

REVELATION, Chapter 11  
Part 2: 11:3-14; The Two Witnesses  
Facts about Revelation 11

1. Revelation 11 is divided into three sections:
  - a) 11:1-2; the Measuring of the Temple
  - b) 11:3-14; the Two Witnesses
  - c) 11:15-19; the Seventh Trumpet
2. There were no Chapters or Verses in the original text;
3. Chapter 11 is a continuation of Chapter 10;
4. Chapters 10 and 11 are part of the Sixth Trumpet, (see 11:14);
5. Part 1 of Revelation 11 (vs.1, 2), call our attention to the sanctuary in Heaven which was the solution to the Great Disappointment of 1844;

A. Revelation 11:3-6; Who are the two Witnesses? \_\_\_\_\_

1. Various theories:
  - a. the Law and the Prophets
  - b. the Law and the Gospel
  - c. Moses and Elijah
  - d. two prophets who function like (c. above) in the last days
  - e. The Bible, the Witness of the Old and New Testaments
2. The Witness of the Old and New Testaments

- a. 1,260 days; \_\_\_\_\_
  - i. Daniel 7:25; 8:24; 12:7; Revelation 11:2, 3; 12:6, 14; 13:1-7; 17:6; 18:24

- b. clothed in sackcloth; \_\_\_\_\_

sakkov sak'-kos; of Hebrew origin; "sack"-cloth, i.e. mohair (the material or garments made of it, worn as a sign of grief):-- sackcloth (2Kings 19:1; Esther 4:1-4; Isaiah 22:12; Jonah 3:5)

- i. Why mourning? \_\_\_\_\_

The war against the Bible, carried forward for so many centuries in France, culminated in the scenes of the Revolution. That terrible outbreaking was but the legitimate result of Rome's suppression of the Scriptures. (See Appendix.) It presented the most striking illustration which the world has ever witnessed of the working out of the papal policy--an illustration of the results to which for more than a thousand years the teaching of the Roman Church had been tending.

The suppression of the Scriptures during the period of papal supremacy was foretold by the prophets; and the Revelator points also to the terrible results that were to accrue especially to France from the domination of the "man of sin."

Said the angel of the Lord: "The holy city shall they tread underfoot forty and two months. And I will give power unto My two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. . . . And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where

also our Lord was crucified. . . . And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." Revelation 11:2-11.

The periods here mentioned--"forty and two months," and "a thousand two hundred and threescore days"--are the same, alike representing the time in which the church of Christ was to suffer oppression from Rome. The 1260 years of papal supremacy began in A.D. 538, and would therefore terminate in 1798. (See Appendix note for page 54.) At that time a French army entered Rome and made the pope a prisoner, and he died in exile. Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed.

The persecution of the church did not continue throughout the entire period of the 1260 years. God in mercy to His people cut short the time of their fiery trial. *The Great Controversy*, p. 265-266

c. the two olive trees, and the two candlesticks;

Concerning the two witnesses the prophet declares further: "These are the two olive trees, and the two candlesticks standing before the God of the earth." "Thy word," said the psalmist, "is a lamp unto my feet, and a light unto my path." Revelation 11:4; Psalm 119:105. The two witnesses represent the Scriptures of the Old and the New Testament. Both are important testimonies to the origin and perpetuity of the law of God. Both are witnesses also to the plan of salvation. The types, sacrifices, and prophecies of the Old Testament point forward to a Saviour to come. The Gospels and Epistles of the New Testament tell of a Saviour who has come in the exact manner foretold by type and prophecy. *The Great Controversy*, p. 267

3. Revelation 11:5, 6;

Kings 1:10,12; Jeremiah 5:14; Hosea 6:5; Revelation 22:18, 19  
(Exodus 32:33; Psalms 69:28; Revelation 3:5; 13:8; 21:2)

Men cannot with impunity trample upon the word of God. The meaning of this fearful denunciation is set forth in the closing chapter of the Revelation: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Revelation 22:18, 19.

Such are the warnings which God has given to guard men against changing in any manner that which He has revealed or commanded. These solemn denunciations apply to all who by their influence lead men to regard lightly the law of God. They should cause those to fear and tremble who flippantly declare it a matter of little consequence whether we obey God's law or not. All who exalt their own opinions above divine revelation, all who would change the plain meaning of Scripture to suit their own convenience, or for the sake of conforming to the world, are taking upon themselves a fearful responsibility. The written word, the law of God, will measure the character of every man and condemn all whom this unerring test shall declare wanting. *The Great Controversy*, p. 268

B. Revelation 11:7-13;

1. Who is the beast that ascendeth out of the bottomless pit? \_\_\_\_\_

a. shall have finished their testimony; \_\_\_\_\_

"When they shall have finished [are finishing] their testimony." The period when the two witnesses were to prophesy clothed in sackcloth, ended in 1798. As they were approaching the termination of their work in obscurity, war was to be made upon them by the power represented as "the beast that ascendeth out of the bottomless pit."

b. Who is them? \_\_\_\_\_

- i. shall make war,
- ii. shall overcome them,
- iii. and kill them

c. Who is the great city? \_\_\_\_\_

Revelation 13:1, 11; 17:8

i. spiritually is called Sodom and Egypt,

"The great city" in whose streets the witnesses are slain, and where their dead bodies lie, is "spiritually" Egypt. Of all nations presented in Bible history, Egypt most boldly denied the existence of the living God and resisted His commands. No monarch ever ventured upon more open and highhanded rebellion against the authority of Heaven than did the king of Egypt. When the message was brought him by Moses, in the name of the Lord, Pharaoh proudly answered: "Who is Jehovah, that I should hearken unto His voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go." Exodus 5:2, A.R.V. This is atheism, and the nation represented by Egypt would give voice to a similar denial of the claims of the living God and would manifest a like spirit of unbelief and defiance. "The great city" is also compared, "spiritually," to Sodom. The corruption of Sodom in breaking the law of God was especially manifested in licentiousness. And this sin was also to be a pre-eminent characteristic of the nation that should fulfill the specifications of this scripture.

According to the words of the prophet, then, a little before the year 1798 some power of satanic origin and character would rise to make war upon the Bible. And in the land where the testimony of God's two witnesses should thus be silenced, there would be manifest the atheism of the Pharaoh and the licentiousness of Sodom.

This prophecy has received a most exact and striking fulfillment in the history of France. During the Revolution, in 1793, "the world for the first time heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man's soul receives, and renounce unanimously the belief and worship of a Deity."--Sir Walter Scott, Life of Napoleon, vol. 1, ch. 17. "France is the only nation in the world concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the Author of the universe. Plenty of blasphemers, plenty of infidels, there have been, and still continue to be, in England, Germany, Spain, and

elsewhere; but France stands apart in the world's history as the single state which, by the decree of her Legislative Assembly, pronounced that there was no God, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement."--Blackwood's Magazine, November, 1870.

France presented also the characteristics which especially distinguished Sodom. During the Revolution there was manifest a state of moral debasement and corruption similar to that which brought destruction upon the cities of the plain. And the historian presents together the atheism and the licentiousness of France, as given in the prophecy: "Intimately connected with these laws affecting religion, was that which reduced the union of marriage--the most sacred engagement which human beings can form, and the permanence of which leads most strongly to the consolidation of society--to the state of a mere civil contract of a transitory character, which any two persons might engage in and cast loose at pleasure. . . . If fiends had set themselves to work to discover a mode of most effectually destroying whatever is venerable, graceful, or permanent in domestic life, and of obtaining at the same time an assurance that the mischief which it was their object to create should be perpetuated from one generation to another, they could not have invented a more effectual plan than the degradation of marriage. . . . Sophie Arnould, an actress famous for the witty things she said, described the republican marriage as 'the sacrament of adultery.'"--Scott, vol. 1, ch. 17. *The Great Controversy*, p. 268-270

ii. where also our Lord was crucified.

"Where also our Lord was crucified." This specification of the prophecy was also fulfilled by France. In no land had the spirit of enmity against Christ been more strikingly displayed. In no country had the truth encountered more bitter and cruel opposition. In the persecution which France had visited upon the confessors of the gospel, she had crucified Christ in the person of His disciples.

Century after century the blood of the saints had been shed. While the Waldenses laid down their lives upon the mountains of Piedmont "for the word of God, and for the testimony of Jesus Christ," similar witness to the truth had been borne by their brethren, the Albigenses of France. In the days of the Reformation its disciples had been put to death with horrible tortures. King and nobles, highborn women and delicate maidens, the pride and chivalry of the nation, had feasted their eyes upon the agonies of the martyrs of Jesus. The brave Huguenots, battling for those rights which the human heart holds most sacred, had poured out their blood on many a hard-fought field. The Protestants were counted as outlaws, a price was set upon their heads, and they were hunted down like wild beasts.

The "Church in the Desert," the few descendants of the ancient Christians that still lingered in France in the eighteenth century, hiding away in the mountains of the south, still cherished the faith of their fathers. As they ventured to meet by night on mountainside or lonely moor, they were chased by dragoons and dragged away to lifelong slavery in the galleys. The purest, the most refined, and the most intelligent of the French were chained, in horrible torture, amidst robbers and assassins. (See Wylie, b. 22, ch. 6.) Others, more mercifully dealt with, were shot down in cold blood, as, unarmed and helpless, they fell upon their knees in prayer. Hundreds of aged men, defenseless women, and innocent children were left dead upon the earth at their place of meeting. In

traversing the mountainside or the forest, where they had been accustomed to assemble, it was not unusual to find "at every four paces, dead bodies dotting the sward, and corpses hanging suspended from the trees." Their country, laid waste with the sword, the ax, the fagot, "was converted into one vast, gloomy wilderness." "These atrocities were enacted . . . in no dark age, but in the brilliant era of Louis XIV [who formally revoked the "irrevocable" Edict of Nantes in October of 1685]. Science was then cultivated, letters flourished, the divines of the court and of the capital were learned and eloquent men, and greatly affected the graces of meekness and charity."--Ibid., b. 22, ch. 7.

But blackest in the black catalogue of crime, most horrible among the fiendish deeds of all the dreadful centuries, was the St. Bartholomew Massacre. The world still recalls with shuddering horror the scenes of that most cowardly and cruel onslaught. The king of France, urged on by Romish priests and prelates, lent his sanction to the dreadful work. A bell, tolling at dead of night, was a signal for the slaughter. Protestants by thousands, sleeping quietly in their homes, trusting to the plighted honor of their king, were dragged forth without a warning and murdered in cold blood. *The Great Controversy*, p. 272

d. their dead bodies shall lie in the street of the great city

i. French Revolution started in 1789

ii. three days and an half

It was in 1793 that the decrees which abolished the Christian religion and set aside the Bible passed the French Assembly. Three years and a half later a resolution rescinding these decrees, thus granting toleration to the Scriptures, was adopted by the same body. The world stood aghast at the enormity of guilt which had resulted from a rejection of the Sacred Oracles, and men recognized the necessity of faith in God and His word as the foundation of virtue and morality. *The Great Controversy*, p. 287

e. a great voice from heaven saying unto them, Come up hither.

Since France made war upon God's two witnesses, they have been honored as never before. In 1804 the British and Foreign Bible Society was organized. This was followed by similar organizations, with numerous branches, upon the continent of Europe. In 1816 the American Bible Society was founded. When the British Society was formed, the Bible had been printed and circulated in fifty tongues. It has since been translated into many hundreds of languages and dialects.

For the fifty years preceding 1792, little attention was given to the work of foreign missions. No new societies were formed, and there were but few churches that made any effort for the spread of Christianity in heathen lands. But toward the close of the eighteenth century a great change took place. Men became dissatisfied with the results of rationalism and realized the necessity of divine revelation and experimental religion. From this time the work of foreign missions attained an unprecedented growth. *The Great Controversy*, p. 287

f. a great earthquake

The infidel Voltaire once boastingly said: "I am weary of hearing people repeat that twelve men established the Christian religion. I will prove that one man may suffice to overthrow it." Generations have passed since his death. Millions have joined in the war upon the Bible. But it is so far from being destroyed, that where there were a hundred in

Voltaire's time, there are now ten thousand, yes, a hundred thousand copies of the book of God. In the words of an early Reformer concerning the Christian church, "The Bible is an anvil that has worn out many hammers." Saith the Lord: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." Isaiah 54:17.

"The word of our God shall stand forever." "All His commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness." Isaiah 40:8; Psalm 111:7, 8. Whatever is built upon the authority of man will be overthrown; but that which is founded upon the rock of God's immutable word shall stand forever. *The Great Controversy*, p. 288

### C. Why the French Revolution?

1. Out of the Revolution came:
  - a. Territorial Expansion
  - b. Industrialization
  - c. Democratic Revolution
  - d. Nationalism
    - i. huge national armies
    - ii. staggering casualties
  - e. Communism
  - d. Anti-Christian Atheism