

There are five general views of chapter 11. The first is the dispensational futurist view that takes most things in the chapter very literal. They see it as taking place after the rapture. This would include a future Jewish temple, and those worshiping in it as ethnic Jews. There are various interpretations for measuring, some see it as protection while others as a rod to punish unbelieving Gentiles who make up the outer court.

The second is the preterist view which also takes this literally but as a description of what took place in AD 70.

The third view is also a futurist view which interprets the measuring as marking off the ethnic Jews whose salvation is secured and are referred to as the temple. This view interprets the outer court as ethnic Jews who do not believe in Jesus as the Messiah.

The fourth view sees this as taking place during the church age with true believers being the temple and the altar being a life of service, while the outer court is apostates joined with the world in persecuting the church, the Israel of God. The introductory letters would seem to confirm this view (2:6ⁱ; 14-16ⁱⁱ). The ESV wording, “leave that out” is translated in other passages as “cast outside”. It is interpreted in the sense of separating unbelievers from the faithful (Luke 13:28ⁱⁱⁱ; John 12:31^{iv}; 15:6^v).

The fifth view is that the temple is the people of God. The inner courts are measured, a way of saying their souls are protected, but the outer courts, that is their physical bodies, are persecuted. In other words, the suffering they endure will refine them and they will not fall away. In this case “cast outside” is taken to mean the rejection by the world. This view sees them as the holy city that is trampled, which seems to along with the next chapter in which we see the antichrist making war on the saints (12:17^{vi}; 13:7^{vii}). There are numerous combinations of the five views.

¹ *Then I was given a measuring rod like a staff, and I was told, “Rise and measure the temple of God and the altar and those who worship there,* Revelation 11:1 John was given a measuring rod to measure the temple, the altar, and the worshipers. The inclusion of worshipers tells us this is more than finding a dimension, nor are we given one here. In Revelation 21:15-17^{viii} an angel measures city of God and its gates and walls. There we are told that the measurement is 12,000 stadia long, high, and wide. The area of the base would then be 144 million square stadia. That would take up an area half the size of the USA and if it were a cube that tall with any density it would cause the earth to wobble in its rotation. The top would be in low earth orbit! That would certainly be spacious enough for all believers throughout time. J.V. McGee thought it must orbit the earth like the moon. Like most of the numbers in the book, these are probably symbolic figures.

The wall is 144 cubits high. We see again 12 times 12 that we saw with the 144,000. and the number 12 related to a kingdom and its leadership such as in the heads of the tribes of Israel and the 12 apostles. Here it would imply a secure kingdom.

The dimensions of the city make it a cube. Jews knew another cubical dimension, the Holy of Holies within the temple (1 Kings 6:20^{ix}). This would imply that the heavenly city will be a place where we are always in the manifest presence of God, forever holy.

Verse 9 and 10 of chapter 21^x tells us the city is the bride of Christ. Apostle Paul describes us as the temple of God, and he was addressing Jew and Gentile believers (1 Corinthians 3:16^{xi}; Ephesians 2:19-22^{xii}). That is why I lean toward the interpretation that the measuring is a separation line of protection between the people of God who worship

Him and the world that is idolatrous (Zechariah 2:1^{xiii}, 11^{xiv}). The fact that it was written after the destruction of the temple tells us the temple and altar are symbolic. 1 Peter 2:5 combines both the fact that the church is the temple and that we are priests that offer spiritual sacrifices acceptable to God. ⁵ *you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.*

² *but do not measure the court outside the temple; leave that out, for it is given over to the nations, and they will trample the holy city for forty-two months.* Revelation 11:2 Leaving off the outer court that is given to the nations to my understanding is the outer court of the body of Christ, the temple of God, or the holy city. Those three expressions are different ways of referring to the redeemed. Believers consist of body, soul, and spirit. Our spirit is analogous to the Most Holy place, where we meet with God. Our soul is the Holy place where we minister to God in prayer and worship. The outer court is our bodies that interact with the world. The fact that the nations (often used as a term for unbelievers) trample the holy city, the body of Christ, the church, for 42 months indicates severe physical persecution. We have seen that already in 6:11^{xv} and will see it in chapter 13:7^{xvi}. If measuring is to protect or set apart as gates and walls in chapter 21^{xvii} indicates, then to not be measured means our physical being will not be kept from harm. Indeed, the Antichrist makes war with us and overcomes us physically. We will all die one day if the Lord does not return first. What is important is whether our soul and spirit are in Christ when that time comes.

We come to the question of what 42 months is. Should we take it literally or as the Jews of that time would have read it? If we take it literally it would be half of the seventieth week, and either relegated to history in which Antiochus Epiphanes had the abomination in the temple or half of an end-time seven years. I have argued for the latter because the first 69 weeks was literal, but I do not discount the fact that it would have encouraged the church of that day. It should also encourage us that though trials may be severe, it is for a limited time, and our soul and spirit is measured off and secure by God's walls and gates.

For those who think the time period of 42 months is symbolic of the time since the church began, there is in this verse something in favor of their argument. Jesus spoke of the times of the Gentiles in Luke 21:24^{xviii}. It includes Gentile control over the temple mount. That took place after the fall of the temple to the present, though Israel now has conquered the area. They still leave control of the mount to Gentiles. Every day Gentiles trample what was the outer court. The Israeli Defense Forces make sure that no one goes up on the mount with a weapon. IF they decide to take complete control and rebuild their temple, it would seem the times of the Gentiles will have come to an end. That is unless the temple was in another location as some suggest or if the reference is to the people of God as the temple.

To the first readers it may have implied a short time of persecution with the end in sight, just as Antiochus defiled the temple for three and a half years. Those three and a half years were seared into the memory of the nation similar to the way we remember the Kennedy assassination or 9/11. Just say the date and everyone knows what you mean.

The Seleucids under Antiochus had made owning Hebrew scriptures illegal. They took over the temple and sacrificed pigs to the Greek gods there in 167 B.C. One priest stood up to them and was killed on the spot. His sons started the Maccabean revolt which

was the first implementation of guerrilla warfare in history. In 164 B.C. the Jews were successful in freeing the nation and taking back the temple after its three-and-a-half-year defilement. The cleansing of the temple is the celebration referred to as Hanukkah. In the Jewish mind three and a half years or 42 months was a way of saying a short period of intense hardship after which they would be victorious.

Another way to look at it is the 42 months of Jesus' ministry. So much was accomplished in a short time which led to the crucifixion but also to victory over death and hell. And since that time to this day, the message is the same. Our short lives will soon be over. Our suffering is only for a time, times, and half a time, or 42 months or 1260 days. It is a period of hardship allowed by God to refine us. I believe God's Word is always applicable, but I also believe it will come to pass in detail.

For most of my life I took this as only applying it to a future event. That may also happen but look at the encouragement we miss when we only relegate it to the future! That is why the Word declares it is alive and active (Hebrews 4:12^{xix}). It can speak to us in any age and in different ways. It certainly meant something profound to the first readers and if it is to be taken as a literal future event, it will mean as much more to them. But we should also see a personal application to the trials of this life (2 Corinthians 4:17,18^{xx}).

This time period comes from the book of Daniel in which the 70 weeks was first predicted (Daniel 9:24^{xxi}). Hamilton summarizes: *In Daniel 9:24–27^{xxii}, the angel Gabriel tells Daniel, “seventy weeks are decreed about your people” (v. 24). These “weeks” are seven-year periods. Gabriel then explains to Daniel that there will be sixty-nine weeks from “the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince” (v. 25). I think this sixty-nine week period refers to the time between Nehemiah, who returned to rebuild the walls of Jerusalem in 445 b.c., and Jesus, who was crucified around a.d. 30. A sixty-nine week period adds up to 483 years, and if we simply add 30 to 445, we get a total of 475 years. Harold Hoehner has argued that if you adjust for leap years and other calendrical variations, there are exactly 483 years from Nehemiah to the triumphal entry. And Daniel 9:26 states that at the end of that sixty-nine-week period, “an anointed one shall be cut off and shall have nothing,” which I think prophesies the crucifixion of Jesus. So Gabriel says that “seventy weeks are decreed” in Daniel 9:24, then discusses the first sixty-nine of those seventy weeks in Daniel 9:25, 26^{xxiii}. Daniel 9:27 is the first place half a week is mentioned. The time, times, and half a time or forty two months is also predicted in Daniel 12:5-7* ⁵ *Then I, Daniel, looked, and behold, two others stood, one on this bank of the stream and one on that bank of the stream.* ⁶ *And someone said to the man clothed in linen, who was above the waters of the stream, “How long shall it be till the end of these wonders?”* ⁷ *And I heard the man clothed in linen, who was above the waters of the stream; he raised his right hand and his left hand toward heaven and swore by him who lives forever that it would be for a time, times, and half a time, and that when the shattering of the power of the holy people comes to an end all these things would be finished.* When our influence in the world is ended by the Antichrist's war on the saints or being raptured, we will come to the end of these wonders. We will see in the following two chapters that God cares for us during that time (12:6^{xxiv}), and that the Antichrist's authority will end when that time period is over (13:5^{xxv}).

I hope that was not too hard to follow. Let me sum up the preceding by saying that my understanding is that the temple is the people of God, the marking off is protecting them spiritually, but that the outer court left off means we will suffer physically. To the first recipients of the book the time period of 42 months meant a short time of hardship followed by victory, and yet it may also be a specific period of time during the last seven years, a time of the near annihilation of the church before Jesus returns. Some interpreters suggest the witnesses prophesy for the first half and are killed at the midpoint, and then the beast reigns for the last half of the seven years.

³ And I will grant authority to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth.” Revelation 11:3 If we take the 42 months as the times of the Gentiles, the description of the two witnesses may be symbolic of the believers’ mission and what they endure. This is based on the concept that under the Law two witnesses were required to confirm a testimony, meaning that the testimony of the church is true evidence that should be accepted (Deuteronomy 19:15^{xxvi}; 2 Corinthians 13:1^{xxvii}).

In the first century the miraculous signs gave evidence of the truth of the gospel and the church grew rapidly. At the time of receiving this letter believers were to be killed if they would not proclaim Emperor Domitian as Lord and God. But the church would rise again and be a witness to the world. And when their job is done, they will be caught up into heaven. Perhaps that is how the church of that day saw it. Indeed, the world has seen people in almost every nation die for their faith, and those nations often rejoiced over it. Some Muslims celebrate when Jews or Christians are martyred. Here in the USA, we have been the exception to the rule. Read the Voice of the Martyrs publications and you will see it is an ongoing experience for many Christians. In Egypt young Christian girls are kidnapped on their way to school and forced to marry Muslim men. In North Korea if you are found with a Bible, you and your family are either executed on the spot or sent to a labor camp where you are worked to death. In China pastors are sentenced to years in jail or labor camps. Churches are bulldozed. If you print literature for children, your equipment will be confiscated, and you will be imprisoned. In Iran where the church is growing rapidly, Christians are sexually assaulted and sent to the most dangerous prison where violent criminals are held. Tribulation is real and present for many believers.

I do not believe that eliminates the possibility that the 42 months is an actual half of the last seven years. We have often seen that a prophecy has an immediate application but also a final fulfillment at a later time. It may be that an agreement is reached at the beginning of the last seven years for the construction of a Jewish temple. In the middle of that time period the Antichrist may set up his image and proclaim that he is God. That would be like Antiochus’ and Domitian’s reigns of terror.

Whether the two witness are the church's testimony throughout the times of the Gentiles or the church in the final seven years or two actual prophets or all of these, sackcloth was a sign of mourning, and in this case mourning over impending doom. The world will be judged for refusing to hear the Word of the Lord, the offer of salvation. We mourn their decision to reject our Savior.

⁴ These are the two olive trees and the two lampstands that stand before the Lord of the earth. ⁵ And if anyone would harm them, fire pours from their mouth and consumes their foes. If anyone would harm them, this is how he is doomed to be killed. ⁶ They have the power to shut the sky, that no rain may 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 kind of plague, as often as they desire. Revelation 11:4-6 Now the language switches to that of Zechariah (4:3^{xxviii}, 11^{xxix}, 14^{xxx}). One professor believes this begins a historical look backward to the faithful through the Old Testament and how they were preserved. It moves from the restoration and rebuilding of the temple to Elijah's ministry to wayward Israel, to Moses during the deliverance from Egypt. The theme is God restoring, refining, and delivering His people. Once again, that may have been how it was read at the time, and how we can apply it, but that does not rule out future applications.

The olive trees in Zechariah were the high priest and the governor, the two who were anointed with the Holy Spirit to restore the temple. They both poured golden oil, representative of the Holy Spirit, into one lampstand with 49 flames. Here each of them is referred to as a lampstand. Perhaps the olive tree and lampstand combination in verse 4 is the church filled with the Holy Spirit. In the first chapter of this book a lampstand symbolized a church (1:20^{xxxi}). Perhaps the symbolism is that the church is a true witness which gives light to this dark world.

It has been speculated that these two are Moses and Elijah, representing the Law and the Prophets. They met with Jesus on the Mount of Transfiguration (Matthew 17:3^{xxxii}). Those two did the signs that these perform: fire consumes enemies (2 Kings 1:10^{xxxiii}), shut the sky (1 Kings 17:1^{xxxiv}), which interestingly was literally for three years and six months (James 5:17^{xxxv}), water turns to blood (Exodus 7:17^{xxxvi}), and plagues. *The early church also expected Enoch and Elijah to come at the end of time and be killed by Antichrist and rise again (Gospel of Nicodemus 25[9]; History of Joseph the Carpenter 31).*^{xxxvii} Elijah and Enoch representing Jews and Gentiles who never died but were taken to heaven. That is based on the Scripture that tells us it is appointed unto men once to die and then the judgment (Hebrews 9:27^{xxxviii}). Cults often claim the two witnesses are the leader and his wife or right-hand man.

If it is indeed two actual people and is to be taken in a literal sense, fire coming out of their mouths that consumes their foes will make it clear. Elijah was protected by God when he asked for fire from heaven which consumed the army that came to capture him^{xxxiii}. That is why I tend to see this as proclaiming God's Word that when rejected sends them to the lake of fire (20:15^{xxxix}). It is the language of Jeremiah 5:14.

¹⁴ Therefore thus says the LORD, the God of hosts: "Because you have spoken this word, behold, I am making my words in your mouth a fire, and this people wood, and the fire shall consume them."

Another unique expression is sending plagues as often as they will. When Moses called down the plagues on Egypt, it was always at the Lord's direction. Then again, God puts His desires in the hearts of His servants (Psalm 37:4^{xl}).

Looking at the wording of the first four trumpets and the plagues of the two witnesses reveal many parallels. A case can be made for the first four trumpets being retold in these two witnesses. If they represent the church, their testimony is making mankind uncomfortable in their sin. Judgments fall on them because they reject the word of God through His people.

Due to time constraints, we will stop here in the middle of the description of these two witnesses. It is important to make a present-day application. If we only see it as a future event then it means little to us today, other than the fact that God will be faithful to warn every soul and judgment will only fall on those who have utterly rejected His

gracious offer of salvation. But let us look at what it symbolically teaches us for our life today.

As the church, we are witnesses who testify to the truth of the gospel. People often hear it more than once confirming the Holy Spirit's conviction within their hearts. What a serious role we have been given to testify to truth when given the opportunity! When it is rejected, God often brings hardship into their lives to help turn them. Illness or loss can break down their resistance to God's voice. And if they harden their hearts further, the Word of the Lord from our mouths becomes a fire that consumes them. This passage should make us aware of how important it is for us to use the opportunities that God provides for us to be those witnesses. How important it is to take time to share as God leads us.

If people rejoice at our death, we do not want it to be because we were annoying, but rather that they no longer face the conviction they experienced because they knew we genuinely loved them and wanted them to know the truth. Jesus' last words before He ascended are found in Acts 1:8 ⁸ *But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.*” May God help us to be faithful to His calling by the grace of God and the power of the Holy Spirit.

Questions:

- 1 What are five differing interpretations of the passage?
- 2 How does Revelation 21:9,10,15-17 help us understand this passage?
- 3 What are the views on the outer court?
- 4 What are the views on the 42 months.
- 5 Review Hamilton quote on 70 weeks.
- 6 What are the views on the 42 months?
- 7 What are the views on the 2 witnesses?
- 8 What is their role?
- 9 What confirms their witness?
- 10 How can we apply this to our lives?

ⁱ Revelation 2:6 (ESV)

⁶ Yet this you have: you hate the works of the Nicolaitans, which I also hate.

ⁱⁱ Revelation 2:14-16 (ESV)

¹⁴ But I have a few things against you: you have some there who hold the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, so that they might eat food sacrificed to idols and practice sexual immorality. ¹⁵ So also you have some who hold the teaching of the Nicolaitans. ¹⁶ Therefore repent. If not, I will come to you soon and war against them with the sword of my mouth.

ⁱⁱⁱ Luke 13:28 (ESV)

²⁸ In that place there will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God but you yourselves cast out.

^{iv} John 12:31 (ESV)

³¹ Now is the judgment of this world; now will the ruler of this world be cast out.

^v John 15:6 (ESV)

⁶ If anyone does not abide in me he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned.

^{vi} Revelation 12:17 (ESV)

¹⁷ Then the dragon became furious with the woman and went off to make war on the rest of her offspring, on

those who keep the commandments of God and hold to the testimony of Jesus. And he stood on the sand of the sea.

^{vii} **Revelation 13:7 (ESV)**

⁷ Also it was allowed to make war on the saints and to conquer them. And authority was given it over every tribe and people and language and nation,

^{viii} **Revelation 21:15-17 (ESV)**

¹⁵ And the one who spoke with me had a measuring rod of gold to measure the city and its gates and walls.

¹⁶ The city lies foursquare, its length the same as its width. And he measured the city with his rod, 12,000 stadia. Its length and width and height are equal. ¹⁷ He also measured its wall, 144 cubits by human measurement, which is also an angel's measurement.

^{ix} **1 Kings 6:20 (ESV)**

²⁰ The inner sanctuary was twenty cubits long, twenty cubits wide, and twenty cubits high, and he overlaid it with pure gold. He also overlaid an altar of cedar.

^x **Revelation 21:9-10 (ESV)**

⁹ Then came one of the seven angels who had the seven bowls full of the seven last plagues and spoke to me, saying, "Come, I will show you the Bride, the wife of the Lamb." ¹⁰ And he carried me away in the Spirit to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God,

^{xi} **1 Corinthians 3:16 (ESV)**

¹⁶ Do you not know that you are God's temple and that God's Spirit dwells in you?

^{xii} **Ephesians 2:19-22 (ESV)**

¹⁹ So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, ²⁰ built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, ²¹ in whom the whole structure, being joined together, grows into a holy temple in the Lord. ²² In him you also are being built together into a dwelling place for God by the Spirit.

^{xiii} **Zechariah 2:1 (ESV)**

¹ And I lifted my eyes and saw, and behold, a man with a measuring line in his hand!

^{xiv} **Zechariah 2:11 (ESV)**

¹¹ And many nations shall join themselves to the LORD in that day, and shall be my people. And I will dwell in your midst, and you shall know that the LORD of hosts has sent me to you.

^{xv} **Revelation 6:11 (ESV)**

¹¹ Then they were each given a white robe and told to rest a little longer, until the number of their fellow servants and their brothers should be complete, who were to be killed as they themselves had been.

^{xvi} **Revelation 13:7 (ESV)**

⁷ Also it was allowed to make war on the saints and to conquer them. And authority was given it over every tribe and people and language and nation,

^{xvii} **Revelation 21:12-15 (ESV)**

¹² It had a great, high wall, with twelve gates, and at the gates twelve angels, and on the gates the names of the twelve tribes of the sons of Israel were inscribed— ¹³ on the east three gates, on the north three gates, on the south three gates, and on the west three gates. ¹⁴ And the wall of the city had twelve foundations, and on them were the twelve names of the twelve apostles of the Lamb.

¹⁵ And the one who spoke with me had a measuring rod of gold to measure the city and its gates and walls.

^{xviii} **Luke 21:24 (ESV)**

²⁴ They will fall by the edge of the sword and be led captive among all nations, and Jerusalem will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled.

^{xix} **Hebrews 4:12 (ESV)**

¹² For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart.

^{xx} **2 Corinthians 4:17-18 (ESV)**

¹⁷ For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison,

¹⁸ as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal.

^{xxi} **Daniel 9:24 (ESV)**

²⁴ "Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place.

^{xxii} **Daniel 9:24-27 (ESV)**

²⁴ “Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place. ²⁵ Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time. ²⁶ And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed. ²⁷ And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator.”

^{xxiii} James M. Hamilton Jr., *Preaching the Word: Revelation—The Spirit Speaks to the Churches*, ed. R. Kent Hughes (Wheaton, IL: Crossway, 2012), 234.

^{xxiv} **Revelation 12:6 (ESV)**

⁶ and the woman fled into the wilderness, where she has a place prepared by God, in which she is to be nourished for 1,260 days.

^{xxv} **Revelation 13:5 (ESV)**

⁵ And the beast was given a mouth uttering haughty and blasphemous words, and it was allowed to exercise authority for forty-two months.

^{xxvi} **Deuteronomy 19:15 (ESV)**

¹⁵ “A single witness shall not suffice against a person for any crime or for any wrong in connection with any offense that he has committed. Only on the evidence of two witnesses or of three witnesses shall a charge be established.

^{xxvii} **2 Corinthians 13:1 (ESV)**

¹ This is the third time I am coming to you. Every charge must be established by the evidence of two or three witnesses.

^{xxviii} **Zechariah 4:3 (ESV)**

³ And there are two olive trees by it, one on the right of the bowl and the other on its left.”

^{xxix} **Zechariah 4:11 (ESV)**

¹¹ Then I said to him, “What are these two olive trees on the right and the left of the lampstand?”

^{xxx} **Zechariah 4:14 (ESV)**

¹⁴ Then he said, “These are the two anointed ones who stand by the Lord of the whole earth.”

^{xxxi} **Revelation 1:20 (ESV)**

²⁰ As for the mystery of the seven stars that you saw in my right hand, and the seven golden lampstands, the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

^{xxxii} **Matthew 17:3 (ESV)**

³ And behold, there appeared to them Moses and Elijah, talking with him.

^{xxxiii} **2 Kings 1:10 (ESV)**

¹⁰ But Elijah answered the captain of fifty, “If I am a man of God, let fire come down from heaven and consume you and your fifty.” Then fire came down from heaven and consumed him and his fifty.

^{xxxiv} **1 Kings 17:1 (ESV)**

¹ Now Elijah the Tishbite, of Tishbe in Gilead, said to Ahab, “As the LORD, the God of Israel, lives, before whom I stand, there shall be neither dew nor rain these years, except by my word.”

^{xxxv} **James 5:17 (ESV)**

¹⁷ Elijah was a man with a nature like ours, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth.

^{xxxvi} **Exodus 7:17 (ESV)**

¹⁷ Thus says the LORD, “By this you shall know that I am the LORD: behold, with the staff that is in my hand I will strike the water that is in the Nile, and it shall turn into blood.

^{xxxvii} G. K. Beale, *The Book of Revelation: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI; Carlisle, Cumbria: W.B. Eerdmans; Paternoster Press, 1999), 590.

^{xxxviii} **Hebrews 9:27 (ESV)**

²⁷ And just as it is appointed for man to die once, and after that comes judgment,

^{xxxix} **Revelation 20:15 (ESV)**

¹⁵ And if anyone’s name was not found written in the book of life, he was thrown into the lake of fire.

^{xl} **Psalm 37:4 (ESV)**

⁴ Delight yourself in the LORD, and he will give you the desires of your heart.