

Handout Revelation Lesson 14

Parallels in Ezekiel and Revelation Chapter 11:

Ezekiel	Revelation	Prophetic Action
Ezekiel Chapter 40	Revelation 11:1-2	Measuring the Temple
Ezekiel 16:45-58	Revelation 11:8	Comparing Jerusalem to Sodom
Ezekiel 37:4-11	Revelation 11:11	The breath of God bringing life to the dead

The forty-two months in 11:2 are probably symbolic; however, there is a literal and historical fulfillment in the three-and-a-half years from the invasion of Vespasian’s legions in AD 67 until the destruction of Jerusalem in the summer of AD 70. It is also worth noting that the times in the Trumpets section of Revelation are arranged in a chiastic pattern in Revelation 11:2, 3, 9, 11; 12:6, and 13:5. It is another indication of the critical and symbolic nature of these specific times. 42 months (each of an ideal 30 days) equal 1,260 days or 3 ½ years.

- A-1. Rev 11:2 – 42 months
 - B-1. Rev 11:3 - 1,260 days
 - C-1 Rev 11:9 – 3 ½ days
 - C-2 Rev 11:11 – 3 ½ days
 - B-2. Rev 12:6 – 1,260 days
- A-2. Rev 13:5 – 42 months

Matthew’s genealogy has a link to Revelation in Mt 1:1-17, where he deliberately goes out of his way to draw our attention to the number 42 by arranging the list of Jesus’ ancestors in 42 generations in three lists of 14 names. The message in Revelation is that the Church does not need to wait 42 generations but only 42 months! God will save the Church of the New Covenant through the coming Tribulation, during which time an invasion of Gentiles will destroy Judea and Jerusalem. The end of this period of Tribulation will result in the full establishment of Jesus’ Kingdom of Heaven on earth, the New Covenant, universal (not regional as in the past) Church, as He prophesied in each of the Synoptic Gospels.

The two witnesses have powers like Moses and Elijah. The two witnesses of Revelation give legal evidence of Judea/Jerusalem’s apostasy before fulfilling the sentence of divine judgment (Num 35:30; Dt 17:6; Heb 10:28-29). The reasons for identifying Jerusalem as “the great city” of Revelation 11:8:

1. The identification of the city as the place where Christ suffered crucifixion (11:8).
2. The references to Sodom and Egypt (11:8). See references to Jerusalem as Sodom and Egypt in Dt 29:22-28; 32:32; Is 1:8-10; 3:9; Jer 23:14-15; Ez 16:46-51, and the connection with Egypt is that Jesus is the “new Moses,” who has led God’s people out of slavery to sin to eternal salvation and the “Promised Land” of Heaven.
3. Judea/Jerusalem’s history of murdering God’s prophets. The irony is that the Jews themselves have joined with the pagan nations in oppressing the righteous people of God.
4. The difference between God’s covenantal judgment on Judea/Jerusalem and God’s plan for Rome. The Christians wanted to **convert** Rome and the Roman Empire.
5. The great city destined for destruction could not be Rome because it was never wholly destroyed. It is the reason so many commentators who favor Rome as the “great city” also prefer

a futuristic view, which for many, is also colored by anti-Catholic bias. Rome is, after all, the geographic center of the Holy Roman Catholic Church.

In Revelation 11:11-13, three-and-a-half is symbolic of a broken seven, seven being the number of fullness and perfection that becomes imperfect. Three-and-a-half is a short period of sadness and oppression. In each section of Revelation, John's figures harmonize with each other?

How are the Seal judgments numbered?	In fourths
How are the Trumpet judgments numbered?	In thirds
How are the numbers in Chapters 11-13 set?	The numbers correspond to three-and-a-half (the 42 months and 1,260 days both equal three and a half years).

Notice the parallels between the ascension of the witnesses, the language used in 11:11-12, and John's ascension to Heaven in Revelation 4:1:

- Revelation 11:11-12 ~ *And after the three and a half days....then I heard a loud voice from heaven say to them: "Come up here."*
- Revelation 4:1 ~ *Then in my vision, I saw a door open in heaven and heard the same voice speaking to me, the voice like a trumpet, saying: "Come up here."*

The story of the two witnesses is the story of the witnessing Church down through the centuries, which has received a divine command to be God's holy emissaries and the promise that one day, those witnesses will hear the call to enter the throne room of God like St. John.

The seventh angel blew the Seventh Trumpet (11:15-19), announcing the accomplishment of the "Mystery of God" (from Rev 10:6-7). The Gentiles and Jews are now united in the Church of the New Covenant family of God, and it is time for the Old Covenant Church to pass away. In the liturgical calendar of the Old Covenant, a trumpet announced the beginning of every new month. The Feast of Trumpets on Tishri 1, the first day of the seventh month of the liturgical year was also the first month of the civil year (see the Calendar in the handouts):

1. The seventh trumpet in the Liturgical calendar announced the Feast of Trumpets on the first of Tishri.
2. The seventh trumpet of the liturgical calendar also announced the beginning in a new civil year as the angel's seventh trumpet announces a new age in salvation history.
3. A trumpet announced the coronation of Davidic kings (1 Kng 1:34; 2 Kng 9:13; 11:14).
4. The seventh trumpet in Revelation 11:15-19 declares that it is the time for Christ the king's reign over the earth through His Church to begin.
5. The celebration of the Feast of Trumpets in the seventh month combined joy at the thought of the final coming of God's glorious reign with repentance at the realization of the judgment which His reign would bring. All of the aspects of the Feast of Trumpets would have been on the minds of the 1st-century Jewish Christian readers of John's Book of Revelation as they realized what the blowing of the **Seventh Trumpet** meant for the Church.

ISRAEL'S LITURGICAL AND CIVIL CALENDAR YEAR

Month	Liturgical year order	Civil year order	Modern equivalent	Feast days & Agricultural Season (+ = God ordained annual and ++ pilgrim feasts * = national feasts)
Aviv/Abib (Nisan)	1	7	March/April	+Passover 14 th , ++Unleavened Bread 15-21 st (sacred assembly on 15 th and 21 st), +Firstfruits on Sunday of Unleavened Bread holy week. Spring equinox 15 th . The "Latter rains" & flood season, beginning of barley and flax harvest
Ziv (Iyyar)	2	8	April/May	Dry season, apricots ripen
Sivan	3	9	May/June	++Weeks (Pentecost) 50 days from Firstfruits as ancients counted; wheat harvest, dry winds, early fig harvest, grapes ripen
Tammuz	4	10	June/July	Hot, dry season: grape harvest
Ab	5	11	July/Aug.	Hot, olive harvest
Elul	6	12	Aug./Sept.	Dates and summer figs
Ethanim (Tishri)	7	1	Sept./Oct.	+Trumpets = 1 st , +Day of Atonement = 10 th ++Booths (Tabernacles) = 15- 21 st & 22 nd sacred assembly; Fall equinox 15 th ; "Former (early) rains," plowing & seed time
Bul (Heshvan)	8	2	Oct./Nov.	Rains, winter figs, wheat and barley sown
Chisleb	9	3	Nov./Dec.	*Hanukkah (feast of dedication); winter begins
Tebeth	10	4	Dec./Jan.	Coldest month, rains and snow in mountains
Sebat	11	5	Jan./Feb.	Growing warmer, almond trees in bloom
Adar	12	6	Feb./March	*Purim; spring: "Latter rains" begin, citrus & fruit harvest

Seven annual feasts are God ordained feasts (Ex 12:1-28; 43-51; 13:1-10; Lev 23:5-44; Num 28:16-29:39) including three pilgrim feasts; *Hanukkah and Purim are national feasts proclaimed by the people and are not God ordained (1 Mac 4:36-61; 2 Mac 10:1-8; Esther 9:20-32). The Feasts of Unleavened Bread and Tabernacles fell respectively near the spring and fall equinoxes.