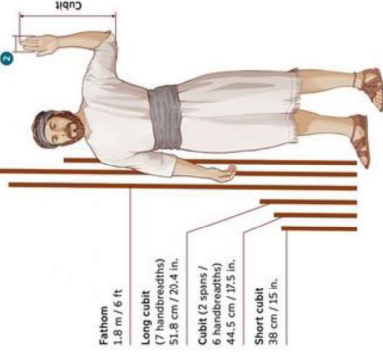


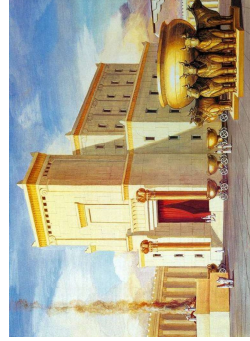
Reed (6 cubits)
2.07 m / 6.75 ft

The measuring rod comes from a species of cane that grew in the Jordan Valley to a height of 12-20 feet. It was very straight, light, and was cut and used for measuring rods, usually 9 feet long. It was known as the "giant reed."



2 reasons for doing this:

1. The measuring itself is an act of knowing, claiming and staking out that which belongs to God – the temple, the altar, and those who worship there.
2. God is giving assurance to John that He will take note of those who faithfully worship Him in the Tribulation.



1. Solomon's Temple

Date Built: 950 BC by Solomon

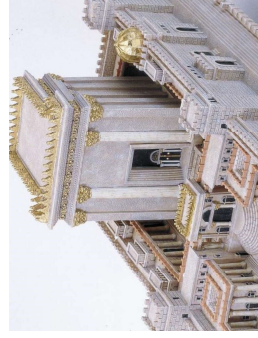
Date Destroyed: 586 BC by Babylon

Scripture: 1 Kings 5-8, 2 Chron. 5

Rev 11:1-3

- 1 Then there was given me a measuring rod like a staff; and someone said, "Get up and measure the temple of God and the altar, and those who worship in it.
- 2 "Leave out the court which is outside the temple and do not measure it, for it has been given to the nations; and they will tread under foot the holy city for forty-two months.
- 3 "And I will grant authority to my two witnesses, and they will prophesy for twelve hundred and sixty days, clothed in sackcloth."

5 Jewish Temples in Scripture

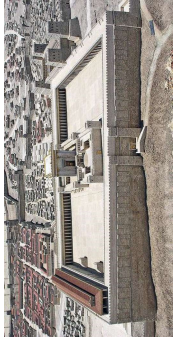


2. Zerubbabel's Temple

Date Built: 515 BC by Zerubbabel

Date Destroyed: 168 B.C. by Antiochus Epiphanes

Scripture: Ezra 5,6

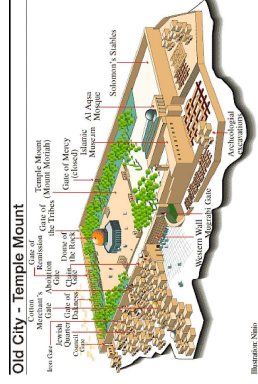


3. Herod's Temple

Date Built: 20 B.C.

Date Destroyed: 70 AD by Titus

Scripture: Matt. 24:1-3

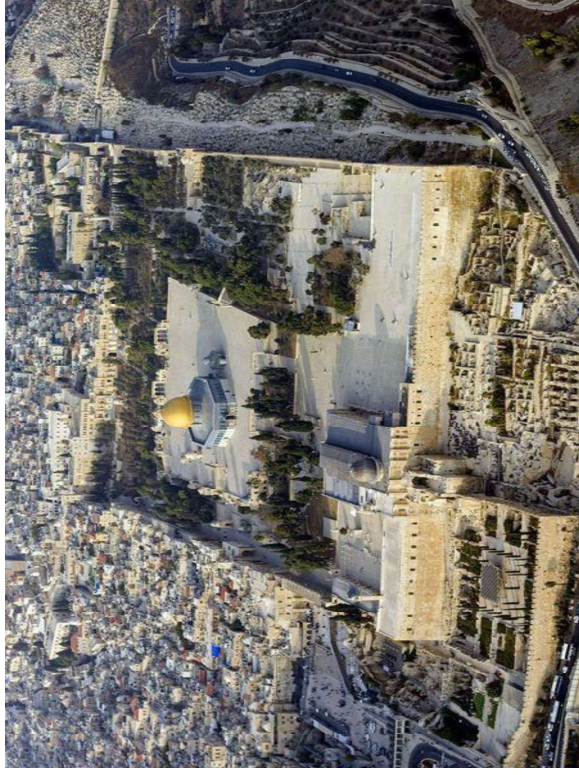
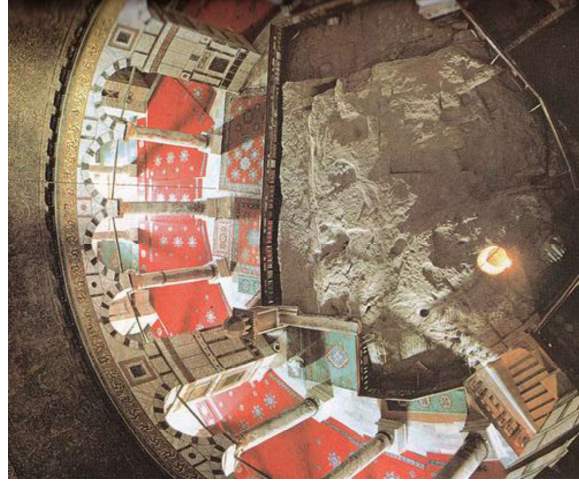
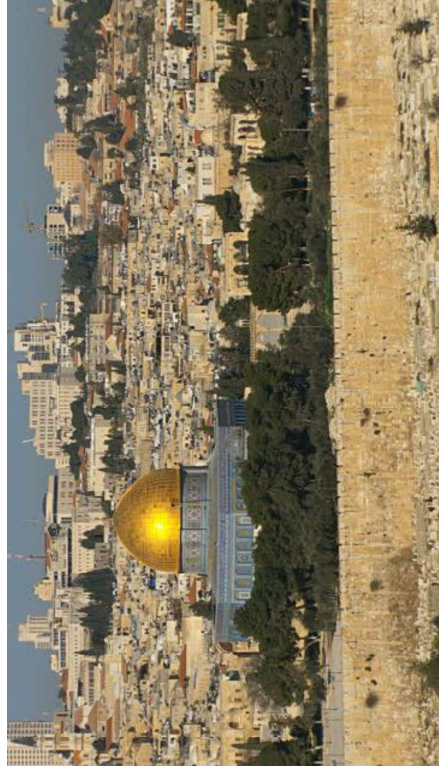


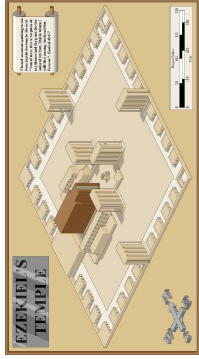
4. Tribulation Temple

Date To Be Built: Beginning of the Tribulation by Israel - granted by the Antichrist.

Date Destroyed: Mid-point of the Tribulation by the Antichrist.

Scripture: Dan. 9:24-27, Matt. 15, 2 Thess. 2:4, Rev. 11:1,2





5. Millennial Temple

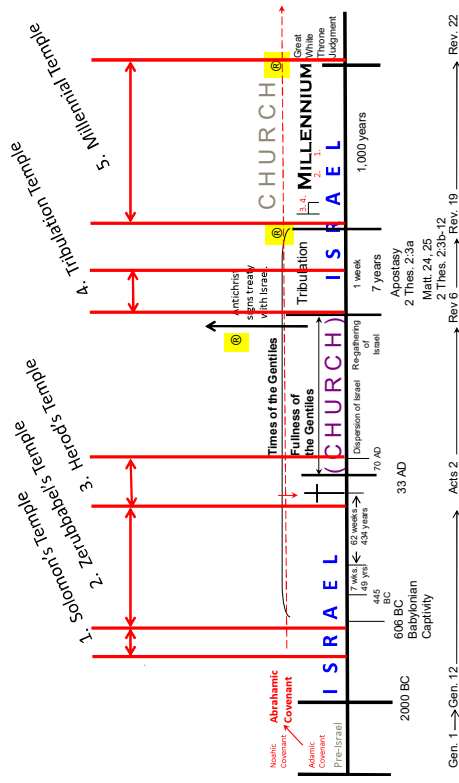
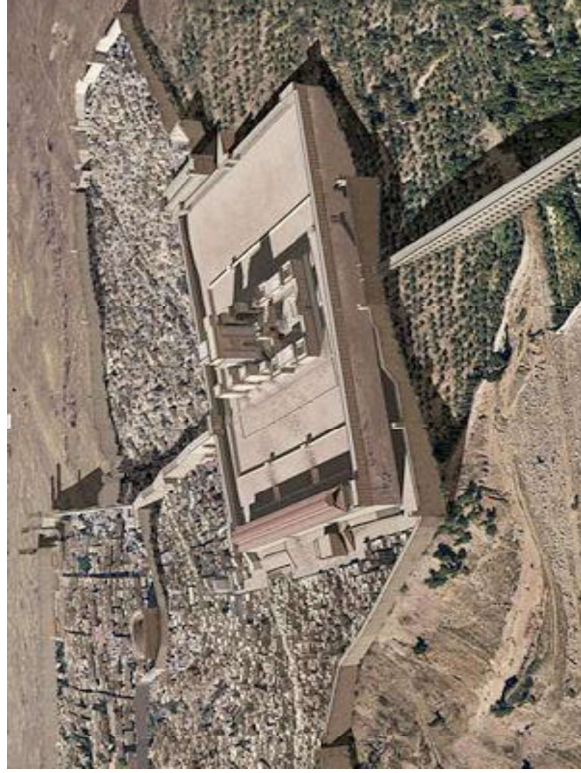
Date To Be Built: Beginning of the Millennium.

Date Destroyed: End of the millennium with the creation of the new heavens and the new earth.

Scripture: Ez. 40-48, Rev. 21:22

“Thousands of people visit the Temple Institute every year, and it holds various training sessions meant to educate and raise consciousness. But they also work on the pragmatic level: The institute has the holy menorah, a modular altar that could quickly be taken apart and reassembled at the temple, the bronze basin, the shewbread (consecrated unleavened bread) table and no less than 40 sets of kosher priestly garments, which will be the prototype for the thousands of sets to be sewn in the future. The rabbis detailed 93 different tools that were used in the temple, and the Temple Institute also deals with them. “It’s based on very in-depth research done at various places,” explains Segal, “For instance, the garments of the high priest — identifying the stones in the breastplate, the whole issue of blue, purple and scarlet (particular colors mentioned in Exodus 28:6) and their recreation. It’s an entire research project of the past 20 years.””

- Yuval Avivi



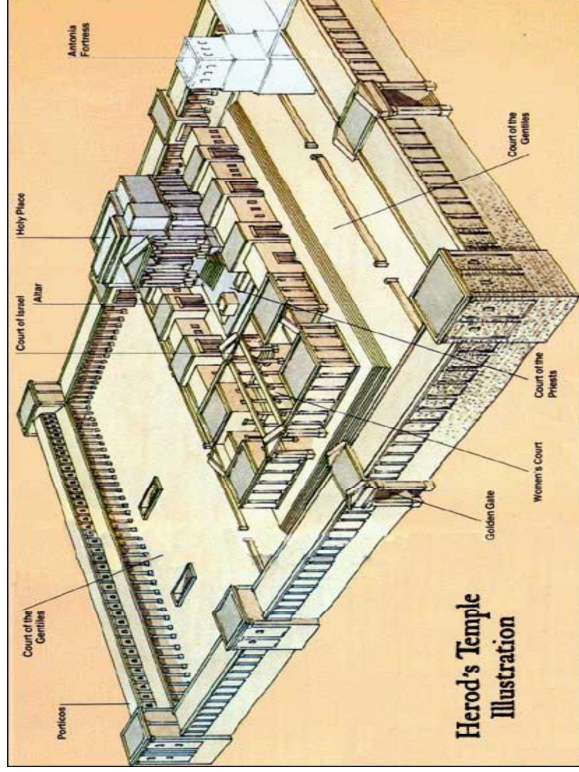
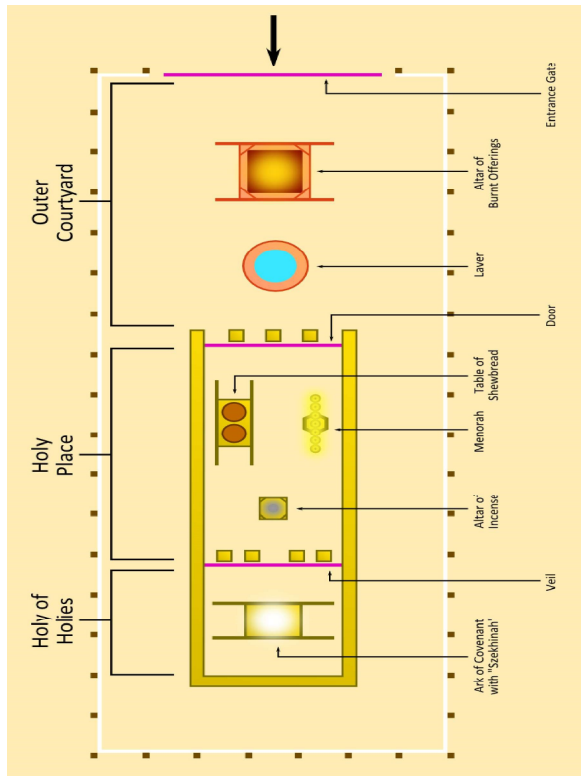
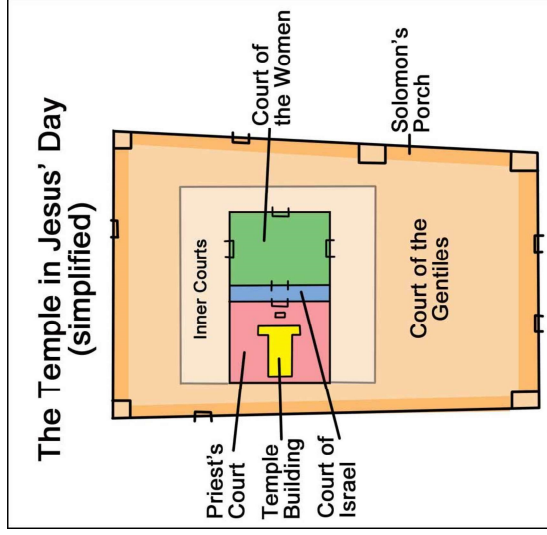
Ⓞ = Resurrection

Rev 11:1-3

- 1 Then there was given me a measuring rod like a staff; and someone said, "Get up and measure the temple of God and the altar, and those who worship in it.
- 2 "Leave out the court which is outside the temple and do not measure it, for it has been given to the nations; and they will tread under foot the holy city for forty-two months.
- 3 "And I will grant authority to my two witnesses, and they will prophesy for twelve hundred and sixty days, clothed in sackcloth."

What is verse 2 saying?

1. It is plain to see that we are back in the age of Israel again (no Church here) –
 - Distinction between Jew and Gentile.
 - There is again a wall of partition. (Col 3:11; Eph. 2:14-16)
 - God says measure out the Jews as My people, but not the Gentiles.
 - Jews are back to being identified as a constituted covenant people of privilege and the Gentiles are on the outside.



Note:

1. It is plain to see that we are back in the age of Israel again (no Church here) –
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 - God says measure out the Jews as My people, but not the Gentiles.
 - Jews are back to being identified as a constituted covenant people of privilege and the Gentiles are on the outside.
2. God will preserve the Temple area for the Jews for the first half of the Tribulation.
3. However, the second half He will not, and the Gentile nations, led by the Antichrist, will trample Jerusalem.
4. This is a further fulfillment of the prophecy in Luke 21:24.
 - God has used Assyria, Chaldea, Babylon, Medo-Persia, Greece, Rome, Turks, UK, and the Arabs to rule over Jerusalem.

Luke 21:20-24

20 "But when you see Jerusalem surrounded by armies, then recognize that her desolation is near.

21 "Then those who are in Judea must flee to the mountains, and those who are in the midst of the city must leave, and those who are in the country must not enter the city;

22 because these are days of vengeance, so that all things which are written will be fulfilled.

23 "Woe to those who are pregnant and to those who are nursing babies in those days; for there will be great distress upon the land and wrath to this people;

24 and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles are fulfilled.

Rev 11:1-3

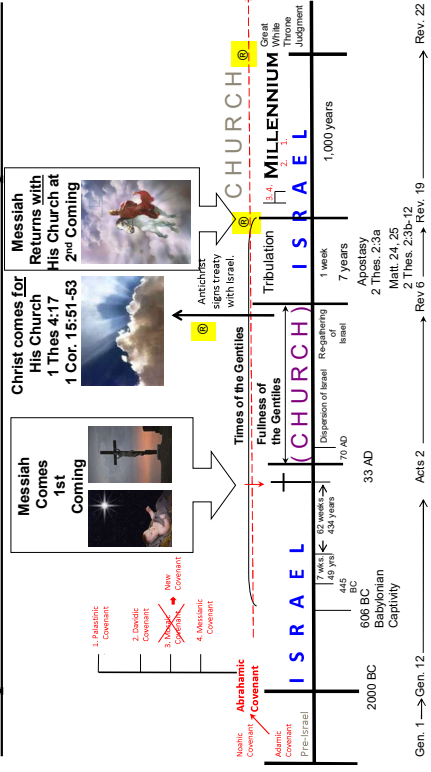
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Comprehensive Biblical View of Future Prophetic Events



Ⓜ = Resurrection

Note:

1. "two" witnesses – Jesus sent out disciples 2 by 2.
2. They are given authority (the use of super natural powers).
3. These are witnesses sent to proclaim the gospel in an increasingly hostile world.
4. The time period is 3 ½ years = 1,260 days = 42 months.
5. "Sackcloth" – black, heavy material. Worn in times of mourning.

Condition of the world in first half of Tribulation.

- Deception by false Christs.
- Wars and rumors of wars.
- Persecution of Believers.
- The rise of false prophets.
- Increase in lawlessness.
- A cold world

Who are the 2 witnesses?

Possibilities:

1. Moses and Elijah.
2. Elijah and Enoch.
3. 2 unidentified men.

Heb 9:27

27 And inasmuch as it is appointed for men to die once and after this comes judgment,

Neither died -

Enoch – Gen. 5:24

Elijah – 2 Kings 2:11

So some believe God sent them back to earth to die to fulfill Heb. 9:27 (all men must die).

**However it is not necessary for people to die a physical death.

Mal 4:5

5 "Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the Lord.

Rev 19:11-20:3

11 And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war.

12 His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself.

13 He is clothed with a robe dipped in blood, and His name is called The Word of God.

14 And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses.

15 From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty.

16 And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS."

17 Then I saw an angel standing in the sun, and he cried out with a loud voice, saying to all the birds which fly in midheaven, "Come, assemble for the great supper of God,

4 reasons why the 2 witnesses minister in the first half:

1. Our Lord commanded those who witness the abomination of desolation in the middle of Daniel's seventieth week should immediately flee to the mountains. Would the two Jewish witnesses remain in Jerusalem during the latter half of the Antichrist's reign of terror since the Lord commanded them to flee to the mountains?
2. If the 2 witnesses minister in the last half of the Tribulation, then the world would engage in the three and a half day celebration of their death *after*: a. the return of Christ b. After the casting of the two beasts and the dragon to the Lake of Fire.

18 so that you may eat the flesh of kings and the flesh of commanders and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free men and slaves, and small and great."

19 And I saw the beast and the kings of the earth and their armies assembled to make war against Him who sat on the horse and against His army.

20 And the beast was seized, and with him the false prophet who performed the signs in his presence, by which he deceived those who had received the mark of the beast and those who worshiped his image; these two were thrown alive into the lake of fire which burns with brimstone.

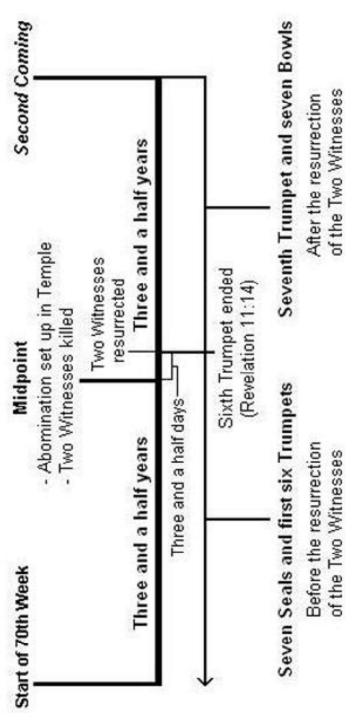
21 And the rest were killed with the sword which came from the mouth of Him who sat on the horse, and all the birds were filled with their flesh.

- 1 Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand.
- 2 And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years;
- 3 and he threw him into the abyss, and shut it and sealed it over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.

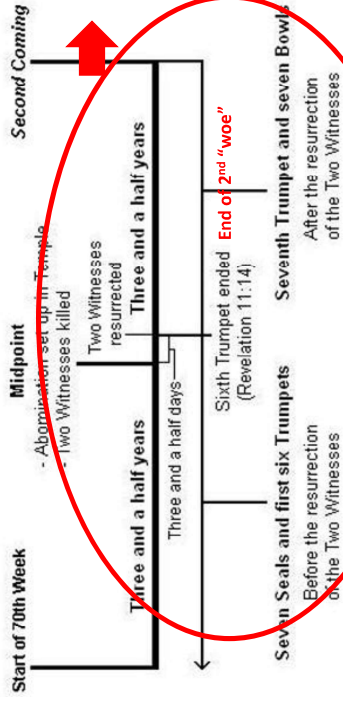
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2. If the 2 witnesses minister in the last half of the Tribulation, then the world would engage in the three and a half day celebration of their death *after*: a. the return of Christ b. After the casting of the two beasts and the dragon to the Lake of Fire.
3. Scripture presents the Beasts' reign of terror as being unopposed, therefore how can the Beast bring fire from heaven upon their enemies. (Rev. 13:13) when the two witnesses are bringing fire from heaven upon theirs (Rev. 11:5)?
4. The second woe ends with the ascension of the two witnesses, and since the two witnesses serve for 1,260 days, it is not possible for this to take place in the second half of the Tribulation.

The Judgments of Revelation and the 70th Week



The Judgments of Revelation and the 70th Week



The only other option would be to make the terms "1,260 days" describe a free-floating three and a half-year period which began at sometime in the middle of the first half and end sometime in the second half.

Rev 11:1-3

- 1 Then there was given me a measuring rod like a staff; and someone said, "Get up and measure the temple of God and the altar, and those who worship in it.
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George Duffield, Jr.
(1818-1888)

George Duffield, the son of a well-known Presbyterian minister, was educated at Yale University and Union Theological Seminary. He used his independent wealth to establish small congregations and to support evangelistic endeavors. Ordained a Presbyterian minister like his father and grandfather, he first pastored at the Fifth Presbyterian Church in Brooklyn, New York, for seven years. He then served at the First Church of Bloomfield, New Jersey (1847-52), and the Central Presbyterian Church of the Northern Liberties in Philadelphia, Pennsylvania (1852-61). There he found a mortgaged church building in a neighborhood from which the population was moving westward, a congregation reduced in numbers, disheartened, and unable to meet its financial obligations.



George Duffield, Jr.
(1818-1888)

Duffield held on until 1861, when he resigned his pastorate. He later served at Adrian, Michigan (1861-65); Galesburg, Illinois (1865-69); then Saginaw (1869), Ann Arbor and Lansing, Michigan (from 1869). He was also on the Board of Regents for the University of Michigan, and received a DD degree from Knox College.

George Duffield wrote this hymn we are looking at tonight out of a tragic accident that resulted in the early death of one of the most stirring preachers in the northeastern United States during the mid-nineteenth-century. Dudley Tyng (1825-1858), an inspiring Episcopalian preacher, was one of several ministers participating in a great citywide revival that swept Philadelphia in 1858.



George Duffield, Jr.
(1818-1888)

His strong doctrinal preaching and his anti-slavery rhetoric were popular for some and angered others, resulting in his resignation from an Episcopal congregation that he pastored following the retirement of his father. In addition to serving the newly organized Church of the Covenant, his midday services at the YMCA attracted crowds as large as 5,000. On one occasion, March 30, 1858, 1000 men responded to the message by committing their lives to Christ. During this sermon, Tyng is said to have declared, "I would rather that this right arm were amputated at the trunk than that I should come short of my duty to you in delivering God's message."



George Duffield, Jr.
(1818-1888)

Prophetically and tragically, within a few weeks while visiting the countryside, his arm was caught in the cogs of a corn thrasher and severely lacerated resulting in a great loss of blood and an infection that took his life a few days later. On his deathbed, Tyng is to have said, "Let us stand up for Jesus." Another account states that the dying Tyng told his father, a retired Episcopal minister, "Stand up for Jesus, father, and tell my brethren of the ministry to stand up for Jesus."

Duffield was inspired by the funeral service for Tyng to preach on Ephesians 6:14 in his sermon the following Sunday at Temple Presbyterian Church, the text of which reads, "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness." The hymn he wrote was sung at the conclusion of the sermon.

STAND UP, STAND UP FOR JESUS

1. Stand up, stand up for Jesus,
Ye soldiers of the cross;
Lift high His royal banner,
It must not suffer loss.
From victory unto victory
His army shall He lead,
Till every foe is vanquished,
And Christ is Lord indeed.

4. Stand up, stand up for Jesus,
Stand in His strength alone;
The arm of flesh will fail you,
Ye dare not trust your own.
Put on the Gospel armor,
Each piece put on with prayer;
Where duty calls or danger,
Be never wanting there.

2. Stand up, stand up for Jesus,
The solemn watchword hear;
If while ye sleep He suffers,
Away with shame and fear;
Wherever ye meet with evil,
Within you or without,
Charge for the God of battles,
And put the foe to rout.

5. Stand up, stand up for Jesus,
Each soldier to his post,
Close up the broken column,
And shout through all the host:
Make good the loss so heavy,
In those that still remain,
And prove to all around you
That death itself is gain.



George Duffield, Jr.
(1818-1888)

Hymnologist Kenneth W. Osbeck noted that Duffield's Sunday school superintendent was so impressed by the hymn that he shared it throughout the church's Sunday school classes. From there, the editor of a Baptist periodical received a copy and promoted it in his publication, giving it wider circulation and making it available for publication in hymnals to this day. The hymn that he wrote . . .