

## **THE SERMONS, LECTURES, AND SONGS OF SIDNEY EDWARD COX**

Revelation – Chapter 10 & 11

The ‘Parenthesis’ - Narrative Ceases In Chapters 8-12 Temporarily While Questions Are Answered

Chapter 10: Angel appears with a book saying, “Time shall be no more.”

Chapter 11: Two witnesses appear, testify, are slain and are resurrected

**Editorial Note: This is a lecture by Sidney Cox that was part of a series of lectures on the Book of the Revelation that he taught while on the theological teaching faculty at the Toccoa Falls Bible Institute during the early part of 1962. He was 75 years of age at the time.**

**During the latter part of his life, Sidney Cox had developed a close relationship with the Christian and Missionary Alliance (“CMA”). CMA operates as a vast network of churches, similar to a “denomination.” Toccoa Falls Bible Institute was closely affiliated with the CMA, provided support to the Institute and the Institute sent many of its graduates into ministry within CMA churches. CMA and The Salvation Army, in which Sidney Cox served as an officer for 30 years previously in his life, share a similar theology and emphasis in Christian outreach.**

**From 1956 – 1960, Sidney and Violet Cox lived in Miami, Florida where Sidney was on the theological teaching faculty of the Miami Bible Institute, another CMA supported institution. They moved to Toccoa Falls, Georgia in 1960, where he served on the staff at the Toccoa Falls Bible Institute from 1960 – 1962.**

**As a lecture, he was obviously assuming that his students had prepared for class by reading and studying the pertinent scripture and other class material. Thus, his comments were not like a sermon, but lectures to enhance the students’ theological understanding. He emphasized a detailed study of the scripture and incorporated analysis that he gained from his study of Bible commentaries and books on the related subject matter. These lectures are remarkably free of any personal opinions, personal illustrations or “sermonizing” of any kind. While at other times in his career he was very much the preacher and evangelist, in these late-in-life roles of Bible Professor, he was very much the educator.**

**Lastly, it might be helpful to at least comment on the historical context in which these lectures were delivered. Many biblical scholars of that day associated some of what is found in the Book of Revelation with the Catholic Church – symbols of paganism, the movement of Satan/antichrist to establish one world church, etc. Many people viewed the Catholic Church with much skepticism and fear. Further, John F. Kennedy had just been elected the first Catholic president of the United States in 1960. His election was quite controversial and many non-Catholics were concerned about Kennedy’s catholic background. Elements of these concerns and mindset are found in these lectures. In 2008, many of these fears have been discredited and some would find them to be offensive and intolerant, but they were quite prevalent and not at all unusual in 1962.**

**John Douglas Cox, grandson of Sidney Cox. December 29, 2008.**

...of the Book of the Revelation.

Now here's another one of these great sections that come right in the middle of the book. And don't forget that it's not only right in the middle of the book, but it's right in the middle of this time period that we are discussing and thinking about, seeking to understand something about it. It's right in the middle of that. This is the section where we find the narrative stops in order that certain explanations shall be given. And remember, if you please, they can only be given adequately by one person.

Now, we're going to find out something about things. We're going to find the answer to a question, for example. The question would be this, and it's an old Hebrew question: Oh, Lord, how long? Here we have been watching things going on on the earth and things going on in heaven - this strange conflict for possession of an inheritance. We have been watching Satanic forces organizing themselves against God. We have been watching what happens in the way of first, organization, and then war, and then famine, and then pestilence.<sup>1</sup> We have been seeing all of these things.

Then we find the counter movement from heaven where Satan builds up and God destroys. And He does it in two ways, with two purposes in mind. One, is to demonstrate that no matter what happens on the earth, God is still on the throne, and that is something we need to remember. We need to remember in these days, because there are forces now that seem almost invincible, don't they? And sometimes God, in His wisdom, or wisdom that we cannot fathom, of course, allows these things to go on. And they go on just so far and then God says, "Time shall be no more," or "There shall be no longer delay." And we find in the background all the time, God, who stands in the shadows is keeping watch over that which is His own. Now, that's the thing that we see.

We have seen things that we only faintly glimpse. We can scarcely understand them. In fact, we can't understand some of them at all. We have seen strange things under Satanic control. For instance, we've been introduced to a location that we only faintly understand it - a location that is called the Abyss, or the Pit.<sup>2</sup> We've seen something of this. We've seen an angel who, in some strange way, has control over this - has the key to it. And in one place we find him turning the key to unloose certain things that are there.<sup>3</sup> In another time we shall find him using the key just the opposite, to close it up when there is another inhabitant of that strange, mysterious region that we call the Pit, or the Abyss.

We have been watching things that came out of it, with John struggling to express, perhaps - I think perhaps that's the word; I think we can use that word - struggling to express what these things look like, so that they come somewhere within the realm of our thinking. It wouldn't be any use in describing them as they actually were, because they were probably, and all together likely, beyond our comprehension.

You can only comprehend a thing that has already come within the circle of your understanding. It's got to be tied there. Now, he does exactly that. He ties this strange thing into the circle of our understanding by saying they had the appearance of locusts.<sup>4</sup> They were something like locusts, in the

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<sup>1</sup> A Summary of Seal Judgments 1-4 in Revelation Chapter 6.

<sup>2</sup> Revelation 9:1.

<sup>3</sup> Revelation 9:2.

<sup>4</sup> Revelation 9:3.

way they moved, in the way in which they came in great flocks or whatever you call a plague of locusts. I don't know what the word is to describe them there. But they came in this way, the activity of them where they didn't seem to be hindered by closed doors or windows, that in some way or other like insects, they could get in. How they could get in we do not know because we haven't been told. But all of these things.

And they are evidently under Satanic control to show his authority on the earth, but at the same time to carry out God's purpose, because God had judgment to make upon certain people, those that were not sealed, and obviously they are the apostate Jewish people, because the sealing is never spoken of in any other way except those who belong in the Jewish realm, the 144,000 for instance, and the others of the Jewish people, the people who have had so great privilege, the ones who have been given such great blessing.<sup>5</sup> These are the ones upon whom this judgment is coming, or does come.

Now, we've seen as well the first movement toward the gathering together of the forces of the earth for that strange thing that is called, the Battle of Armageddon - the final conflict between Christ and those under his control, and Satan and those under his control. We can see the process of gathering them together in some way, strange, mysterious. There were vast hoards on the other side of that natural barrier called the Euphrates. Now, on the other side were the people of the East - the lands of the sunrising, the kings of the sunrising. And in some way these have been held back.<sup>6</sup>

And don't forget, my dear, we live in the age when that vast hoard on the other side in the East is still being held back. I wonder what would happen to us in these days if God lifted His hands and the hoards from the East were suddenly released on the rest of the world. What do you think would happen? It's a good thing God does hold them back, isn't it? It's a good thing, because there's only one place where such vast armies as two hundred millions of horsemen could possibly come, and they come from this great realm over there, where according to our thinking, you've got China and India and the lands of the sea and the great Eastern lands and all the rest of it.<sup>7</sup>

Now, they're all going to be involved in this thing. And they're not going to be Christian at all. They're not going to be loyal to Christ. They're going to be loyal to Satan. Now, here they are, because you remember that the marks of those who are loyal to Satan has already been given to us: idolatry, and all the rest of these things - the marks of these Eastern lands. Now, in some way we see the record of God releasing this great crowd and saying, "Satan, you can now do as you please. I've held them back, but now, in my purpose, they are in your hands. I have placed these in your hands. Now you do your worst with them, and see." And he does, and there's a vast section of the human race that is consumed in it; and this is the beginning of the movement together of the anti-Christian peoples; and remember, the East is all under that heading with the exception of an odd one here and there, this movement toward the one center where the great conflict will come to a head. We call it, or scripture calls it, the Battle of Armageddon.<sup>8</sup> Now, we find the details of it later on, but you can see the movement toward it. You see what's going on.

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<sup>5</sup> Revelation 7:4.

<sup>6</sup> Revelation 9:14.

<sup>7</sup> Revelation 9:16.

<sup>8</sup> Revelation 16:16.

And when we look at all this and we say with those old Jews, “Oh, Lord, how long?” - and Chapter 10 gives you the answer. Now, that's what Chapter 10 is about. It gives the answer, and you know, it gives the answer in words that are absolutely thrilling. You can really see something. We've been looking at forces on the earth, and when you turn your eyes to forces on the earth, it's a very discouraging thing, isn't it? It sure is.

But my, what thrill comes when you turn your eyes to heaven and you find the throne is still there, the one on the throne is still there, the book is in His hand, He's still there, and He's now going to give us the answer – how long? Now, you listen and see once more.

“And I saw another mighty angel come down from heaven clothed with a cloud.”<sup>9</sup>

Now I want you to remember if you please, that the last time earth saw him going, He was ‘clothed with a cloud,’ right? You remember? He was ‘clothed with a cloud.’ When this earth had its last glimpse of Him, and remember, earth hasn't had any glimpse of Him since; now here's the next earth's glimpse of this one. He went away ‘clothed in a cloud.’ He's coming back in exactly the same way. It wasn't a rain cloud, it was a glory cloud. That was the kind of a cloud. It was the cloud that was around Him when he passed through enemy territory. Now He's coming back through that same enemy territory, clothed with a cloud.

Now watch and see, because it doesn't say here, this is the Lord Jesus. But you know, there's so many things that point to Him in this record, that you can hardly come to any other conclusion; although there are those who, following the safe line, do not actually name Him because He is not named in scripture. Now, let's look and see.

“Another mighty angel came down from heaven clothed with a cloud; and a rainbow was upon his head.”

Now remember, the first glimpse that we had of Him in heaven was with the rainbow round about the throne. Remember it, in that fourth chapter?<sup>10</sup> We know what the color of that rainbow was. I don't know whether this was the same rainbow, or whether it was changed in color when it came through an unfriendly atmosphere. It may have been, I don't know. All we're told is, there is the rainbow, “And a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.”<sup>11</sup>

Now, let's remember if you please, that first picture of him in the first chapter. Now, here we've got Him again. And He had in His hand a little book.<sup>12</sup> Remember, that the glimpse we had of Him in heaven, when as the Lamb, He appeared and took the little book and there began to open the seals. And that didn't mean to say that the book slipped out of His hand, He was simply revealing the content of it and loosing the things that were in the book. But He had the book in His hand. Now, here He is, this one clothed with the cloud, with the rainbow round about Him, with His face like the morning sun and His feet like burnished brass. Now, He's coming and He has in His hand the book.

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9 Revelation 10:1.

10 Revelation 4:3.

11 Revelation 10:1.

12 Revelation 10:2

Remember, the book is the title deeds to the inheritance. Now, He holds those title deeds. This one down here is making a frantic effort to hold onto it, but the title deeds are in the hands of Him. And remember, He had in His hand a little book. And remember, here He comes. And what does He do when He arrives down here in this earthly sphere, for this is the time when we find Him appearing, coming down; it's not the final appearance, but here is the answer to the question. He comes down and you find Him with one foot on the sea and one foot on the land,<sup>13</sup> and the voice like the sound of many waters says, "Time shall be no more."<sup>14</sup>

Now, that's the picture that you have before you. Now, it's simple enough to ask questions. And in most cases, it's simple enough to answer them. I don't think we need to wonder who that one is. I think we can satisfy our hearts if we have to exercise an unusual faith to put our feet down on a certain spot. I think that's a place that'll hold you if you say, "This is the Lord Jesus." For we've got so many marks of Him there. Who else could come? - even Gabriel. Who else could come? - even Michael, who would look like that?<sup>15</sup> Well, no Michael ever looked like that. Michael guarded the throne. Michael was there. Michael had something to do with it, but he was never like that, never. There was only one like that. And here we find Him coming. Only one voice like that. Only one person who could ever say, "Time shall be no more." Michael doesn't have control of time. Gabriel doesn't have control of time, unless he is saying it by permission of the Godhead. But this one did. And He says, "Time shall be no more." - His feet on the land, His feet on the sea, the evidence of Him coming to take possession of this inheritance. And we find Him here saying "Time shall be no more."

Now, let's stop and ask another question, because here again, unless we're quite clear in our thinking, and there's no doubt about our thinking here, but there are folks who will just read and hear a thing like that just as it sounds and jump to a wrong conclusion about it. It doesn't mean to say that's the end of time, because time's going on for quite a while. Time's going on for three and a half more years down here on earth to start with. It's going on for a thousand years more on the other side. It's a period that doesn't end. It's not an ending of time.

Then the meaning of the word is, "Delay shall be no longer". This says there shall be no longer delay. Time's up. Now lots of doors are opened and lots of doors are closed by that word – time's up. It doesn't mean to say that time is gone, of course, but it does mean to say the delay, the holding back of this, has now come to an end. This is the time. The little fragment of it, the two or three ticks on God's clock or maybe only one tick on God's clock that we call the last part of this tribulation period, is all there is left. Time shall be no more – there shall be no more delay. The final things are now to be

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13 Revelation 10:2

14 Revelation 10:6

15 The word archangel comes from the Greek *αρχάγγελος* (*archangēlōs*), meaning chief angel. It derives from the Greek *archō*, meaning to be first in rank or power; and *aggēlōs* which means messenger. This suggests that they are the highest ranking angels. The word is only used twice in the New Testament: 1 Thessalonians 4:16 and Jude 1:9. Only Michael and Gabriel are mentioned by name in the New Testament. Michael is the only angel the Bible named expressly as "the" archangel. In Daniel he is referred to as "one of the chief princes". The word "prince" here is the ancient Hebrew word *sar*, which means: "a head person (of any rank or class), a chief, a general etc." In most Christian traditions Gabriel is also considered an archangel, but there is no direct literal support for this assumption.

brought into being. Now, this is the thing then that we see.

And He's crying with a loud voice, notice the one who did cry and the description of Him again. Remember that when we first saw him in the beginning of Chapter 5, he looked first like a lion. And then when we looked again and found Him in the midst of the throne, He wasn't a lion at all, He was a Lamb, as it had been newly slain. But here is the voice again. The roaring of the lion, the voice of the lion, could only come from one of whom the scripture says, "He is the lion of the tribe of Judah."<sup>16</sup> And we find it here.

Now, here is something else that backs it all up. No statement of Gabriel and no statement of Michael, and I'm only using those two because they are the highest in the angelic order. No statement that they ever made, and they made a good many, but they never made a statement at all that was accompanied by this heavenly confirmation as it is spoken of here, 'The sound of seven thunders.'<sup>17</sup> All heaven echoed with it, this heavenly confirmation of a voice that is now speaking – "The seven thunders that uttered their voice."

"And I was about to write and I heard a voice from heaven saying unto me, "Don't write. Seal it up."<sup>18</sup>

"There are certain things that we don't want revealed, not now. Don't you write that. You've seen things here. You've heard sounds. Don't try to describe the sound of these seven thunders. Don't try to describe any more that which you have been looking at. Don't try to describe it. Let's keep it closed for the moment. We'll describe it after a while."

But now, remember that Paul went into a realm one time and saw things that he was forbidden to describe. It was unlawful for him to utter. Now, that's another thing where we stand and look at it and only the eyes of our faith can give us any understanding of it at all.

Now, here it is and we say here, "Either you must seal these up, the things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea and upon the land lifted up his hand to heaven and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer."<sup>19</sup> No longer delay. Now, let's have just a brief look at these things as they're coming before us.

You don't need to spend a great deal of time on them, because what we do know about them is quite clear, and what we don't know won't be any clearer. It'll be there, just the same - the mystery will be there just the same. And I'm so glad it is. I'm so glad it is. Wouldn't it be awful if every little detail of this last majestic thing God has to say to us was clear to these foggy little minds of ours? What a good thing it isn't. What a good thing it isn't - that we can exercise the intelligence of our hearts by saying, "Lord you said it and that's good enough for me." Now, that's the intelligence of your heart, not the intelligence of your head, at all.

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16 Revelation 5:5

17 Revelation 10:3

18 Revelation 10:4

19 Revelation 10:4-6

Alfred, Lord Tennyson put it into a beautiful phrase one time. He wrote a lovely poem. It's called, *In Memoriam*, and the first verse of it, in fact the first verses of it are made into a very beautiful...., we use them as a hymn in songbooks where the very precious things are, you will find them. This is what he said:

Strong son of God, immortal love,  
Whom we, that have not seen Thy face,  
By faith and faith alone, embrace,  
Believing where we cannot prove.

Now, that was Alfred Lord Tennyson, and you know, that's the intelligence of the heart, is the believing of things that will still be foggy and indistinct to these little minds of ours. Now, let's go on and see.

We've got this picture of this one. We see the little book in His hand. We see His position. He is claiming an inheritance by putting one foot on the sea and one foot on the land. That's the way an inheritance was claimed. It wasn't claimed by simply hearing a voice. It wasn't claimed by something that happened in the market place. When an inheritance was to be claimed, it wasn't claimed merely by the opening of documents, not at all. But they were the things that prepared the way. Then the owner of this property, this inheritance, had to walk on it and when he put his two feet on it, that made it his. Now that was the process that was there. And so you can see the same lovely old thing being brought before our eyes. We see His cry, the answer of the thunders, and time shall be no more. And the mystery is now to be finished.

And then we see what happened, oh this strange thing about the little book. What is it? What was John told to do with this? Now, this is a figure where you have to use, not imagination, I don't mean that. I don't think you do at all, but you have to understand what lies back of this strange command, "Take this book and eat it."<sup>20</sup> Absorb it in there. Take it, use it as bread. Masticate it.

Now you can find all of those words used all the way through the Book of God, for the Book of God. That's what we're told to do with the truth of the Book of God. We're not just to look at it. We're to take it in until it becomes a part of us. How does anything become a part of us? What? The only way in which it can become a part of us is that process of mastication and digestion. Now, John is being told, "You take this book and digest it. Let it become a part of you. And you will find some of it is bitter and some of it is indescribably sweet." Now, that's so with the Word of God. That's so always.

When we take the Word of God, there is some parts of it that are very bitter. We don't like to think of the judgments of God. While we recognize their justice, while we recognize the necessity of them, there is within our hearts a deep, deep sorrow that it has to be so. We don't rejoice at the thought that anybody is going to be lost, do we? We don't rejoice about it. It's not a nice thought, is it? There is a bitterness about it, especially if it happens to be someone who comes close to us. There's nothing nice about that. There's a bitterness about it. Oh, yes, we recognize the truth of it and the justice of it, and the inevitability of it. We know all about that. And yet, there is a bitterness about that. We're sorry that anybody has to be lost.

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<sup>20</sup> Revelation 10:9

When you turn to the other side of it, we rejoice in the honey that flows out of the word 'found', just as the bitterness flows out of the word 'lost', but they are two parts of one thing. They are all in the same book. And John will be very much disturbed by some things that he sees going on on the earth that are an evidence of the justice of God, just as much as the beautiful things. And he is saying, "You take this book and absorb it. You will find some of it is sweeter than honey. And you will find some of it that is bitter."

Now, I want you to notice as we go on into this next chapter, at the end of it there, and in the beginning of it - the moment at the end of one and the beginning of the other; another evidence that this one, this great one spoken of as 'the great angel,' is in all probability the Lord Jesus Christ, Himself.

Now, I want you to notice another thing. We have been seeing activities going on on the earth in the way of distributing a message of good news from God. We have seen some who have received it and because they have received it, God will do something with them. A great many of them will seal their testimony for this truth with their lives. Some will be miraculously preserved. We have been watching this going on. Now, we say to ourselves, "Where did this truth come from? How did they hear?" Because if it's true that we cannot hear without a preacher, and that seems to be God's way; God doesn't reveal the truth by some mysterious manifestations in the heavens, He does it by sending folks, people with a message upon their lips. That's God's way of doing it.

And we have watched two, at least we think we have, we have been watching messengers, some of them have been told to us as to what they are, who they are. There is a number, symbolic probably, of 144,000.<sup>21</sup> And then we have been watching, probably, the ministry of two particular people who are spoken of as two witnesses.<sup>22</sup> Now, they appear before us here from this point on, and their ministry continues right out in the open. There's been nothing said about this quiet ministry that has probably been going on before.

But now, like a clap of thunder, these folks appear, and here they are. And now we know, they have a work to do, and it will go on until God's clock strikes, and then when the work is finished, then God in the mystery of His judgment and the thing that He does, God will allow something to happen to them. And these two witnesses will be slain in the streets; they will lie there for a while; God will work the miracle of the resurrection and the ascension as far as they are concerned, or resuscitation, whichever you like to call it, and he will take them back again.<sup>23</sup> And that will be one of the signs that the end is right there.

Now, we begin to see these folks appearing, and the first thing that we notice about them is this, that this great angel speaks of them as, "My witnesses." Now, let's ask ourselves, who would have authority to say that, but one person? Who could say that? Gabriel? Oh, no. That isn't diminishing Gabriel, that's magnifying this one. Who could say that? Michael? Oh, no. No, no. And that isn't anything against Michael. That's something for this other one. And there isn't anybody that would be more willing to take that position than Michael and Gabriel. They know, my dear, where they stand. They sure do. Now, they're His witnesses.

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21 Revelation 7:4

22 Revelation 11:3

23 Revelation 11:7-12, paraphrased.

And the strange thing about it is, that from now on we're going to see things that have to do with the ministry of two witnesses. Now, who they are, I do not know. And I'll tell you why. We are not told and that's a very good reason. But we are told who they represent. One represents the law, the other represents the prophets. Now, remember if you please, that in this book here we have a rather strange thing that appears before us to identify these two witnesses in that way. They are spoken of as the two olive trees, and in the imagery, the prophetic imagery of Zechariah, he pictures two olive trees, both of them supplying the oil to the light of God. Prophecy's light; the Law's light; to the light of God. And he pictures them as two olive trees. Now remember, that in the old time, and this is the time when the children of Israel are back again in their own land, and a temple has been rebuilt, not much of one it's true for a while until Herod got busy and for forty years made it into something worthwhile, but here were two of them.

Now, let's ask ourselves this question, who were these two, these two who were the representatives of the law and the prophets? Now who was the great leader there that first brought the children of Israel back out of captivity into their land? Now, let's watch now, and be careful who you...there. Who was he? I'm not going to ask you whether you can spell his name or not, but I hope you can. But he was Zerubbabel. These children of Israel came back again under the leadership of Zerubbabel. And don't forget, it was Zerubbabel who had right to the throne, as well as everything else. Now, he comes back, a representative of God under the old dispensation of the law.

There was a great high priest in that time too, who did more to encourage the children of Israel when they came back and in the periods of discouragement and opposition, as we went over a little while ago and we were studying the Old Testament books, he was the one, this priest, who did more than any other one to urge the children of Israel on to do what God wanted them to do. Now who was he? Joshua, the high priest, that's right.

Now, we've got two who are there - Zerubbabel on the one side, Joshua on the other. And here are these two who live in the time when the prophet Zechariah said, "There's going to be two olive trees." These are the two olive trees. Later on, you'll see the reflection of them again. One is the representative of law; the other the representative of the prophets. And you find these two are there.

Now, let's transfer ourselves and our thinking over into this realm on the other side of it. Two witnesses are coming. They are going to resemble the two that were there. And obviously, they would be, in any event, the representative of the law and the representative of the prophets. Now, that's an indication that we get. That's all that's told us. There's nowhere that's told us that one of these witnesses is Moses and the other one is Elijah, or Enoch, or anybody else. Not at all. But we do know that whoever they are, they will represent on the one side the two branches of the light that God gave in the old dispensation. They will represent them. One was the light of the law, and the other was the light of the prophets.

And we have this. I was reading a very interesting thing only last night there. I was reading in a book by Dr. John Van Gorder, and he gives this interesting thought. Now, I'll only pass it on to you. I don't know anything about it. As a matter of fact, I seriously question it. But it was very interesting to me there. He thinks that one of these witnesses will be John himself. Now, you will find at the beginning

of the eleventh chapter that John is told to eat this book, or the end of the tenth, that John is told to eat the book because it will be sweet and bitter. And, there is a strange word there that concerns him. "You shall be a prophet before kings."<sup>24</sup> Now, you notice that. I don't know what it means. I'll tell you very frankly. I don't know what it means. All I'm telling you is what this man thought he could read into it there.<sup>25</sup>

Now, he [Van Gorder] reminds us of this: that nowhere in the scripture is the death of John recorded. There is nowhere in the scripture that tells us how John died. Now, that was a rather startling thought to me. I don't know whether I'd ever thought about that, had you? But anyhow, this is his line of reasoning, and John is going to be miraculously preserved and will be one of these two witnesses. And he says, "Who could tell these people any better than John himself what was taking place on earth and what was taking place in heaven?" I simply give it to you. If you like to think about it, well, alright. But don't forget, that that isn't going to keep us out of heaven, regardless as to whether we know or whether we do not know the names of these two witnesses.

We do know this, that there will be given to them a supernatural task and they will be preserved until the task is ended. When the task is ended, then God will allow things to happen to them. They will be slain for their testimony. In the meantime, they will be miraculously preserved. And they will be preserved by being given powers that previously in the old dispensation were given particularly to two people, Moses and Elijah. Now again, let's not label them, but let's just think about it there. Who was it that was given power to turn the waters into blood? Who was it that was given power to call down fire from heaven? Who? Well, now let's just think it. Here are these people given this power. If we can see some little reflection of it in the Old Testament, it makes us wonder at any rate, are these people not so and so, and so and so?

And that, my dear, is about as far as you can go. I don't know whether they're Moses and Elijah. I do not know. I don't know whether it's Moses and John. I don't know. There seems to be an indication that Elijah is going to come back again and have something to do with the final things. Old Malachi talked about that, didn't he? In fact, it's almost one of the last words that you read in the Old Testament, is that in some mysterious way Elijah will be manifested to have something to do with the end time things.<sup>26</sup>

Now, we do know, these are just like little straws that are floating on the stream and maybe give us some idea as to which way the stream is moving, and that's about all. We're not told there. All we know is that when their work is done they will be slain for their testimony. Their bodies will lie in the streets as an evidence of the incurable sinfulness of human nature. That's what the world would have done with Jesus, if they could. If He had been slain, I know He couldn't have been because it wasn't in the will of God, but if He had been slain in the middle of the week, they would have left Him there, as they did in countless other cases. Just left them. Crucify them and leave a dead body on there and let

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<sup>24</sup> Revelation 10:11.

<sup>25</sup> I believe that he mis-spoke here and intended to refer to Dr. Paul R. Van Gorder. Van Gorder was a well-known evangelist and author during this era. More importantly, Van Gorder served as the Pastor of the Colonial Hills Baptist Church in Atlanta, Georgia from 1945 – 1969. Following Sidney Cox's resignation from The Salvation Army in 1944, he also briefly served as Pastor at Colonial Hills and in the process, became a close friend of Van Gorder's.

<sup>26</sup> Malachi 4:5.

the carrion birds of the air devour them. That's what the world would probably have done with Jesus, if it had been apart from the will of God.

Now, there was unholy rejoicing. Then there was a resurrection and a rapture. And here we find them rising from the dead and rising into the glory of this new section there.<sup>27</sup>

Now, we can only ask, "Who are these two witnesses," once more? They may be this, they may be that. And we can see several things. All we know is that when this thing happened, God sent something there and there was, in the imagery of the scripture again, an earthquake that destroyed one tenth of the city.<sup>28</sup>

Now here was a city, and I want you to notice one other thing about it. (Bell begins ringing) Oh, I don't know whether we can or not. But you notice that at the beginning of this, a temple is being rebuilt, and John is told to measure it and be quite sure that he understands what temple it is, so that he can see by the dimensions of it what temple it is. Now it's going to play along a big part in that which comes a little while afterwards. In that temple, anti-Christ's image will be set up.

Alright, children....

(audio ends)

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<sup>27</sup> Revelation 11: 10-12.

<sup>28</sup> Revelation 11:13.