

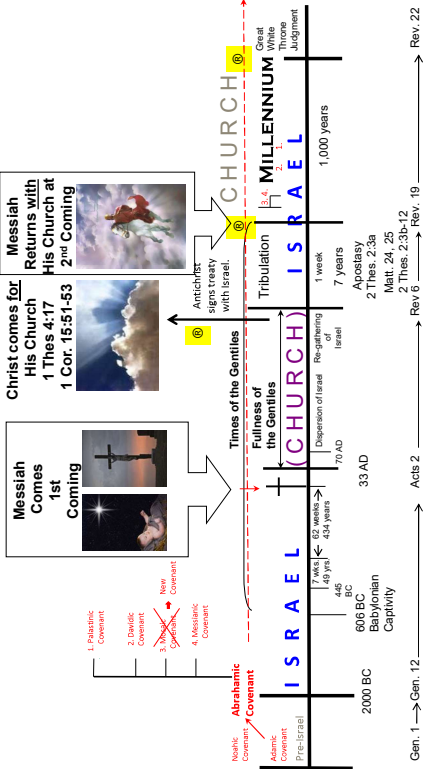


“The World Celebrates”

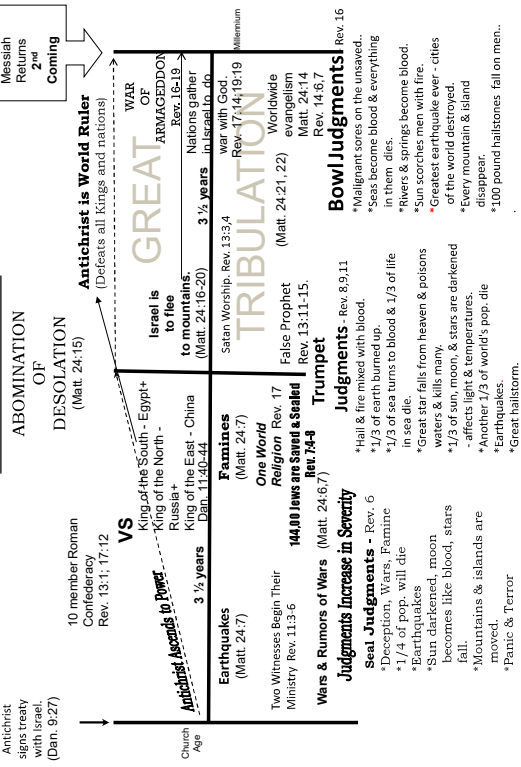
Rev. 11:7-14

March 4, 2018

Comprehensive Biblical View of Future Prophetic Events



7 Year Tribulation



What Evangelicals Think of Jewish Evangelism

Survey finds sharing the gospel with God's "chosen people" is less tied to the end times. **Kate Shellnutt**



The overwhelming majority of evangelical believers in the US today still see the importance of sharing the gospel with the Jewish community. But they're less likely to agree on the relationship between Jewish evangelism and the end times, which once was a significant motivator of such outreach.

Sharing the gospel with Jewish people is important.



Does the Bible teach that one day most Jewish people will believe in Jesus?



Will Jesus return when the Jewish people accept him as Savior?



• The Importance of Witnessing to the Jews

- 91 percent of those over 65 see it as important, compared to about 83 percent of Gen Xers and millennials (those under 50),
- According to the survey:
- 55 percent believe that the Bible teaches that one day most Jewish people will claim Christ,
- while 47 percent believe Jesus will return when the Jewish people accept him as Savior.
- About 3 in 10 weren't sure how to respond to either position.

John Hagee on dual covenants for Jews.

Hagee reported to the Houston Chronicle that he believes that Jews already have a covenant with God and do not need to come to the cross. Hagee told the newspaper:

"I believe that every Jewish person who lives in the light of the Torah, which is the word of God, has a relationship with God and will come to redemption" (*Houston Chronicle*, April 30, 1988).

The Houston newspaper then quoted Hagee's own shocking words: "I'm not trying to convert the Jewish people to the Christian faith... In fact, trying to convert Jews is a 'waste of time. . . Jews already have a covenant with God and that has never been replaced by Christianity." (*Houston Chronicle*, April 30, 1988, sec. 6, pg. 1).

Rev 11:4-10

- 4 These are the two olive trees and the two lampstands that stand before the Lord of the earth.
- 5 And if anyone wants to harm them, fire flows out of their mouth and devours their enemies; so if anyone wants to harm them, he must be killed in this way.
- 6 These have the power to shut up the sky, so that rain will not fall during the days of their prophesying; and they have power over the waters to turn them into blood, and to strike the earth with every plague, as often as they desire.
- 7 When they have finished their testimony, the beast that comes up out of the abyss will make war with them, and overcome them and kill them.

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- 8 And their dead bodies will lie in the street of the great city which mystically is called Sodom and Egypt, where also their Lord was crucified.
- 9 Those from the peoples and tribes and tongues and nations will look at their dead bodies for three and a half days, and will not permit their dead bodies to be laid in a tomb.
- 10 And those who dwell on the earth will rejoice over them and celebrate; and they will send gifts to one another, because these two prophets tormented those who dwell on the earth.

The Beast

θηριον

- a word which refers to a terrible animal with a ravenous appetite.
- used of wild animals, including those which fought in the Roman arena.
- used 36 times in Revelation referring to the Antichrist.
- he is therefore a part of the Satanic Trinity.
- he comes up out of the Abyss – the holding place of the most vile demons.
- Why is he in the Abyss?
- At the midpoint of the Tribulation he suffers a fatal wound (perhaps an assassination attempt). Goes to the Abyss.
- The Dragon (Satan) brings him back to life out of the Abyss.
- Makes war with 2 witnesses, conquers them, and kills them.
- He desecrates the Temple.
- The world worships the Beast:
 1. For coming back to life.
 2. For killing the 2 witnesses, which no one was able to do. If he can kill these two fire-breathing witnesses then he can kill anyone.
 3. The Antichrist's popularity around the world soars, as he takes control of the world.

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Their dead bodies will lie in the street. (8)

- This is as an intentional insult and dishonor to the Jews, which consider lack of burial an indication of being judged or cursed.

Deut 21:22-23

22 "If a man has committed a sin worthy of death and he is put to death, and you hang him on a tree,
23 his corpse shall not hang all night on the tree, but you shall surely bury him on the same day (for he who is hanged is accursed of God), so that you do not defile your land which the Lord your God gives you as an inheritance.

- Not only will their bodies be withheld from burial, but it seems likely they will be protected from disturbance by scavengers, such as birds and dogs which would normally descend upon unguarded carcasses (2K. 9:10; Ps. 79:2; Jer. 7:33; Rev. 19:17-18)

Ps 79:2

2 They have given the dead bodies of Your servants for food to the birds of the heavens,
The flesh of Your godly ones to the beasts of the earth.

Jerusalem is likened to Sodom and Egypt. (8)

“mystically” – πνευματικος – “spiritually” – in the realm of the Spirit to talk about it spiritually.

- When the writer wants you to depart from the plain literal sense of the text and go to the figurative literal sense, he will tell you.
- Sodom and Egypt typify cities which were opposed and judged by God.
- **Sodom** - is a picture of blatant public immorality – **the flesh** (Isa 3:9; Jer 23:14). Sodom was an exceedingly wicked city which was overthrown for her sins by God’s judgment.
- **Egypt** - is a picture of oppression, persecution, slavery, wickedness, immorality, oppression, violence, godlessness – **the world system** (Gen 15:13). Egypt was the nation which held Israel in bondage and was judged by plagues prior to the Exodus.
- **Jerusalem** – “where their Lord was crucified.” In her godless state, Jerusalem is likened to both the wicked city and the wicked nation. She was dominated by the flesh and the world’s system.
- The one thing Sodom and Egypt had in common was their hatred and enmity toward God and His people.

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Matt 23:37-39

- 37 "Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling.
- 38 "Behold, your house is being left to you desolate!
- 39 "For I say to you, from now on you will not see Me until you say, 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!'"

These Dead Bodies are Trophies of the Beast (9)

- These dead bodies serve as trophies which testify to the power of the beast and the victory of the world over the torment which they delivered at the hand of God. So long as they lie lifeless on the street they provide visual confirmation of the superiority of the beast.
- All peoples and tribes and tongues and nations will see this spectacle.
- This will be worldwide in its scope. Television or a similar technology would be an explanation in our own day.
- E.W. Bullinger, writing before 1913 and the advent of television said: “The older commentators might have felt a difficulty in understanding how the whole earth could rejoice at an event happening in Jerusalem. But in these days of electric inventions, telephones, and wireless telegraphy, we all know how the next day the whole world sympathises or rejoices together.”

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“A righteous prophet is always a torment to a wicked generation. The two witnesses are an obstacle to wickedness, unbelief, and satanic power prevalent in that time. If their ministry is in the time of great tribulation, it is all the more a thorn in the side of the world rulers of that day; and their death symbolizes the silencing of the prophets who announce the doom of those who will not believe in God. The Word of God makes it clear that it is often possible to silence a witness to the truth by death, but such action does not destroy the truth that has been announced. The power of God will be ultimately revealed.”

- John Walvoord

11 But after the three and a half days, the breath of life from God came into them, and they stood on their feet; and great fear fell upon those who were watching them.

12 And they heard a loud voice from heaven saying to them, "Come up here." Then they went up into heaven in the cloud, and their enemies watched them.

13 And in that hour there was a great earthquake, and a tenth of the city fell; seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven.

14 The second woe is past; behold, the third woe is coming quickly.

The Party is On (10)

“earth-dwellers”

καταικεω - “to settle down, be at home, live permanently.”
“rejoice and celebrate” – to be jubilant, to make merry at a feast, have a party.

- There will be a great worldwide celebration, partying, drinking, because they do not have to listen to messages from God any longer.
- The world is throwing parties to celebrate the end of their torment because their great world ruler will have saved them from these two men. The celebration will be in honor of the Antichrist.

"And those who dwell on the earth," and they're all joining it by satellite, "those who dwell on the earth will rejoice over them and make merry...get this!...and will send gifts to one another." Hey, here's your present, Happy Dead Witnesses Day. I mean, this is...this is the ultimate Christmas experience. There will be a wild party. Now do you see how deep the world has plunged into hellishness? Demons, two hundred million of them, running all over the earth. The pit has belched out bound demons who have been bound for centuries, to join the ones that have been loose. Cataclysms on the earth and in the heavens, the wrath of God, the wrath of Antichrist massacring any and all who oppose him. And in the midst of all these horrors, the devastation of fresh water, salt water, plants, animals, people, in the midst of all of this, what the world is really angry about are two preachers of truth. And when they're dead, the party is on."

"The ungodly rebels, the unrepentant sinners, followers of Antichrist are so sick and so weary of the power of these two that they put on a party like the world has never seen. This has got to be the biggest party the world has ever known. This has got to be the ultimate Mardi Gras. They don't hate Antichrist, they don't hate Satan, they don't even hate the demons destroying them at the same time as much as they hate these two."

But after 3 ½ days . . .

- God waits.
- Like the raising of Lazarus –

John 11:38-46

38 So Jesus, again being deeply moved within, came to the tomb. Now it was a cave, and a stone was lying against it.

39 Jesus said, "Remove the stone." Martha, the sister of the deceased, said to Him, "Lord, by this time there will be a stench, for he has been dead four days."

40 Jesus said to her, "Did I not say to you that if you believe, you will see the glory of God?"

41 So they removed the stone. Then Jesus raised His eyes, and said, "Father, I thank You that you have heard Me."

42 "I knew that You always hear Me; but because of the people standing around I said it, so that they may believe that You sent Me."

43 When He had said these things, He cried out with a loud voice, "Lazarus, come forth."

44 The man who had died came forth, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Jesus said to them, "Unbind him, and let him go."

45 Therefore many of the Jews who came to Mary, and saw what He had done, believed in Him.

46 But some of them went to the Pharisees and told them the things which Jesus had done.

11 But after the three and a half days, the breath of life from God came into them, and they stood on their feet; and great fear fell upon those who were watching them.

12 And they heard a loud voice from heaven saying to them, "Come up here." Then they went up into heaven in the cloud, and their enemies watched them.

13 And in that hour there was a great earthquake, and a tenth of the city fell; seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven.

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They stood to their feet . . .

- The party is over.
- No one expected this.
- And the whole world sees.
- They are filled with terror, fright, and alarm – Now what?

The voice of God.

- "Come up here"
- This is a 2-man rapture . . . but slower.

1 Cor 15:51-53

51 Behold, I tell you a mystery; we will not all sleep, but we will all be changed,

52 in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed.

Rev 11:12

12 . . . then they went up into heaven in the cloud, and their enemies watched them.

- Let's slow it down . . . let them watch . . . make them think, right? Who had the last say?

In that hour . . .

- Judgment falls:
 - Earthquake.
 - 1/10 of Jerusalem is destroyed.
 - 7,000 people by name are killed.

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ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτά
in the earthquake of men thousand: seven

- Are these the prominent men of the city? The leaders? The followers of the Beast (Antichrist)?

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Luke 5:25-26

25 Immediately he got up before them, and picked up what he had been lying on, and went home glorifying God.

26 They were all struck with astonishment and began glorifying God; and they were filled with fear, saying, "We have seen remarkable things today."

The rest were terrified and gave glory to the God of heaven.

- Does this mean they became believers?

Rev 6:15-17

15 Then the kings of the earth and the great men and the commanders and the rich and the strong and every slave and free man hid themselves in the caves and among the rocks of the mountains;

16 and they said to the mountains and to the rocks, "Fall on us and hide us from the presence of Him who sits on the throne, and from the wrath of the Lamb,

17 for the great day of their wrath has come, and who is able to stand?"

- Can you be terrified and give God the glory and not be a believer?

- What does, it mean to "give God glory"?

"glory" – are the attributes of God.

"give" – recognize, acknowledge, proclaim, extol, praise.

Luke 17:11-19

11 While He was on the way to Jerusalem, He was passing between Samaria and Galilee.

12 As He entered a village, ten leprous men who stood at a distance met Him;

13 and they raised their voices, saying, "Jesus, Master, have mercy on us!"

14 When He saw them, He said to them, "Go and show yourselves to the priests." And as they were going, they were cleansed.

15 Now one of them, when he saw that he had been healed, turned back, glorifying God with a loud voice,

16 and he fell on his face at His feet, giving thanks to Him. And he was a Samaritan.

17 Then Jesus answered and said, "Were there not ten cleansed? But the nine — where are they?"

18 "Was no one found who returned to give glory to God, except this foreigner?"

19 And He said to him, "Stand up and go; your faith has made you well."

Rev 4:9-10

9 And when the living creatures give glory and honor and thanks to Him who sits on the throne, to Him who lives forever and ever,

10 the twenty-four elders will fall down before Him who sits on the throne, and will worship Him who lives forever and ever, and will cast their crowns before the throne,

Rev 14:7

7 and he said with a loud voice, "Fear God, and give Him glory, because the hour of His judgment has come;

Rev 16:9

9 Men were scorched with fierce heat; and they blasphemed the name of God who has the power over these plagues, and they did not repent so as to give Him glory.

Rev 19:7

7 "Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready."

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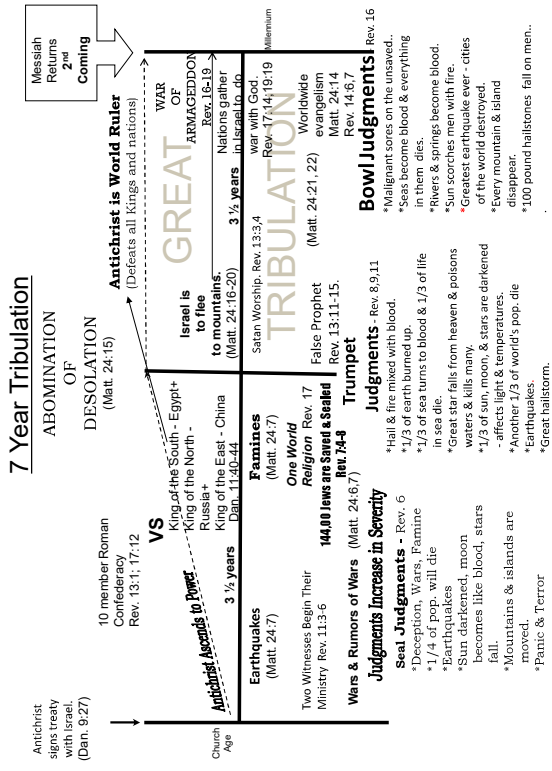
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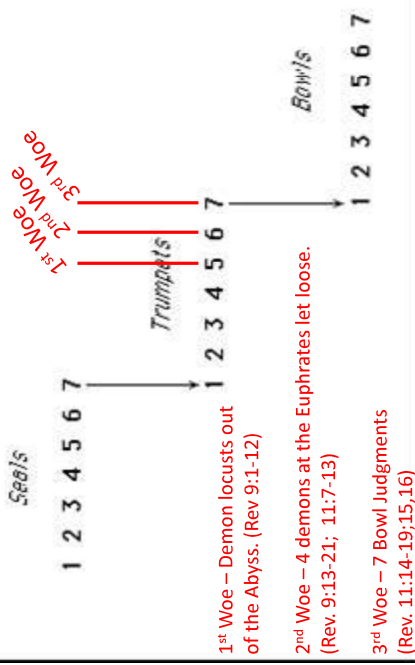
14 **The second woe is past; behold, the third woe is coming quickly.**

Rev 8:13

13 Then I looked, and I heard an eagle flying in midheaven, saying with a loud voice, "Woe, woe, woe to those who dwell on the earth, because of the remaining blasts of the trumpet of the three angels who are about to sound!"



The Relationship of the Seals, Trumpets, and Bowls



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CATHERINE HANKEY
1834-1911

Arabella Catherine Hankey grew up in the family of a wealthy English banker associated with the evangelical wing of the Anglican Church, led by William Wilberforce; the group was mainly known for its anti-slavery and pro-missionary stances. As a teenager she taught a girls' Sunday school class. Later she traveled to South Africa to serve as a nurse and to assist her invalid brother. While recovering from a lengthy illness of her own at age 30, she wrote a poem on the life of Christ. This poem had two sections, the first published in January 1866 and entitled *The Story Wanted*, the second published later that year in November under the title *The Story Told*. Our hymn is drawn from stanzas in the second section. The text of the refrain was written by the composer of the music, William G. Fisher, in 1869. (A musician herself, Hankey wrote her own tunes for the text, but others found little use for them.)



In 1867 Englishman Major General Russell cited the text of this hymn at a large international YMCA gathering in Montreal. William Doane, a composer of more than 2000 gospel songs including music for many of Fanny Crosby's hymns, was in the audience. His musical setting did not stick, but another setting composed by William G. Fisher, a Philadelphia musician and piano dealer (1832-1912), did. When Phillip Bliss and Ira Sankey included Fisher's version in their influential *Gospel Hymns and Sacred Songs* (1875), its fame was assured.

Catherine Hankey wrote many books such as *Bible Class Teachings* and several collections of verse. All of the royalties received from these publications were always directed to some foreign mission project.

CATHERINE HANKEY
1834-1911



CATHERINE HANKEY
1834-1911

Catherine Hankey was passionate about the story of Christ and how it had changed her life. In the refrain the word "love" takes on a double meaning -- both about the state of the singer and the message of Jesus.

The hymn that she wrote . . .

I LOVE TO TELL THE STORY

1. I love to tell the story of unseen things above,
Of Jesus and His glory, of Jesus and His love,
I love to tell the story, because I know 'tis true;
It satisfies my longings as nothing else can do.

Refrain

***I love to tell the story, 'twill be my theme in glory,
To tell the old, old story of Jesus and His love.***

2. I love to tell the story; more wonderful it seems
Than all the golden fancies of all our golden dreams.
I love to tell the story, it did so much for me;
And that is just the reason I tell it now to thee.

Refrain

3. I love to tell the story: 'tis pleasant to repeat
What seems, each time I tell it, more wonderfully sweet.
I love to tell the story, for some have never heard
The message of salvation from God's own holy Word.

Refrain

4. I love to tell the story, for those who know it best
Seem hungering and thirsting to hear it like the rest.
And when, in scenes of glory, I sing the new, new song,
'Twill be the old, old story that I have loved so long.

Refrain