

I want to continue in chapter 11. In many ways I have gone over a good bit of this before, but what I did in going through the first pass was to give you the highlights of this chapter. Now I am focusing with precision on different aspects of the chapter, delving a little bit more deeply into what is implied in the passage, or what is being spoken of in the passage, and doing so by copious references to the rest of Scripture, not necessarily only relating to prophetic Scripture. I want to go forward with after they finish their testimony. Verse 7 says, “When they finish their testimony”—when the *teleós*,¹ when the dwellers in the *naos*² of God, when those in the image and likeness of Christ finish their testimony. You will note that they are in both the image and likeness of Christ, and in fact, their circumstances are part of the likeness of Christ. They are attended with like circumstances, so that we understand with clarity that they are representational in a directly related way to Christ. In fact, the reason that these circumstances replay themselves is to remind us that the enemy is still the same, as well as that the goals of God are still the same. And when the goals of God for the saints, the man in the image and likeness of Christ, are attained, the enemy will respond in his traditional way of responding: he will come against it to try to destroy it.

You know, this is not a new concept. Throughout the Scriptures, the visitation of the thing God puts in the earth that is in His image and likeness, the enemy will come to see what it can do to distort it, to destroy it even. He came first for Adam, and it set the whole matter in motion. Just to pick out other examples, he came also for Moses at the time he was born. His best opportunity is while the son is yet unacquainted with the full scope of his identity and his power, so he comes after Moses. He comes after the infant Christ. We see these patterns again, even in the next chapter over, chapter 12, where he comes after the newly issued forth corporate man.³

But here it says,

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

¹ See *teleó*, Strong’s Greek 5055 - <https://biblehub.com/greek/5055.htm>

² See *naos*, Strong’s Greek 3485 - <https://biblehub.com/greek/3485.htm>

³ See Revelation 12:4b: “And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born.”

When they finish their testimony, the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them (Revelation 11:7 NKJV).

Now I know that there are those who object to the thought that the beast can overcome the saints. First, let me put you back in the context of Jesus, for He is the pattern Son. He is the archetype. He is the complete picture in one Man. The idea of death, and the death of the saints, has followed throughout the Scriptures. Because, you see, God does not view things the way we are inclined to view them. If the beast kills the saints, is that in fact victory for the beast? It will appear that way: they will celebrate, give gifts to each other, desecrate the body, as it were (cf. Revelation 11:8-10). But God always looks at things from an eternal point of view, the end that is known from the beginning. When that is the point of view, the natural has to give way to the spiritual. So death is working in our members.⁴ And God is not reluctant to require the death of his saints because He sees beyond human life. We do not. All that we see is by reference to faith. By faith we believe, and we lie down, even as in death, in the confidence that we shall see the *histémi*⁵—that is, God elevating us out of a place of death.

God's answer to death, you see, is not to keep us from death. Death is in keeping with a sacrifice, especially when to put on display the unshakeable commitment to the truth of who God is, is emphasized in death. Men fear death. Men have lived in the fear of death all their lives. But Christ came, was put to death publicly, openly, in the most horrifying way, that we might observe Him—as Moses lifted up the serpent in the wilderness, and the Jews observed the serpent of brass on the pole—and be excused from the terror of death.⁶ For God raised Him from the dead.

We have been given two bodies. We have taken delivery of one, and we have it now; we are clothed with it. It is our natural bodies. But we are promised delivery of another, and we have the opportunity to read about—we, in our time—and the early apostles, in their time, had the opportunity to see what the spiritual body is like, because that was what they observed was the form in which Jesus was clothed when He was resurrected from the dead. Now concerning that

⁴ See 2 Corinthians 4:12: “So then death is working in us, but life in you.”

⁵ See *histémi*, Strong's Greek 2476 - <https://biblehub.com/greek/2476.htm>

⁶ See Numbers 21:9; John 3:14-15.

body, while such a body is still on the earth, it cannot be contained by any physical barrier. Jesus appeared to His disciples in a locked room, and then He disappeared while they were looking at Him,⁷ because this body enables the functioning of the human spirit within the confines of time and space. So it is said about the resurrection and the resurrected body, that they are like angels. When angels come into the realm of mankind, they materialize if they are meant to be seen, and then they disappear. They enjoy an absolute triumph over material restraints and constraints. They are unconstrained by the material.

Should we know these things, and more importantly, should we believe these things, there is no overcoming us through death. So we may say, “O death, where is your sting? O grave, where is your victory?”⁸ Because physical death results in the release of the spirit man from this darksome house of mortal clay, to coin a phrase from the English poet, John Milton. To draw upon the teachings of Paul in 1 Corinthians, the 15th chapter, the body that dies is not the body that will be. It is sown a natural body; it is raised a spiritual body. It is sown in weakness; it is raised in strength. It is terrestrial, as of the dust of the earth, when it is sown—when it dies and is buried; and it is celestial, it is of the heavens, when it is resurrected. So, we are born from above.⁹ This, born again, installs in human flesh that which is born of the Spirit, which cannot die, because the life of the spirit is *zoë*¹⁰—as opposed to *psuché*,¹¹ the life of the soul; or *bios*,¹² the life of the body. *Zoë* derives its existence from God, and is sustained from the heavens, and lives and functions independently of any earthly connection. It is the rod that buds; it is the cut-off staff that has life within itself.

⁷ See Luke 24:31, John 20:19.

⁸ See 1 Corinthians 15:55.

⁹ See John 3:3: “Jesus answered and said to him, ‘Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.’ ” The term translated “again” there is *anóthen*, which can also be translated “from above;” see Strong’s Greek 509 - <https://biblehub.com/greek/509.htm>

¹⁰ See *zoë*, Strong’s Greek 2222 - <https://biblehub.com/greek/2222.htm>

¹¹ See *psuché*, Strong’s Greek 5590 - <https://biblehub.com/greek/5590.htm>

¹² See *bios*, Strong’s Greek 979 - <https://biblehub.com/greek/979.htm>

But the death of the saint may be precious in the sight of God, because it may represent a sacrifice that testifies to having overcome death.¹³ A perfect example of which is the Lord Jesus Christ Himself, who, in His own confrontation with the spirit of death and with the war on His being by the enemy, said, “Nevertheless”—acknowledging the fact that He did not want to die, “if it is possible, let this cup pass from Me.”¹⁴ It was not just that Jesus did not want to die. He had no fear of death—that was not the point; it never has been the point. It was to become sin for man, “to bear the sins of many,”¹⁵ to quote the Scriptures, to become sin who had no sin,¹⁶ that was the terror of His moment. That is the cup that He did not want to drink. It contained all of the pollution of man’s sinful behavior.

It was not just about death, but inasmuch as He was going to have to drink that cup, the consequence of bearing the sins of mankind would mean death was required because the sins of mankind separated us from God. So, in a sense, it was death inside of death. Which is to say, the proper description of death is actually separation from God. He was going to endure separation from God, but not while He was yet alive, because He was to finish His testimony. He was *teleós*, in that sense, the completed testimony. When that time came then, God allowed the enemy to destroy Him, to destroy His flesh. That was all that the enemy could do: the destruction of His flesh.

But for those whose lives are hidden with God in Christ, they cannot die, in the sense that they cannot be separated from God. And the proof for those whose time on earth is ended is that they will be raised again in the resurrection. The proof offered to them that that is so is Christ was actually raised from the dead on the third day. The same exact picture is here. So do not think for one moment that—“those who are to go to prison will go to prison, those who are to be killed by

¹³ See Psalm 116:15: “Precious in the sight of the LORD *is* the death of His saints.”

¹⁴ See Matthew 26:39: “He went a little farther and fell on His face, and prayed, saying, ‘O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You *will*.’” See also Mark 14:36; Luke 22:42.

¹⁵ See Hebrews 9:27-28: “And as it is appointed for men to die once, but after this the judgment, so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.”

¹⁶ See 2 Corinthians 5:21: “For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him.”

the sword will be killed by the sword; this calls for patient endurance and suffering of the saints”¹⁷—do not equate that with defeat. Do not conflate death with defeat. They are very distinctly different things. And God is not bashful about requiring death because it is appointed unto men once to die.¹⁸ If God meant for us to live forever in these bodies, He would have given us the body associated with the resurrection and not the body derived out of the earth. And He would have not called the first man Adam, inasmuch as he was taken from the *adamah*.¹⁹ He would have called the first man Christ, because He had been born of God; he would have been that celestial being. But though we are clothed upon with Adam, we are born again internally—in our spirits, we are reissued from God—in the fashion of a member of the Body of Christ.

So when they had finished their testimony, God required this sacrifice. And again, it speaks of a condition that will exist at the end of the age for some among the company of those of the *naos* of God who bear the testimony of the royal priest to perfection, as Christ had. I want you to see this principle as being a continuing matter from the Scriptures. For prophetically, when this beast that came up out of the bottomless pit to wage war against them, when this was first referenced...

And you notice here, John just mentions it in the Revelation as a matter-of-fact reference: “When they finished their testimony, the beast that ascends out of the bottomless pit will make war against them.” He states it as if it is a matter of fact, that surely you know that upon the conclusion of the work of God in rendering judgment, that certain ones who represent the dwelling place of God have been ruled to be perfect, like Christ was ruled to be perfect, not on the cross but before. When God said, “This is My beloved Son, in whom I am well pleased,” Jesus was already perfect, because from that point on, everything that He would do would become the template for our behavior. He was not being made perfect by His death on the cross. Because He was perfect, He could be offered in sacrifice on the cross.

¹⁷ See Revelation 13:10 NIV: “ ‘If anyone is to go into captivity, into captivity they will go. If anyone is to be killed with the sword, with the sword they will be killed.’ This calls for patient endurance and faithfulness on the part of God’s people.”

¹⁸ See Hebrews 9:27 KJV: “And as it is appointed unto men once to die, but after this the judgment:”

¹⁹ See *adamah*, Strong’s Hebrew 127 - <https://biblehub.com/hebrew/127.htm>

This is the same principle. The *naos* of God, having been judged—“This is My beloved Son, in whom I am well pleased”—they are presented. And they function in a fashion reminiscent of the law, the prophets, and of course the compendium of the law and the prophets in the person of Christ. They are presented as the *teleios*²⁰ man: they have finished their testimony. When that happens, God allows the beast that is so common in prophetic reference that John saw no need to set it up in any greater or more elaborate way than simply to say, “the beast that ascends out of the bottomless pit.”

I want to show you, back in the Book of Daniel, the 7th chapter, that this was the reference already. And I want to go to the end of the Book of Daniel, where he was obsessed with an understanding of the beast that was the fourth beast in the grouping of four. Verse 19 said,

“Then I wished to know the truth about the fourth beast, which was different from all the others, exceedingly dreadful, with its teeth of iron and its nails of bronze, which devoured, broke in pieces, and trampled the residue with its feet [the residue of mankind]; and the ten horns that were on its head, and the other horn which came up, before which three fell, namely, that horn which had eyes and a mouth which spoke pompous words, whose appearance was greater than his fellows.

[Look at this, verse 21] *“I was watching; and the same horn was making war against the saints, and prevailing against them, until the Ancient of Days came, and a judgment was made in favor of the saints of the Most High, and the time came for the saints to possess the kingdom. [This is the explanation he was given. Verse 23,]*

“Thus he said:

*‘The fourth beast shall be
A fourth kingdom on earth,
Which shall be different from all other kingdoms,
And shall devour the whole earth,
Trample it and break it in pieces.*

²⁰ See *teleios*, Strong’s Greek 5046 - <https://biblehub.com/greek/5046.htm>

*The ten horns are ten kings
Who shall arise from this kingdom.
And another shall rise after them;
He shall be different from the first ones,
And shall subdue three kings.
He shall speak pompous words against the Most High,
Shall persecute the saints of the Most High,
And shall intend to change times and law.
Then the saints shall be given into his hand
For a time and times and half a time.*

*‘But the court shall be seated,
And they shall take away his dominion,
To consume and destroy it forever.
Then the kingdom and dominion,
And the greatness of the kingdoms under the whole heaven,
Shall be given to the people, the saints of the Most High.
His kingdom is an everlasting kingdom,
And all dominions shall serve and obey Him’* (Daniel 7:19-27 NKJV, comments added in brackets).

In my assertion that this is not actually speaking about two witnesses, two individual humans, but rather the witness of the two anointings—the olive tree, the lampstand, the two sons of oil or the two sons of the anointing—and within the context of its arrival in Zechariah, the crown being given to the priest—so the royal order, the royal priesthood, the order of Melchizedek—it is this character in the *naos* of God that represents the *teleios* man, the finished man, the finished testimony. Back here in the Book of Daniel, the 7th chapter, it says he is going to make war against all of them—all of the saints. So it is a condition of warfare against those who are the twin witnesses, the king and the priest, that testify that the man in the image and likeness of God has already come into the earth. This is the same beast arising, spoken of prophetically before, that he arises, and he makes war against the saints and overcomes them. This does not identify that there are two of these saints, but does identify that war is made against them for three-and-a-half years—for time, times and

half a time—and he is overcoming them for time, times, and half a time. So their dead bodies lie in the streets for three days.

When they finish their testimony, 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 [he refers to the metaphorical references:] which spiritually is called Sodom and Egypt, where also our Lord was crucified. Then those from the peoples, tribes, tongues, and nations will see their dead bodies three-and-a-half days, and not allow their dead bodies to be put into graves (Revelation 11:7-9).

Again, it is very clear that the time of this savaging of the body will take place over time, times, and half a time. And this is done in the spirit that was present in Sodom, present in Egypt, and present in Jerusalem. So it refers to the ancient order of opposing the things of God found in:

1. Sodom, which is perversion—sodomy is equated with perversion;
2. then in Egypt, where they are brutally subservient to the economic interests of Pharaoh;
3. and thirdly, Jerusalem, which is where the Lord was crucified, which is the opposition to the truth, and the establishment of that which is false with the intent of supplanting the truth.

In these three references, we see the spirit of the beast that opposes the saints working both in the demonic and in human beings as well. And in this overcoming, there is success for three-and-a-half years, typified by three-and-a-half days, typified by the time of Jesus in the tomb. So, it is a summary that leaves nothing to the imagination.

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, and their enemies saw them (Revelation 11:11-12).

After three-and-a-half days, however, the resurrection comes, and they are caught up to God and to His throne in the invitation, “Come up here.” They ascend to heaven in a cloud, very reminiscent

of the Lord Jesus Christ Himself who, while the disciples of Jesus beheld, was taken up and a cloud received Him out of their sight (as recorded in Acts 1:11).

In the same hour there was a great earthquake, and a tenth of the city fell. In the earthquake seven thousand people were killed, and the rest were afraid and gave glory to the God of heaven (Revelation 11:13).

Then what happened is there was a great earthquake, and a tenth of the city fell. Again, which city? It is a tenth of that which opposes, because it references three different cities. And seven thousand were killed. This is like those who oppose Moses in the wilderness—how there was an earthquake, the earth opened and swallowed up those who opposed him.²¹ Again, this is a reference to what happens when you oppose those who represent Christ in the earth.

With that, then, the second woe is past. The third woe is coming. We will continue from there the next time.

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

²¹ See Numbers 16:28-34, 26:10.