

George Street . . . Your Street

The Trumpets of Seven Archangels – Part V

Revelation 11:1-14

Introduction

How easy it is for the church to sing, “Oh, for a thousand tongues to sing my great Redeemer’s praise,” and yet, never use our one tongue to share with anyone that we have been redeemed.

If I asked this congregation the question, “Have you ever shared the gospel of Jesus Christ with an unbeliever – at work, at school, in the neighborhood, in the shop, wherever?” – I wonder how many could raise their hands and say, “I have, and not only that, I’m committed to sharing Christ with those around me.”?

Let us back this up even further. I wonder how many people acknowledge to their world that they attend church, where they attend church, and say, “Hey, why don’t you come with me.”?

According to one survey I read recently, by Thom and Sam Rainer, 82% of the people they surveyed who were un-churched said they would more than likely attend a service if they were invited by a friend. The Rainer survey then flipped the question around and discovered that typically less than 1 in 4 church members ever invited anyone to come with them.ⁱ

Harnack, the German church historian, wrote that the early mission of Christianity was accomplished by means of informal missionaries.ⁱⁱ

This phrase, “informal missionaries” was actually coined by Justin, a second century church leader and defender of Christianity in Rome until he was martyred in A.D. 165. Every believer was considered an informal missionary.

How far have we come?

Another pollster wrote in his book the results of a survey in which people claiming to be born again were asked the question, “Do you have a responsibility to explain your religious beliefs?” Nearly 60% said that they did not feel it was their responsibility to be a witness.ⁱⁱⁱ

This sounds like the response of the comic I read about some time ago when someone asked him about his religion. He said, “I don’t talk about that.”

“Well then, what are you?”

He replied, “I am a Jehovah’s Bystander.”

The man said, “I’ve never heard of such a thing.”

He responded, “Well, maybe not, but I’m just more comfortable being a bystander than a witness.”

I am not endorsing the Jehovah’s Witnesses, by the way, but I am deeply disturbed about the growing number of Christians who could easily be called, “Jehovah’s Bystanders”. This is not a spiritual cult – this is a spiritual condition.

We can sing with great enthusiasm, “Oh, for a thousand tongues to sing my great Redeemers praise”. However, you know in your heart that this technically means you will sing about Him inside the church but will never say anything about Him outside the church. “I’ll be a witness for my Lord,” is not just lyrics – it is a lifestyle.

If you have been studying for very long with me through the last book of the Bible and revelation of the future, you cannot help but be struck by the faithful witnessing of so many people. Whether it is the 144,000 thousand courageous Jewish evangelists, the millions who come to faith in Christ and are willing to stand for Him, or the millions of martyrs

who refuse to back down from their testimony, you are aware that even into the closing days of the final harvest, God's word is spread through the fearless testimonies of God's people.

Now, two of the most dramatic witnesses are about to appear in Revelation chapter 11.

The Measuring of the Temple

Before these unusual witnesses are introduced, however, John is asked to actually take part in the unfolding drama of revelation.

1. John's participation.

Notice Revelation 11:1.

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."

John was given a "kalamos" (καλαμος) – a tall hollow cane that grew in swampy Mediterranean regions, sometimes as high as twelve feet. It was whittled down to make quills for writing, canes for walking, or used in its entirety, as John will here, as a surveyor's ruler or measuring rod.^{iv}

God tells John to take the surveyors reed and measure the temple. The Greek word for "temple" is "naos" (ναος). This was the inner temple, made up of the Holy Place and the Holy of Holies – not the entire temple complex.

2. John's observation.

What we tend to miss, as we read this, is the elephant in the room – what John has just been asked to measure.

Remember, there is no temple standing in Jerusalem when John writes the book of Revelation. It had been destroyed twenty-five years earlier.

The history of the temple is a sad history, illustrating the cycles of faithfulness and unfaithfulness of the people of God.

- The first temple was built by Solomon centuries earlier, but had been destroyed.
- The second temple was reconstructed by Zerubbabel after the exile, but had been destroyed as well.
- The third temple had been built by Herod by the time of Christ, but then, just as Christ predicted in Matthew 24:2, not one stone of the temple had been left upon another.

This prediction of judgment came true in A.D. 70 when Titus, the Roman general, overran rebellious

Jerusalem and burned the temple to the ground. Tradition informs us that the flames were so intense that the gold and silver adorning the temple melted and ran between the cracks.

The only thing left standing in Jerusalem from this temple was a portion of the Western Wall. It is most often referred to as the Wailing Wall, for to this day Orthodox Jews come there day after day, especially on the Sabbath, and pray, "May it be Thy will that the temple be speedily rebuilt in our own time."^v

- There will be a fifth temple constructed during the glorious Millennial Kingdom, which we will take note of later.

However, John sees a temple that was built after Herod's temple was destroyed in A.D. 70 and before the fifth temple is constructed during the coming Millennial Kingdom.

- So this is the fourth temple that will be reconstructed in Jerusalem, perhaps just prior to and lasting through the Tribulation period.

The antichrist will oversee this temple and then later, desecrate it in a fit of jealousy and blasphemy as more and more Jews return to Jerusalem and to the temple worship which causes them to look for their true Messiah. In fact, the apostle Paul clearly speaks of the antichrist's desire to be viewed as God by seating his worship in this Tribulation temple that he initiated building. Paul writes to the Thessalonians,

. . . the man of lawlessness [will be] revealed, the son of destruction, who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God.

(II Thessalonians 2:3b-4)

We find John being commanded to measure the Tribulation temple – literally the Holy Place; the "naos," which included the Holy of Holies.

Obviously, this was not an effort to determine its physical dimensions, since none are given, but an act which signified ownership. God was measuring this spot and the worshiping Jews within it as His property!^{vi}

If there is any doubt about our property lines, we call a surveyor, who measures the property lines and puts stakes into the ground. Then we know where we can plant our trees, mow our grass, and put up a fence.

This was stunning news to John – there will be another temple! God's word and promises will come

true. There will evidently be a state of Israel and a people of Israel and a literal temple for Israel that can be literally marked out with a literal measuring reed, in a literal Jerusalem.

3. John's omission.

Now notice John's omission in Revelation 11:2.

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 [three and a half years].

This court outside the temple represented the court of the Gentiles – the court to which Gentiles had access. The command of God for John not to measure this outer court simply marks this area as being excluded from God's favor. It was literally abandoned to the unbeliever.^{vii}

This omission has become even more fascinating in light of the findings of archeologists in just the past twenty years. Let me explain.

Have you ever wondered how the Tribulation temple could be rebuilt on the Temple Mount in Jerusalem right now? If you were to visit the Temple Mount, you would find one of Islam's most sacred spots on the planet; a Muslim Mosque and a shrine known as the Dome of the Rock.

Muslims believe this is the cornerstone of creation, the place where Abraham nearly offered his son, and, most importantly to them, the very spot where they believe their prophet Muhammad ascended to heaven without dying.^{viii}

Since A.D. 691, this Dome of the Rock, with its golden dome shining in the Middle Eastern sun, has stood on the Temple Mount – thirty-five acres of land where once stood the temple of the Jews.

Now John sees a reconstructed temple for Jewish worship on the Temple Mount – its claim to legitimacy is that the Holy of Holies is on the exact spot as Solomon's temple.

How do the Jews get to rebuild the sanctuary without World War III? For 2,000 years, Jews, Muslims, and Christians have been slaughtered in their attempts to control this little plot of land. Even today, the world focuses on this little piece of land.

With the help of archaeologists and surveyors, there is good reason now to believe that the Muslim's Dome of the Rock is not on the actual spot of the "naos" – the sanctuary which housed the Holy of Holies.

This spot, one engineer by the name of Asher Kauffman and others are saying, is actually about one hundred yards north of the Dome. I researched his drawings and topographical maps this past week to see the work he and his team, and other teams of archaeologists and engineers, have accomplished.^{ix}

There are numerous scholarly findings to give serious doubt to the fact that the Dome of the Rock actually sits on the site of the original Holy of Holies.

If this research is correct, we can easily see our way to a Middle East solution – somewhat. The Jews can have their sanctuary rebuilt without having to tear down the Muslim's sacred site.^x

However, even with this in mind, the reconstructed temple would have one interesting problem. If the temple courtyard were fully built during the Tribulation – the courtyard surrounding the "naos," or the Holy Place and the Holy of Holies – it would actually encompass the Dome of the Rock.

How interesting then that John, in Revelation 11, is told not to measure the area outside the sanctuary. This, he is told in verse 2,

. . . has been given to the nations [that is, Gentile unbelievers] . . .

So the Tribulation temple may actually be the inner sanctuary – the Holy Place and the Holy of Holies – without the grand courtyards.

Today, committed, orthodox Jews involved in organizations such as The Temple Institute are busily weaving clothing for the priests to wear; jewelers and artisans are making vessels of silver and gold for the day when temple worship is begun again. Men are currently being trained in Levitical rituals, according to Old Testament systems of sacrifice and worship.^{xi}

Ladies and gentlemen, we are living in a generation where plans and preparations for a functioning Jewish temple are already drawn up and the Jewish people are merely awaiting the world's permission to build. We know from scripture that the permission will come on the heels of a coming peacemaker – the antichrist – who will make it happen.

Now John sees the temple sanctuary rebuilt, but by the time he sees it, it has already been desecrated as the final three and a half years of the Tribulation are ticking to a close.

In this final period, God stations outside the temple in Jerusalem, two unusual witnesses. The two witnesses deliver the gospel and prophesy of the

antichrist's coming doom and that of the world that follows him.

The Ministry of Two Witnesses

Let us look at these two witnesses.

1. Their identity.

Notice Revelation 11:3-4.

“And I will grant authority to my two witnesses, and they will prophecy for twelve hundred and sixty days [again, three and a half years], clothed in sackcloth.”

These are the two olive trees and the two lampstands that stand before the Lord of the earth.

This same symbolic terminology appears in Zechariah 4 when two olive trees drip their oil into a lampstand as a witness to Israel in Zechariah's day.

The oil is a consistent reference in the Bible to the Spirit of God, and since the oil is directly connected to the lampstands – in Zechariah and in Revelation – the testimony of the witnesses effectively never runs out of power; their light is perpetual.^{xii}

It is, in fact, this oft-quoted text in Zechariah that we use, even to this day, to speak of God's empowering Holy Spirit in and through the witness of His children – the text says,

. . . “Not by might nor by power, but by My Spirit,” says the Lord of hosts. (Zechariah 4:6)

Never will this be more clearly applied than in the lives of these two indestructible witnesses, empowered by God's spirit.

So, who are they?

They are not named, which gives good reason to spend hours guessing, right?

There is no need to guess. I found a verse that clearly marks it out. It is in Hezekiah chapter 2. If you would like to turn there – it is right next to Zephaniah.

Okay, so there is no book of Hezekiah. Quit looking. However, if there was a book of Hezekiah, the answer would be in chapter 2.

All we can really do is put together some clues to come up with who these men are. I would venture to say they are Elijah and Moses simply because of what God has them do.

2. Their power.

Like Moses, these two witnesses have the power to turn water into blood and strike the earth with plagues; like Elijah, they have the power to deal with their enemies by fire as well as cause the rain to cease falling.

Notice verses 5-6.

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.

These have the power to shut up the sky, so that rain will not fall during the days of their prophesying [literally the last three and a half years]; 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.

We can only imagine how much they will be hated by the antichrist and the unbelieving world.

These two witnesses will fearlessly, supernaturally testify to the truth of God's word and the coming of the Messiah.

By the way, all of this focus on Israel and Jerusalem and the temple is further evidence that the church is already gone. For those who believe the church will go through half of the Tribulation, or all of it – as the posttribulationists and the historic premillennialists believe – this chapter spells great problems for them.

A non-dispensational, non-literal attempt to understand and expound Revelation has run into problems already; but in this chapter, many admit they are stumped. Why? It is simply impossible to get the church into this chapter without changing all their own rules of interpretation.

This is a literal temple that can be measured with literal Jewish worshippers marked out as God's possession; the Gentiles are excluded – which poses a great problem simply because the church includes both Gentiles and Jews; there is a literal Temple Mount, a literal Jewish remnant, a literal altar, and references to prophetic olive trees and lampstands from Zechariah, and a holy city where Christ was literally crucified – which is Jerusalem.

In these verses, we have two witnesses standing in Jerusalem testifying in the same power of the Old Testament prophets, calling Israel back to God.

If the church is somehow represented in this, what is meant by Jerusalem? And if the two witnesses symbolize the ministry of the church

during the tribulation or at any time in church history, what are they doing killing people with fire out of their mouths with God's blessing? The church is not to make people suffer; the church is called to suffer. And if the witnesses are to be killed – as we will see in a moment – and then taken up to heaven as a symbol of the church, does that mean all true Christians are to be martyred, lie in the street, be resurrected and raptured only after having killed thousands of people with fire and plagues?^{xiii}

Take this text at face value – as we can the entire book of Revelation. We do not have perform any sort of gymnastics if the church is already raptured and the Jewish temple is being measured as God's special property.

There is another sidebar to the coming of Elijah as one of the witnesses that makes a lot of sense to the Jewish people.

For centuries now, the orthodox Jews have been celebrating Passover in their homes. And they always put out an extra chair and plate for whom? For Elijah.^{xiv}

A child is sent to the door to see if Elijah has come.

Why would the Jews do this? It is because they take literally the promise of Malachi that Elijah will precede the coming of their Messiah (Malachi 3 and 4).

Some would say that John the Baptist fulfilled this prophecy. This is not true, however, because when John was asked if he were Elijah, he said he was not (John 1:21).

John the Baptist came in the spirit of Elijah, preparing the way for the first coming of the Messiah to suffer. And we know from the prophets that Elijah will literally come and preach and prophesy before the second coming of the Messiah, which is another reason to believe that one of these witnesses is Elijah himself.

Look back at our text where we discover that the antichrist is allowed to move against these two witnesses – and God allows him to put them to death. Notice that it is only after they have finished their God-ordained, God-determined length of ministry.

3. Their death.

Notice the death of these two witnesses in verse 7.

When they have finished their testimony, the beast that comes up out of the abyss will make war with them [the demonically empowered

beast – the antichrist – will fight them], and overcome them and kill them.

We will deal with the antichrist in a future study. Now, however, notice verse 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.

In other words, Jerusalem will be called spiritual nicknames – Sodom, because of their sexual immorality and Egypt, because of their oppression of God's people.

Notice verse 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.

The greatest insult to the deceased is to withhold burial; to leave them to decay.

This text says the world will watch them where they lie out in the open. In fact, the present active participle “were beholding them” indicates continued action.^{xv}

Skeptics long scoffed this prophecy as impossible to literally apply. Then, however, satellites and the internet came along.

Cameras are posted from every news organization on the planet and the images of this scene is transmitted from Jerusalem to Tokyo to New York to London, Moscow, Beijing, South Africa, Paris, and to the whole world. And this becomes a moment of great celebration for the entire world.

Notice verse 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 [those who dwell on earth is a catch phrase for unbelievers].

This is the antichrist's anti-Christmas. It is a party and celebration like nothing before. It literally galvanizes the human race into one giant celebration as they send gifts and cards to one another in happy celebration.

In fact, this is the only instance of rejoicing during the Tribulation recorded in this book. This is effectively the world's last Mardi Gras.^{xvi}

This reveals the depth of unbelief and the confirmed hatred of the world for the glory of God and His witness on earth.

4. Their resurrection and rapture

The party, however, does not last very long. As the cameras are trained on these decomposing bodies, suddenly the glow of health returns to them and their skin begins to change from pallid to rosy. A finger twitches and then a leg straightens.^{xvii}

The revelers hush in shock and their packages drop to the floor. A hand moves, an arm turns around, and then, the witnesses blink in the glare of the camera lights. They sit up and then, stand up alive.

Then, in verse 12,

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

I will bet they did! This is not really a rapture in which the church vanishes in the twinkling of an eye – this is more like the ascension of Christ.

Notice what follows, in verse 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.

By the way, this is the only reference to repentance following a disaster in the Tribulation. This reference to giving glory to God is a mark of genuine repentance and belief in Revelation.^{xviii}

Most of the world will still reject their testimony, but some will believe.

Conclusion

There are core principles from the testimony of these witnesses that can be applied to our own lives now.

Stand for Christ, no matter how rejected, ignored, ridiculed, and even persecuted – the world will not party for very long before the Lord returns. This is true for those in Revelation 11 and it is true for us today.

Make Christ known in your world. You bear the truth; you have the answer; you have the only hope for a world that is drowning out their sorrow and fear with a party. Even now those in the world attempt to silence the pounding of their hearts in fear over the future of their world.

In the same way as these two witnesses, the issue is not the response of the world; the issue is our obedience to the word of God.

The truth is that you may never know the impact of your testimony on the campus, in the corporate setting, in the home until the day when you are rewarded by Christ for saying, "I'll be a witness for my Lord."

Several decades ago an English pastor by the name of Francis Dixon revealed the remarkable story of a gentleman who faithfully witnessed for Christ. In fact, after first telling this story, I received an email from another pastor in South Wales, Australia, who not only confirmed this man's testimony, but told me of his friendship with this faithful witness.^{xix}

The story begins at the Crystal Palace Baptist Church in Southern London. A man asked if he could give his testimony to the assembly. The pastor said, "Sure." The man said, "I've just moved to this area from Sydney, Australia. After just a few months, I visited some relatives in Sydney. I was walking down George Street and as I passed one shop, a little, white-haired man stepped out in front of me. He handed me a tract and asked, 'Are you saved, and if you died today would you go to heaven?'" The man continued, "I walked away, but was dumfounded. No one had ever asked me that question before. On the flight all the way back to Heathrow in London, I was puzzled as I read the little tract. I called a friend who was a Christian and he told me how to accept Christ. I just wanted to share with you friends that I am now a Christian." Of course the church was excited to hear this testimony of a man who would become a part of their church.

The pastor of this London church then flew to a three-day series in Adelaide, Australia. During the series of meetings, a woman came to him for spiritual counseling and he, of course, wanted to know where she stood with Christ. She said, "Well, I used to live in Sydney. A couple of months ago, I was doing some shopping on George Street . . ." She told the same story of the white-haired man, and then said, "After I walked away, I visited this church where you are speaking today, knowing they believed what the gospel tract talked about. The pastor here led me to Christ."

Twice in a few days, this pastor had encountered someone impacted by a little, white-haired man on George Street.

A few weeks later, this pastor flew to Perth, Australia, where he preached in an evangelical church. After one of the services, the leading elder of the church took him out to dinner. While they were eating, this pastor asked his fellow elder when he had come to faith in Christ. This lay elder said, "I grew

up in this church until the age of fifteen, but never made a commitment, and grew up to a place of influence. I was in Sydney three years ago on business, when a little, white-haired man accosted me with a tract and asked me if I was saved and on my way to heaven. I tried to tell him that I was a Baptist elder in a Baptist church, but the little man did not care. I was so angry that when I arrived back in Perth, I told our pastor what had happened. My pastor told me, 'You know, for years I've wondered if you were truly born again.' Then, my pastor led me to genuine faith in Christ."

This pastor flew back to the United Kingdom and was speaking in the Lake District at a Christian conference. He told these three testimonies to his audience. After the meeting, three pastors, unknown to one another in this regard, came to this pastor and said that they had all come to faith in Christ – about thirty to thirty-five years ago – after receiving from this same man on George Street, a simple gospel tract.

This pastor was absolutely astounded.

The following week the pastor flew to a Keswick Convention in the Caribbean to speak to a group of missionaries that had gathered. He was so excited about the fruit of this one little man's testimony that he shared it with his audience. At the close of his teaching session, three missionaries came up and said that they had been saved fifteen to twenty years ago through the initial testimony of this same man on George Street.

At the end of this meeting, the pastor flew back, by way of Georgia in the USA, to speak at a Naval Chaplain's convention. He spent three days revving 1,000 chaplains about being a witness for Christ. At the end of the conference, the Chaplain General took him out to dinner and he asked him, "How did you come to faith in Christ?" The Chaplain General said, "Well, it really was miraculous. I was in the Navy and lived a terribly immoral, profligate life. We were doing exercises in the South Pacific and we ended up on a brief leave in Sydney. I partied in downtown Sydney that night, got on the wrong bus, and it took me to George Street. As I got off the bus, an elderly, white-haired man suddenly appeared, who I thought was a ghost, and asked me, 'Sailor, are saved and if you died do you know you'd go to heaven?' That confrontation shocked me so much that when I got back to the battleship, I sought out my chaplain and he led me to Christ. I soon began to prepare for the ministry under my chaplain's guidance and now, here I am in charge of leading 1,000 chaplains to share Christ with others."

This same pastor, six months later, flew to India to do a convention for 5,000 missionaries in an eastern area of the country. At the close of the meeting, a humble Indian missionary took him home for a meal. The pastor asked him, "How did you, a Hindu, come to faith in Christ?" The missionary pastor responded, "I was in a very privileged position, working for the Indian Diplomatic Mission and traveling the world. One of my diplomatic trips took me to Sydney, where one night I was doing some last minute shopping on George Street, carrying packages. A courteous man stepped out and asked me . . ." – and he told a similar story of the white-haired man. He continued, "I thanked him, but this disturbed me. I sought out my Hindu Priest, who didn't have an answer but actually suggested I take my questions about Christ to a local mission station nearby. I did, and the missionary led me to Christ. I left Hinduism and began to prepare for the ministry. Now, I'm leading these missionaries and we're winning thousands of Hindus to faith in Christ."

Eight months later, this pastor of the Crystal Palace Baptist Church, whose travel schedule, by the way, I would not want, had meetings in Sydney. He asked the pastor there, "Do you know a little man who hands out tracts on George Street?" The pastor said, "Sure I do – he's done it for years. His name is Mr. Jenner, but I don't believe he does it anymore because he's now old and very frail." The visiting pastor said, "I've got to meet him." His colleague said, "Not a problem, I know where he lives."

Two nights later, they went to a small apartment and knocked on the door. A tiny, frail little man with a head of white hair answered the door. He invited them in, sat them down, and made some tea for them – serving them even though his hands trembled with age.

As they sat together, this London pastor told Mr. Jenner all the encounters he had had over the past three years. He told him of all the Christians he had met from England to Australia to India to America who had come to faith in Christ because of his gospel witness on George Street.

This little man sat there with tears running down his cheeks. He said, "I made a commitment that I would attempt to share Christ with someone every day – up to as many as ten a day – if I could. Sometimes I couldn't do it – I was sick or whatever – I wasn't paranoid about it, it was just my desire."

The man continued, "When I retired from the military, I decided that I would devote my time to witnessing. For the past several decades, I've been in

one place. I believed that the busiest and best place in Sydney to pass out tracts was George Street. Now, for forty years, I've passed out tracts on that busy avenue. I've had a lot of rejections, but many people have been courteous and they've accepted my gospel literature."

"However, I must tell you," he said with tears coursing down his face, "that until today, I have never had one person respond favorably to my question. Until today, I knew of not one person who had accepted Christ from my witness all these years."

This pastor eventually did a rough count, as best as he could determine, and came to the conclusion that at least 146,000 people were influenced to faith in Christ because of this man's consistent, unfruitful – to him – testimony. And this was only the tip of the tip of the tip of the iceberg.

Mr. Jenner died two weeks after these pastors visited him.

Imagine, only a few Baptists in southern Sydney even knew about Mr. Jenner. However, heaven knew about him. And I cannot imagine the fanfare when this man arrived home.

Dear flock, I do not know about you, but a testimony like this deeply challenges me. It both encourages me and convicts me regarding my own witness.

The old spiritual asks the question, "Who'll be a witness for my Lord?" And the answer we must return is, "I'll be one. I'll be one. Here am I, send me. I'll be a witness for my Lord."

This manuscript is from a sermon preached on 11/9/2008 by Stephen Davey.

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ⁱ "The Potential Harvest is Plentiful," <http://www.preachingtoday.com/illustrations/weekly/07-12-03/1120307.html>.

ⁱⁱ James Montgomery Boice, Romans: Volume 4 (Baker Books, 1995), p. 1875.

ⁱⁱⁱ George Barna, What Americans Believe (Regal Books, 1991).

^{iv} Fritz Rienecker and Cleon Rogers, Linguistic Key to the Greek New Testament (Zondervan: Regency, 1976), p. 836.

^v Sam Gordon, Worthy is the Lamb (Ambassador, 2000), p. 235.

^{vi} John MacArthur, Revelation: Volume 1 (Moody Press, 1999), p. 293.

^{vii} Robert L. Thomas, Revelation: Volume 2 (Moody Press, 1995), p. 83.

^{viii} MacArthur, p. 294.

^{ix} www.templemount.org.

^x Ray Stedman, Revelation: God's Final Word (Discovery House, 1991), p. 214.

^{xi} Adrian Rogers, Unveiling the End Times in Our Time (Broadman, 2004), p. 134.

^{xii} Thomas, p. 89.

^{xiii} Edward Hindson, Revelation: Unlocking the Future (AMG Publishers, 2002), p. 122.

^{xiv} David Jeremiah, Escape the Coming Night Study Guide: Volume 2 (Turning Point, 1994), p. 122.

^{xv} Stewart Custer, From Patmos to Paradise (BJU Press, 2004), p. 126.

^{xvi} Thomas Constable, Notes on Revelation, p. 103, <http://www.soniclight.com>.

^{xvii} Rogers, p. 139.

^{xviii} MacArthur, p. 305.

^{xix} Personal email from Pastor Steve Grose, Pastor of Newcastle Baptist Tabernacle in New South Wales, Australia, to Pastor Stephen Davey, Dec. 2008.