Idolatrous men. Judah has sinned; the surrounding nations have sinned; the whole earth has sinned. Judgment must come because God cannot allow such blatant sin to go unpunished forever.

Isaiah also declares a message of hope, that our Lord & Savior is returning as Sovereign, wearing a Crown, and He is going to use His servants, His chosen, His church to witness for Him, to proclaim to the inhabitants of this earth **who the real God is!**

Isaiah 43:1 begins elaborating on the restoration, and who, yes who will declare it to the nations.

Isaiah 43:1 “*But now, this is what the LORD says—*

he who created you, Jacob,

he who formed you, Israel:

“Do not fear, for I have redeemed you;

I have summoned you by name; you are mine.

² *When you pass through the waters,*

I will be with you;

and when you pass through the rivers,

they will not sweep over you.

When you walk through the fire,

you will not be burned;

the flames will not set you ablaze.

³ *For I am the LORD your God,*

*the Holy One of Israel, your Savior;
 I gave Egypt for your ransom,
 Cush and Seba in your stead.*

⁴ *Since you are precious and honored in my sight,
 and because I love you,
 I will give people in exchange for you,
 nations in exchange for your life.*

⁵ *Do not be afraid, for I am with you;
 I will bring your children from the east
 and gather you from the west.*

⁶ *I will say to the north, 'Give them up!'
 and to the south, 'Do not hold them back.'*
*Bring my sons from afar
 and my daughters from the ends of the earth—*

⁷ *everyone who is called by my name,
 whom I created for my glory,
 whom I formed and made."*

⁸ *Lead out those who have eyes but are blind,
 who have ears but are deaf. (Lead out from where? Tribulation.)*

⁹ *All the nations gather together
 and the peoples assemble.
 Which of their gods foretold this
 and proclaimed to us the former things?
 Let them bring in their witnesses to prove they were right,
 so that others may hear and say, "It is true."*

¹⁰ ***"You are my witnesses,"** declares the LORD,
 "and my servant whom I have chosen,
 so that you may know and believe me
 and understand that I am he.
 Before me no god was formed,
 nor will there be one after me.*

¹¹ *I, even I, am the LORD,
 and apart from me there is no savior.*

¹² *I have revealed and saved and proclaimed—
 I, and not some foreign god among you.
You are my witnesses," declares the LORD, "that I am God.*

¹³ *Yes, and from ancient days I am he.
 No one can deliver out of my hand.
 When I act, who can reverse it?"*