

We are continuing to unpack the prophetic Scriptures using the Book of Revelation as the template. Now there are those who think that the Book of Revelation, by and large, has been fulfilled. I will point out that this is folly beyond ordinary foolishness. Because internal to the book, we have been looking in chapters like Revelation 9 and 10, where the writer, John, is saying, “The mystery of God is about to be fulfilled.”

Paul, when he speaks of the mysteries of God, included in them such things as, in Ephesians 3, the revelation that God was establishing a Kingdom in the earth comprised of people of every tribe, tongue, language, and nation, and that the fullness of that would reach an apogee which would include both the Gentiles being received into the Kingdom from all the nations of the earth, as well as a remnant of Jews at the very end of the age. This is not the initial remnant of the Jews who received the good news on the Day of Pentecost, concerning whom there was a follow-up and a follow on until Jerusalem was destroyed in AD 70. After that, and for the ensuing nearly two millennia, the Kingdom of God has been primarily a Gentile phenomenon. But the Bible speaks of the conclusion of the age and the gathering back of both Jew and Gentile into this one new man.<sup>1</sup>

This is one of the mysteries of God that had been hidden for long ages past, the fulfillment of which was to start in the first century but to be concluded prior to the return of the Lord. In fact, when you look at the sequences of the Book of Revelation, it very much is talking about how the age concludes—the end of the age concluding with the return of the Lord. So, no, it is a silly notion that the Book of Revelation has been completed either by the fall of Jerusalem or by the death of John in the New Testament period of AD 85-91, more or less at the time when the Book of Revelation was written.

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All Scripture quotations are taken from the NKJV Bible, unless otherwise noted.

<sup>1</sup> See Ephesians 2:14-16: “For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, *that is*, the law of commandments *contained* in ordinances, so as to create in Himself one new man *from* the two, *thus* making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.”

Once you move beyond the covers of the Book, if you are saying that it is not fulfilled within the covers of the Book, then you are also admitting that the relevance of it continues as long as mankind continues, and the conclusion of which time of man on the earth will be with the return of the Lord. It is impossible to conceive that all prophetic Scripture has been, by and large, fulfilled by two thousand years ago. Then, indeed, we are just walking in darkness until now, and in the most critical times, when things are falling apart, when the opposition to the saints is codified in the form of a global kingdom that oppresses the saints, that somehow there is no light, no prophetic light by which we may walk. All of that is nonsense. In fact, I would go as far as to say it is a scheme of the devil to leave the people of God in darkness at the most critical time in their movement toward being revealed as the Zion, or the perfection of beauty of the House of God. Such a thought is inconceivable: that God would actually leave us to flounder.

It is in the absence of clear understanding of the prophetic pathways of Scripture that we see the folly of the rapture being such an appealing thing to people. Because if you do not know what is going to happen, if you do not know how things are going to unpack, then the rapture is your ticket out of here. The rapture is a silly doctrine, but it also is a malignant doctrine, in good measure because it leaves the story abruptly. If you understand the flow of Scripture, what God began in the beginning will be concluded in the end, and it will be concluded as it was begun, on the earth. Heaven is not the venue in which the saints are to become mature. It is the earth.

God established the earth and formed man out of the *adamah*,<sup>2</sup> the dust of the earth, and called him Adam and decreed that such a man was the first of what would become a spiritual man in the image and likeness of God Himself.<sup>3</sup> If heaven is the finishing school of that, then why establish this whole matter on the earth in the first place? No. The earth will see the glory of God.<sup>4</sup> And indeed, if this were a matter for heaven, why did Jesus need to come out of heaven and model, on the earth, the picture—in His own person, in His own body—of the fullness of the Godhead

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<sup>2</sup> See *adamah*, Strong's Hebrew 127 - <https://biblehub.com/hebrew/127.htm>

<sup>3</sup> See Genesis 1:26: "Then God said, 'Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.' "

<sup>4</sup> See Habakkuk 2:14: "For the earth will be filled with the knowledge of the glory of the LORD, as the waters cover the sea."

resident in a human form? Because, look, by the time anyone dies, the act of death is that in which you give up any connection to your human existence. So there will not be a man in the image and likeness of God, in the fashion of Christ, on the earth if heaven is the finishing school. No. It has to happen here.

Likewise, the competing trend is that of the opposition to everything God is doing. And just as surely as the things of God—what God is doing to produce a man in the image and likeness of God—just as surely as that will happen (and in fact, that is the signal for the conclusion of the age), just as surely the opposition to it will reach its perfect and complete expression. That is what the Book of Revelation very much is about. It tells us of the culmination of these two principal objectives.

As we get ready to look at the Book of Revelation, the 11<sup>th</sup> chapter, we see once again this matter of the perfected Body of Christ, the man in the image and likeness of God, being, in a sense, certified before the final outpourings of the judgments of God against the depraved humanity. And we see the opposition to it forming in the earth. Then, in chapters 12 and 13, we see the complete rollout of the opposition to this in the earth. So, let me go forward and read those portions of Revelation 11 that I intend to comment on.

John says,

*Then I [John] was given a reed like a measuring rod. And the angel stood, saying, “Rise and measure the temple of God, the altar, and those who worship there. But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles. And they will tread the holy city underfoot for forty-two months. And I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth.”*

*These are the two olive trees and the two lampstands standing before the God of the earth. [So, the two witnesses are alternatively referred to as two olive trees and two lampstands standing before the God of the earth.] And if anyone wants to harm them, fire proceeds*

*from their mouth and devours their enemies. And if anyone wants to harm them, he must be killed in this manner [fire coming out of the mouth, that is]. These have power to shut heaven, so that no rain falls in the days of their prophecy; and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire.*

*When they finish their testimony [so they will do it for three-and-a-half years], the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them. And their dead bodies will lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified (Revelation 11:1-8 NKJV, comments added in brackets).*

That is interesting, isn't it? Because our Lord was crucified in Jerusalem, but the location is spiritually called Sodom and Egypt, indicating, of course—Sodom being where Lot was and was extracted; Egypt being where the children of Israel were and were extracted. And, of course, the Lord Jesus Christ ascended up to heaven from outside of the city of Jerusalem, to the east on the Mount of Olives. But to go on, verse 9,

*Then those from the peoples, tribes, tongues, and nations will see their dead bodies three-and-a-half days [so three-and-a-half days; three-and-a-half years; Jesus was in the tomb three days], and not allow their dead bodies to be put into graves. And those who dwell on the earth will rejoice over them, make merry, and send gifts to one another, because these two prophets tormented those who dwell on the earth.*

*Now after the three-and-a-half days the breath of life from God entered them, and they stood on their feet, and great fear fell on those who saw them. And they heard a loud voice from heaven saying to them, "Come up here." And they ascended to heaven in a cloud [again, Jesus Himself ascended to heaven and a cloud received Him out of their sight], and their enemies saw them. In the same hour there was a great earthquake [so another thing that happened when Jesus was resurrected from the dead], and a tenth of the city fell. In the earthquake seven thousand people were killed [of course, seven thousand—seven is that number of completeness], and the rest were afraid and gave glory to the God of heaven.*

*The second woe is past. Behold, the third woe is coming quickly* (Revelation 11:9-14, comments added in brackets).

I will stop there because this, just what we have read, will consume at least five broadcasts to unpack. One of the mistakes that people routinely make in reading and commenting on the Book of Revelation is they do so without reference to the rest of prophetic Scriptures. Both shockingly and surprisingly, everything that we have just read has some form of an antecedent in the Scriptures. So let's begin.

*Then I was given a reed like a measuring rod. And the angel stood, saying, "Rise and measure the temple of God, the altar, and those who worship there. But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles. And they will tread the holy city underfoot for forty-two months. And I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth"* (Revelation 11:1-3).

This first piece alone is a tremendous reference to well-established prophetic Scripture and has meanings on multiple levels. Come with me, if you would please, as I begin to unpack the Book of Ezekiel, chapter 40. In fact, I might say to you, it is the Book of Ezekiel, chapters 40-47, and I recommend that to you.

*In the twenty-fifth year of our captivity...* (Ezekiel 40:1a).

Now note this: "In the twenty-fifth year of our captivity." What does that tell you? That Israel had been removed from the land of Israel and had been taken into captivity in Babylon. One of the things that happened when Israel had been taken into captivity into Babylon was that the temple was destroyed. So, it is very clear. The temple had not even been recently just destroyed; it had been destroyed for like twenty-five years, a quarter of a century.

*In the twenty-fifth year of our captivity, at the beginning of the year, on the tenth day of the month, in the fourteenth year after the city was captured, on the very same day the hand of the Lord was upon me; and He took me there (Ezekiel 40:1).*

By the way, there is no contradiction between where it says “in the fourteenth year after the city was captured” and “in the twenty-fifth year of our captivity,” because there were two waves of captives taken, at a time that was about ten or eleven years apart. That is how they were taken into Babylonian captivity. The temple had been destroyed at some point during these raids upon Israel by the Babylonians. So the temple would have been destroyed by at least fourteen years, but possibly twenty-five years.

*...after the city was captured, on the very same day the hand of the Lord was upon me; and He took me there. In the visions of God He took me into the land of Israel and set me on a very high mountain; on it toward the south was something like the structure of a city (Ezekiel 40:1b-2).*

It is clear this is a vision. Ezekiel is still in the country of Babylon. He is among the captives by the River Chebar; we know that from the first chapter of the Book of Ezekiel.

*He took me there, and behold, there was a man whose appearance was like the appearance of bronze (Ezekiel 40:3a).*

That is a similar reference to the man above the waters in the Book of Daniel, and also in the Book of Ezekiel, and it is like Jesus appearing to John on the island of Patmos, in the Book of Revelation, the 1<sup>st</sup> chapter<sup>5</sup>—“A man whose appearance was like bronze.” It is clear prophetic symbolism to divine personages who are on missions that are being recorded in prophetic Scripture. It is the very essence of how prophetic Scripture is imparted and how it is written. It tells us that you must have the Spirit of God, who represents the Lord Jesus Christ, whose Spirit is the spirit of prophecy.<sup>6</sup> So,

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<sup>5</sup> See Ezekiel 1:7; Daniel 10:6; Revelation 1:15

<sup>6</sup> See Revelation 19:10c: “For the testimony of Jesus is the spirit of prophecy.”

you cannot understand these things linearly. They must be understood by revelation. You cannot pull these things apart in the way you normally exegete things, and use reason to come to any conclusion. You have to be shown. You see, revelation is greater than reason. Revelation is the alternative to reason when you are understanding the Scriptures. Otherwise, you are compelled to understand them domestically, and you will be wrong from the beginning. The appeal of interpreting the Scriptures logically is that the unschooled mind, the unspiritual mind can grasp a domestic understanding of the Scriptures.

And here, let me say, let me be very direct: We have had a flood of false prophets and false prophecies lately. There has been an overwhelming flood of false prophecies, and it has been a train of false prophecies and of false prophets picked up by and administered to the local congregations by false pastors. And the spirit of delusion has come upon the church. It is not enough for these men, high profile and low profile alike, it is not enough for them to say, “Oops! I am sorry. I missed God.” It is because of them, and their mishandling of prophetic Scripture and misinterpretation of Scripture, that this deep and abiding delusion has come upon the religious minds of this nation, which in turn has influenced the world.

What is lost in it is the value of the prophetic Scriptures to stabilize and settle the feet of the people of God in a time when the ground on which they are standing is shaking. So, no, this is no small matter. There has to be an arrest to this debauchery that has played right into the hands of the enemy. In fact, it was inspired by the enemy. That is why so many, so many could have been so easily swept up in these things which will result in a tremendous blast against the church. These people will have invited the persecution that they have so long talked about. The church had not been persecuted, but they have acted as if it has been because it sells. But now, now, the danger of that deception, the danger of that delusion threatens nations. I am telling you: the persecution is going to come now. The real persecution, not the imagined one, is going to come fast and furious.

That is why God is about to measure the temple of God. Now, might I say that the measuring of the temple of God was already prophesied in the vision of Ezekiel. Here, he is measuring a temple that does not exist, or that had been destroyed. So, in type and shadow, he is prophesying the measurement, not of the temple in Jerusalem, although, for prophetic purposes and for purposes

of vision, he is taken to Jerusalem. He is prophesying about something else. He is prophesying the House of God, and the order of the House of God being restored, a type and shadow of which is the temple in Jerusalem. He says, and I will conclude with this, at verse 3,

*He took me there, and behold, there was a man whose appearance was like the appearance of bronze. He had a line of flax [in other words, a string made out of flax] and a measuring rod in his hand, and he stood in the gateway.*

*And the man said to me, “Son of man, look with your eyes and hear with your ears, and fix your mind on everything I show you; for you were brought here so that I might show them to you. Declare to the house of Israel everything you see” (Ezekiel 40:3-4, comments added in brackets).*

He proceeds to say, later on in the chapters that I have outlined, “Son of man, show the house to the house.”<sup>7</sup> In other words, “My purpose is for you to reveal the perfect house to the dwellers within the house.” And in that capacity, John said, “I was given a measuring rod, and the angel said, ‘Rise, and measure the temple of God, and the altar, and those who worship there’” (cf. Revelation 11:1). I want to unpack that as soon as we get back.

I am Sam Soleyn. I will see you then. Bye-bye.

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<sup>7</sup> See Ezekiel 43:10 KJV: “Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern.”