

Carrying on from the last broadcast, where we summarized prophetic Scripture and summarized important elements to be considered as we are deconstructing prophetic Scripture, I want now to add that after the *naos*¹ of God—those who are the dwelling place of God, the collective Body of Christ—after those are judged, a reference is made to not measuring the outer court because it is given to the Gentiles.² The term “Gentiles,” you see, is a standard reference to unbelievers who are numbered amongst the believers at a time of separation. Among those people are those who have not yet decided whether they are in or they are out, and the persecution that will come will result in a further separating out. Some will come in; some will depart.

But you notice that there is a reference here to these two distinct groups. Unbelievers are more like a group that represents a compendium of immature believers and outright unbelievers, people who for whatever reason—cultural, or historic, or they have not decided yet, they want to be in but they have not decided to pay the price—are hangers-on. And persecution will sort it out. As they say in South Africa, a sorting out means that there will be a violent separation or separation by violence. But it is important to note that the Scriptures begin to address this mixed multitude, because there are those who are clearly the *naos* of God—they are like those who are in heaven, and it is the family of God in heaven and on earth—and there are those who are not clearly so. But it has not been decided yet, as I said, whether they are in or they are out.

This phenomenon clearly exists in the Scriptures and is spoken to very directly in Scripture—in non-prophetic Scripture, in non-symbolic language. When Paul writes to the Corinthians, in 1 Corinthians 2:2, he says to them, “I made a decision before I came to see you that, for the time I would be amongst you, I would choose to know nothing except Jesus Christ and Him crucified.” He gave the explanation as to why he made that command decision in anticipation of being amongst them: He goes on to say in chapter 3, “Because when for the time you ought to be teachers,

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

¹ See *naos*, Strong’s Greek 3485 - <https://biblehub.com/greek/3485.htm>

² See Revelation 11:1-2: “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.’ ”

you are still on milk. Are you not carnal? Are you not immature?” So he uses the term “carnal” not primarily, or not even significantly in this context, as a reference to sexual immorality. Sexual immorality was present in the Corinthian church, and he rebuked it, but it was as he identified it both in an individual and the countenancing of it in a more general way amongst the church in Corinth. He was referring to the primary group of people, or the primary disciples in Corinth as being carnal: “Are you not carnal? Are you not immature?” Carnality, then, is synonymous with immaturity. In Ephesians Paul would describe such carnal or immature believers as being infants—tossed to and fro by every wind of doctrine and the cunning and craftiness of men in their deceitful schemings (cf. Ephesians 4:14)—being readily deceived. The word “infants” goes perfectly with the imagery of 1 Corinthians, chapter 3, where he is referring to the Corinthians as being on milk and therefore immature.

In our states of development as children, there is always the time when children are on milk. And it is perfectly okay for small children to be on milk. What is not okay is when, for the time you ought to be mature, you remain immature. That is unprofitable. That is resisting the work of the Holy Spirit to conform you to the standard of Christ. I understand that this is a neglected perspective among evangelicals, and certainly among Roman Catholics and other groups of those who have expressed faith in God, but the Scriptures do not make it a light matter. The Scriptures focus in on it. The prophetic Scriptures zero in on the fact that these two groups exist—one that is clearly mature, and the other as clearly immature—and a time wherein there is a separation between the two.

Jesus likened this separation in the final judgments as a shepherd separating between the sheep and the goats, and the sheep being referred to as the blessed of the Father, and the goats being referred to as “Depart from Me, you workers of iniquity. I never knew you.”³ In other words, they were motivated by the lust of their flesh, and they were deceived according to their lusts. They heaped to themselves teachers for whatever they lusted for. Now this is not the world, this is this outer court. This is the Gentiles. The world makes no such pretenses. The world is lawless and godless. But the group categorized as the Gentiles has given heed to seducing spirits and doctrines

³ See Matthew 7:22-23, 25:31-46.

of demons. But again, in this group there is a mixture, and there is a culling and a calling amongst this group.

The reason I have chosen to emphasize this is that, shortly, we will be talking about the woman clothed with the sun, with the moon under her feet and a crown of twelve stars, who is about to give birth to the Son who is caught up to heaven.⁴ In the sense that the Son comes out of the woman, there is a separation, you see, between those who are mature and those who are religious. Now, in the religious group are those who desire to be mature. This is the time when persecution and separation will give them the opportunity to see, with absolute clarity, that which God intended, and they will have the opportunity to choose. The great falling away is not necessarily believers who are immature going to hell.

Now amongst that group there are those who are truly not believers at all; they have a form of godliness, but they deny the power of it.⁵ There is no reality to their belief. This is the mixed multitude in the outer court; they have not entered in. They are not the dwelling place of God. They are still occupied with their own opinions and views about everything. These are the most difficult people to talk to. It is actually easier to talk to the world and the unbelievers, entirely unbelieving, because they are like blank slates as it regards the things of God. But this category referred to as Gentiles/unbelievers are so entrenched religiously, that you can make no headway with them. Their redemption, their being brought out will happen in two stages: one in this life, the other in the age to come.

In this life, those who are brought out will be because they see the truth personified by those who are collectively described as the *naos* of God, similarly described as Zion, the perfection of beauty, where their ways are consistent with representing the heavenly Father, and in them you can see an accuracy of representation of the Lord Jesus Christ. These are what Paul described and what Hebrews described as the ones who are conformed to the standard of Christ—the ones who have been brought to the knowledge of the hope of God’s calling of them, the ones who have been

⁴ See Revelation 12:1-5.

⁵ See 2 Timothy 3:5.

brought to the understanding of God’s inheritance amongst them, the ones who have been operating out of the mighty power of God—as contrasted with *adokimos*,⁶ castaways. In other messages I have talked about coinage, the image of Christ being that which is stamped in metal that has been refined, like the making of coinage versus those who have not been refined, who break under the weight of being conformed to Christ and are therefore removed from the cast; they are away from the cast; they are castaway. Again, this is not an indication that they are going to hell, unless they were never believers but just masquerading, unless they were just simply cultural and religious believers with no actual connection to Christ. But this group includes also those who did not conform, the *adokimos*, the castaway, the reprobate. They did not measure up to the probate standard by which they were determined to be heirs, to use a legal term that references that which is considered the heirs of God and joint-heirs with Christ.

In short, what I want to say is, much is said in the Scriptures about the court of the Gentiles. And so much of the Book of Revelation is that: it requires a substantial knowledge of the rest of Scripture. Otherwise, it is just gobbledygook; it is nonsensical references that have no ability to carry the resonance of Scripture. Needless to say, to many in the court of the Gentiles, Scripture is like that. They lack the soundness of understanding, and therefore all Scripture is linear; it is rational; it is logical. They do not see that there are symbols of things on the earth which have their precedent—the preceding order, the higher order—in heaven, which in turn has the perfect order—the end before God created the heavens and the earth, so the end from the beginning—in the eternal.

I have said before and I will say again here, heaven is not eternal. Why? Because it was created. Come on, “In the beginning God created the heavens and the earth” (Genesis 1:1). He created the heavens, just like He created the earth. But the eternal is uncreated. Heaven is not eternal, the earth is not eternal, but God is eternal. And God, out of Himself, puts the symbols of things that exist for long ages past—before the heavens were created, before the earth was created—God puts those symbols in the heavens; and subsequently and in the due course of things, in the timing of the Lord, He puts those things also in the earth in more concrete representation.

⁶ See *adokimos*, Strong’s Greek 96 - <https://biblehub.com/greek/96.htm>

So natural representations, you see, are the most limited. Eternal things that are put in the heavens—that then come out of the heavens and come into the earth—when they reach the earth, they are the most limited of views. Heaven is a less limited representation, and the eternal is the original intent. Imagine if our approach to Scripture was to make it relevant to the earth, and that by logic or by reason. There is no chance that we would hit the mark. In fact, if we take that position, it is an absolute given that we shall miss the mark.

Now I want to move on, but I did want to talk about the court of the Gentiles because it is in full reference later on, as I have already alluded. And there is this thing that keeps coming up in Scripture, this time period called:

- forty-two months,
- or one thousand two hundred and sixty days,
- or the same thing, three-and-a-half years [a time, times, and half a time].⁷

It is very key to this understanding that you realize, three and a half, of course, is half of seven. Seven is complete, and it is the reference to the thing completed. Here we are in the highly symbolic language of Scripture, so it is imperative that we get that He is not necessarily talking about an actual period of forty-two months or an actual period of one thousand two hundred and sixty days, but He is referencing the matter being short of completion. I will point out, however, that when this principle was established in the life of Jesus on the earth, He actually, in His ministry, functioned for forty-two months—three-and-a-half years. So if these things are meant to be taken literally, the Holy Spirit will show us at the time. But until He does, we have the guidance of Scripture that says the matter is moving toward completion, but it is not yet complete.

We looked extensively at the two olive trees and the two lampstands.⁸ What we saw in that was this reference to the Book of Zechariah, chapters 4 and 6, that speak of the restoration of the order of kings and priests, the order of Melchizedek, in the time of Zechariah. Which was to say that

⁷ See Daniel 7:25, 12:7; Revelation 11:2-3, 12:6, 14, 13:5.

⁸ See Revelation 11:3-4: “ ‘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.”

right after the refugees began to return from Babylon and to restore and reestablish, among other things, the temple in Jerusalem, and then the walls of Jerusalem, in the heart of that, the crown of silver and gold was made and given to Joshua, the priest,⁹ which is the Old Testament name for Jesus. So, the Scriptures are quite intentional in connecting the characteristics of the two witnesses, who are similarly described as the two prophets, which really means the two with the testimony. And the Scriptures are plain that there is always two to confirm a matter.¹⁰

In the case of Jesus' own confirmation, He was confirmed by the anointing of the Holy Spirit, and He was confirmed by the voice that came out of heaven that declared, "This is My beloved Son."¹¹ In the same way, the Spirit of Christ confirms that the *naos* of God has been judged and has become representational of Christ in the earth. And now, that anointing and the anointed ones are first being presented in the earth, just like Jesus. Upon His return from the wilderness to Cana of Galilee, He began to perform miracles.¹² The thing to keep in mind here is how closely these prophetic references are hewing to the major prophetic references to the Lord Jesus Christ Himself, to the Spirit of Christ, who is the High Priest in the order of Melchizedek.¹³ He is not just a representational priest in this order; He is the High Priest.

These two witnesses, then, represent the full complement of the representation of Christ. It is highly unlikely that they are, numerically, two witnesses. And it is more than likely that they are representative of a people who, in their behavior of representing Christ in the earth, generate the anger and the dismay of the evil one who works through human agencies; just as, after three-and-a-half years, the enemy could not endure Jesus being on the earth and arose to kill Him.

⁹ See Zechariah 6:11: "Take the silver and gold, make an elaborate crown, and set *it* on the head of Joshua the son of Jehozadak, the high priest.

¹⁰ See Numbers 35:30; Deuteronomy 17:6, 19:15; Matthew 18:16; John 8:17; 2 Corinthians 13:1; 1 Timothy 5:19; Hebrews 10:28.

¹¹ See Luke 3:22: "And the Holy Spirit descended in bodily form like a dove upon Him, and a voice came from heaven which said, 'You are My beloved Son; in You I am well pleased.'" See also Matthew 3:16-17; Mark 1:10-11.

¹² See John 2:1-11.

¹³ See Hebrews 6:20: "where the forerunner has entered for us, *even* Jesus, having become High Priest forever according to the order of Melchizedek." See also Hebrews 5:6, 7:17.

You will remember on one occasion, certain ones came to Jesus and said, “Herod wants to kill You.” And Jesus said, “Go and tell that fox that I will cast out demons today and tomorrow, and on the third day I will reach My goal”—a prophecy of what He means to do with the body in the end of the age. Then He turns and says, “O Jerusalem, you who kill the prophets and stone those who were sent unto you. How often I would have gathered you, as a hen gathers her chicks under her wings, but you would not!”¹⁴ He picks up the metaphor of a fox—“Go tell that fox”—and refers to Israel as chicks whom He would have gathered under His wings, protectively, in the circumstance in which the fox had entered to devour.

Jesus is prophesying that today and tomorrow, the indication of three, and in this instance three and a half, that He will reach His goal. Now He was shortly cut off. As Daniel himself said, He was cut off in the middle of the week.¹⁵ But He continues to pursue the fulfillment of these things in and through His body. Just like He continued on, and finally the enemy was able—and God permitted it; in fact, the enemy could not do it but for the fact that God permitted it, because it was the time. It was the fulfillment of the time. Jesus Himself said, “My hour has come.”¹⁶ So He was operating on the timing of the Lord, on the timing of heaven, the timing of God, much like we will operate on the timing of God and the timing of eternal things. And it does not matter how the enemy rages, we will run our course. “I will cast out demons today and tomorrow, and on the third day I will finish My course.” We will run our course. We will have completed it. This representation of Christ in the earth will do so, will finish its course, on the third day—the three-and-a-half years.

But while they are doing that, it brings in references as to what they are doing, and how they are able to suppress opposition and dismiss the attacks upon them¹⁷ in ways that recall how Elijah the

¹⁴ See Luke 13:31-34.

¹⁵ See Daniel 9:26-27.

¹⁶ See John 12:23: “But Jesus answered them, saying, ‘The hour has come that the Son of Man should be glorified.’ ”

¹⁷ See Revelation 11:5-6: “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. These have power to shut heaven,

prophet resisted in his days, in that he shut up the heavens and it did not rain.¹⁸ Certainly that would indicate that there is a famine for the word. The power of the two witnesses to turn the waters into blood is clearly a reference to the predecessor, Moses, who was able to bring the plagues upon Egypt, and Jesus, who could not be killed and who brought forth the representation of God until the appointed time.

But then after that, the fullness of their sacrifice is consummated. When that happens, it simply says, “When they finish their testimony,”¹⁹ in other words, when it was all over and done, when it is as Jesus on the cross said, “It is finished.”²⁰ Then the beast is given opportunity. That is where I want to continue the next time.

I am Sam Soleyn, and we will continue to unpack the Book of Revelation, where we are in the 11th chapter. Blessings. Bye-bye.

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.”

¹⁸ See 1 Kings 17:1; Luke 4:25; James 5:17.

¹⁹ See Revelation 11:7: “When they finish their testimony, the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them.”

²⁰ See John 19:30: “So when Jesus had received the sour wine, He said, ‘It is finished!’ And bowing His head, He gave up His spirit.”