

Identifying the Four Beasts and the Two Witnesses

by Larry T. Smith

THE SETTING AND TIME TEXT OF THE BOOK OF REVELATION

(Rev 1:1) **The Revelation of Jesus Christ**, which God gave unto him, to show unto his servants **things which must shortly come to pass**; and he sent and signified it by his angel unto his servant John:

This book is about the “Revelation (unveiling) of Jesus Christ” and not about the restoration of Natural Israel. It is actually a picture of the unveiling of Jesus Christ in his body (church), the setting up of His Church Kingdom (The New Jerusalem), his judgments on Natural Israel for rejecting His Kingdom, and the destruction of Natural Jerusalem and the Old Covenant worship system of animal sacrifices. I have proved in previous lessons in this series, that the entire Bible deals with the “curse (Law) and the blessing (Jesus).” **Dispensationalism reverses these truths of Revelation and teaches the restoration of the curse (law) and the removal of the blessing (Jesus Christ) and his Church.**

He didn’t say this was going to happen 2,000 to 3,000 years in the future. He said the things He was about to reveal in the book of Revelation “must shortly come to pass.”

(Rev 1:3) Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: **for the time is at hand.**

He said the time is “at hand.” Compare the phrase “at hand” with its usage in the rest of the New Testament, and you will discover that this is a reference to it being close by, not far off, something that was soon to take place.

(Rev 1:7) Behold, **he cometh with clouds**; and **every eye shall see him**, and **they also which pierced him**: and **all kindreds of the earth [land] shall wail because of him.** Even so, Amen.

“**He cometh with clouds**” is the same biblical imagery used in the Old Testament to describe Gods coming in judgment against a nation, and God usually used another nations army to carry out this destruction. “**Every eye shall see him**” is imagery dealing with the fact that all, **including those who pierced him**, will see and know about his coming in judgment against Jerusalem. How are “**those who pierced (crucified) Him**” going to see Him coming unless they are still alive on that day? This fulfillment would be impossible if this is referring to a time in the future. It would have been easy to fulfill if this was referring to His coming in their generation. The word “**earth**” here is the same word that means “**land**,” and is normally used in reference to **the tribes of the land of Israel.**

Look now in Revelation 22, which is the closing chapter of that great book, for even more proof that the book of Revelation was to be fulfilled immediately after it was written.

(Rev 22:6) And he said unto me, **These sayings are faithful and true**: and the Lord God of the holy prophets **sent his angel to show unto his servants the things which must shortly be done.**

Even at the closing of the Book of Revelation He said it again, “The things which must shortly be done.”

(Rev 22:7) Behold, **I come quickly**: blessed is he that keepeth the sayings of the prophecy of this book.

He said you had better keep these things because I am coming soon!

(Rev 22:10) And he saith unto me, **Seal not the sayings of the prophecy of this book: for the time is at hand.**

God told Daniel to seal his book because its prophecies would not be fulfilled in the days in which they were written. But that is not what He told the apostle John. **God told John not to seal his book** because the time for its fulfillment was at hand.

I believe that John opened the sealed vision of Daniel because it was then "**the time of the end.**" This does **not** mean that it was "**the end of time**" as most preach.

(Rev 22:12) And, behold, **I come quickly; and my reward is with me, to give every man according as his work shall be.**

Remember, Jesus said in Mat. 16:27-28 that some of **them** would **still be alive when He came back to give His rewards.** Here He is giving those rewards out: to the wicked He will destroy them in His wrath; to the righteous He is going to allow them to flee into the wilderness and be safe from the destruction of Jerusalem. The Song of Moses (Deuteronomy 32:4-43) says the same thing. There Moses says it will be a time when God will **reward the wicked** and be **merciful to His people.** This is also a perfect fulfillment to **the parable of the wheat and the tares,** where the wicked are removed and the righteous are left to shine forth as the Sun (Son of Righteousness—Jesus Christ).

The book of Revelation then is Biblical imagery showing the change of covenants from Law to Grace, the destruction of the old Law system, and the full establishment of his New Covenant Kingdom in the earth.

I have proven in previous lessons that the "**144,000**" and the "**New Jerusalem**" are nothing more than **symbolic pictures of the church.** I am going to prove in this lesson that the "**four beasts**" and the "**two witnesses**" are **symbolic pictures of the same New Testament Church.** These last two seem to be dealing with the ministry of the church more than the first two. Keep in mind we are dealing with the Revelation of Jesus Christ and the church is the body of Christ.

(Rev 4:1) After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, **Come up hither, and I will show thee things which must be hereafter.**

Dispensationalists teach this is the rapture and the church is never seen again in the Book of Revelation. This is the point where they reverse the true understanding of the book. They just removed the blessing and would now exalt the curse, because they teach that you now go back to the Law for salvation. All that really happened was that John was caught up in the Spirit and received the visions of God just like Ezekiel and some of the other prophets.

(Rev 4:2) And **immediately I was in the spirit:** and, behold, a throne was set in heaven, and one sat on the throne.

(Rev 4:3) And he that sat was to look upon like a jasper and a sardine stone: and there was a **rainbow round about the throne,** in sight like unto an emerald.

(Rev 4:4) And **round about the throne** were four and twenty seats: and upon the seats I saw **four and twenty elders sitting, clothed in white raiment;** and they had on their heads crowns of gold.

(Rev 4:5) And out of the throne proceeded lightnings and thunderings and voices: and there were **seven lamps of fire** burning before the throne, **which are the seven Spirits of God.**

Revelation 1:20 reveals what these are.

(Rev 1:20) The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The **seven stars** are the **angels** of the seven churches: and **the seven candlesticks** which thou sawest **are the seven churches**.

The seven lamps and the seven Spirits are a picture of the church. If you make verse one a rapture, you would have removed everything John is describing.

Some believe Isa. 11:2 is a list of some of these Spirits. I don't have a problem with that because this is a list of the Lord's attributes, and Revelation 4 & 5 is a picture of Christ in his church.

(Isa 11:2) And the spirit of the LORD shall rest upon him, the **spirit of wisdom** and **understanding**, the spirit of **counsel** and **might**, the spirit of **knowledge** and of **the fear of the LORD**;

(Rev 4:6) And before the throne there was a sea of glass like unto crystal: and **in the midst of the throne, and round about the throne**, were **four beasts full of eyes** before and behind.

Notice the four beasts are in the midst of the throne, but the twenty four elders are only around the throne. **The four beasts** are in an elevated position with God, because they **are a picture of the Apostolic Ministry**, while **the twenty four elders** are a **picture of the church**, Jew and Gentile in one body.

The eyes are the eyes of their understanding which is revealed in Ephesians 1:17-18. It represents the revelation and understanding given the ministry by the Spirit.

(Eph 1:17) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the **spirit of wisdom** and **revelation in the knowledge of him**:

(Eph 1:18) **The eyes of your understanding being enlightened; that ye may know** what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

(Rev 4:7) And the first beast was like a **lion**, and the second beast like a **calf**, and the third beast had a face as a **man**, and the fourth beast was like a flying **eagle**.

These are the same as the four standards or ensigns of the four divisions of the tribes of Israel. We know from previous lessons that the church is the Israel of God.

Some believe these different faces to be pictures of various attributes of the ministry. (Example) Lion = Power, Calf = Sacrifice, Man = Humanity, Eagle = Spirit Led.

(Rev 4:8) And the four beasts had **each of them six wings** about him; and they were **full of eyes within**: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

Six is the number of man. God is showing us these are men and not just angels as will be proven in chapter five.

(Rev 4:9) And **when those beasts give glory and honor and thanks to him** that sat on the throne, who liveth forever and ever,

(Rev 4:10) The **four and twenty elders fall down before him** that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying,

Notice that the 24 elders follow what the 4 beast do, because the church follows what it taught them by the ministry.

(Rev 4:11) Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.

(Rev 5:1) And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

(Rev 5:2) And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

(Rev 5:3) And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

(Rev 5:4) And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

(Rev 5:5) And one of the elders saith unto me, Weep not: behold, **the Lion of the tribe of Judah, the Root of David**, hath prevailed to open the book, and to loose the seven seals thereof.

This is a picture of Jesus being worthy to open the book because He came and lived on earth, was tempted in all points as we are, yet never sinned. Dispensationalist claim they believe in the literal interpretation of Revelation. Is Jesus Christ a literal lion or a literal four footed lamb? Revelation is showing a literal truth, which is represented by symbols.

(Rev 5:6) And I beheld, and, lo, **in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb** as it had been slain, **having seven horns** and **seven eyes**, which **are the seven Spirits of God sent forth into all the earth**.

Seven is God's number of perfection.

Horns are a symbol of Power, or Kingship. See the visions of Daniel's Prophecy where one horn uprooting or replacing another horn was a picture of one king defeating another king.

We just proved that the **Eyes are a symbol of understanding.**

This is **a picture of Jesus Christ** who has **perfect understanding** (7 eyes), and **perfect power** (7 horns) **operating through his ministers** (4 beasts) **and saints** (24 elders), and **sending them into the world with the gospel.**

(Rev 5:7) And he came and took the book out of the right hand of him that sat upon the throne.

Jesus received the authority of the Spirit to open the book.

(Rev 5:8) And when he had taken the book, **the four beasts and four and twenty elders fell down before the Lamb**, having every one of them harps, and golden vials full of odors, **which are the prayers of saints.**

This is once again showing us that they are saints in the church and their prayers are going up for him to open the seals of judgment on Old Jerusalem who has been killing them, or at least enticing the Romans to kill them.

(Rev 5:9) And **they sung a new song**, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and **hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;**

The four beasts and the twenty four elders are singing that **they have been redeemed by the blood of the slain lamb (Jesus)**, so **this is positive proof they are literal people in the church**, because angels aren't redeemed by the blood of Jesus.

(Rev 5:10) And hast made us unto our God **kings** and **priests**: and we shall reign on the earth.

This is a picture of the **eye and horn ministry**, which is **understanding and power**, or **Priesthood and Kingship**, or **Apostles and Prophets**. These symbols and names are used throughout the Old Testament and the New Testament to represent the Power and Understanding Ministries of the New Testament Church.

(Rev 5:11) And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and **the number of them was ten thousand times ten thousand, and thousands of thousands;**

This is the Greek word "MURIAS," which Strong's Concordance says is a "myriad" or indefinite number.

(Rev 5:12) Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

These four beasts are mentioned throughout the book of Revelation as God opens the various seals and judgments and pours them out on Babylon (Jerusalem) until she is totally destroyed. Jesus let them know in Mark 11 that they would have the power to curse the fig tree (Natural Israel) and speak to the mountain and cast it into the sea. We see this being fulfilled in Rev. 8:8.

(Rev 8:8) And the second angel sounded, and as it were **a great mountain burning with fire was cast into the sea;** and the third part of the sea became blood;

Old Jerusalem's water (Law) was now turned to blood and could only bring death, because Jesus had led his people to the Living Waters of the New Jerusalem.

(Rev 7:17) For **the Lamb which is in the midst** of the throne shall feed them, and **shall lead them unto living fountains of waters;** and God shall wipe away all tears from their eyes.

The Beasts and elders were the ones who were praying for deliverance from Jerusalem's persecution and to be avenged over the shedding of their blood.

(Rev 6:9) And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

(Rev 6:10) And they cried with a loud voice, saying, **How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?**

(Rev 6:11) And **white robes were given unto every one of them;** and it was said unto them, that they should **rest yet for a little season,** until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.

Revelation 8:3-6 shows it is the prayers of the early church that is causing the various judgments on Jerusalem to be poured out.

(Rev 8:3) And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, **that he should offer it with the prayers of all saints upon the golden altar which was before the throne.**

(Rev 8:4) And the smoke of the incense, which came with **the prayers of the saints, ascended up before God out of the angel's hand.**

(Rev 8:5) And the **angel took the censer,** and **filled it with fire of the altar,** and **cast it into the earth;** and **there were voices, and thunders, and lightnings, and an earthquake.**

This is showing judgment according to the Law.

(Rev 8:6) And the seven angels which had the seven trumpets prepared themselves to sound.

Revelation chapter five showed us a picture of a lamb with seven horns and seven eyes standing in the midst of the four beasts and twenty four elders which he sent out into the earth. It showed them standing and

singing a song, which declared they had been redeemed by His blood out of every tongue and kindred and nation.

Look at the 144,000 in Rev. 14, and you see the same picture, using slightly different imagery. (Rev 14:1) And I looked, and, lo, a Lamb stood on the mount Zion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads.

(Rev 14:1) And I looked, and, lo, a **Lamb stood on the mount Zion**, and with him a **hundred forty and four thousand**, having his **Father's name written in their foreheads**.

(Rev 14:2) And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

(Rev 14:3) And **they sung** as it were **a new song** before the throne, and before the **four beasts**, and the **elders**: and no man could learn that song but the hundred and forty and four thousand, **which were redeemed from the earth**.

(Rev 14:4) These are they which were not defiled with women; for they are **virgins**. These are they which **follow the Lamb whithersoever he goeth**. These were **redeemed from among men**, being the **firstfruits** unto God and to the Lamb.

Romans 8:23 and James 1:18 declare the Early Church to be the firstfruits of God.

(Rev 14:5) And in their mouth was found no guile: for they are without fault before the throne of God.

(Rev 14:6) And I saw another angel fly in the midst of heaven, **having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people**,

(Rev 14:7) Saying with a loud voice, Fear God, and give glory to him; for **the hour of his judgment is come**: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

(Rev 14:8) And there followed another angel, saying, **Babylon is fallen, is fallen, that great city**, because she made all nations drink of the wine of the wrath of her fornication.

I have proved in other lessons that the New Jerusalem was a symbolic picture of the Church, as well as the 144,000. Now we realize the four beasts and the twenty four elders are a symbolic picture of the same New Testament Church. Before we turn our attention to the two witnesses, let's look at the same vision of the same four beasts in the book of Ezekiel, with only slightly different imagery. Keep in mind that I have proven in previous lessons that Revelation and Ezekiel are basically the same and cover the same visions, and comparing them will help offer clearer interpretations of the visions. Let's look again briefly at the chart I have shown in previous lessons to show that they are the same visions.

REVELATION AND EZEKIEL CONTAIN THE SAME VISIONS

1. The Throne-vision (Rev 4/Eze 1)
2. The Book (Rev 5/Eze 2-3)
3. The Four Plagues (Rev 6:1-8/Eze 5)
4. The Slain under the Altar (Rev 6:9-11/Eze 6)
5. The Wrath of God (Rev 6:12-17/Eze 7)
6. The Seal on the Saint's Foreheads (Rev 7/Eze 9)
7. The Coals from the Altar (Rev 8/Eze 10)
8. No More Delay (Rev 10:1-7/Eze 12)
9. The Eating of the Book (Rev 10:8-11/Eze 2)
10. The Measuring of the Temple (Rev 11:1-2/Eze 40-43)

11. Jerusalem and Sodom (Rev 11:8/Eze 16)
12. The Cup of Wrath (Rev 14/Eze 23)
13. The Vine of the Land (Rev 14:18-20/Eze 15)
14. The Great Harlot (Rev 17-18/Eze 16, 23)
15. The Lament Over the City (Rev 18/Eze 27)
16. The Scavengers' Feast (Rev 19/Eze 38)
17. The First Resurrection (Rev 20:4-6/Eze 37)
18. The Battle with Gog and Magog (Rev 20:7-9/Eze 38-39)
19. The New Jerusalem (Rev 21/Eze 40-48)
20. The River of Life (Rev 22/Eze 47)

THE THRONE VISION WITH THE FOUR BEASTS

(Eze 1:1) Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives **by the river of Chebar**, that **the heavens were opened, and I saw visions of God.**

He was caught up into the Spirit and saw visions the same as John did in Rev. 4:1. This was not the rapture of the church, just as John's vision wasn't.

(Eze 1:4) And I looked, and, behold, **a whirlwind** came out of the north, a great cloud, and **a fire enfolding itself**, and a brightness was about it, and out of the midst thereof as the **color of amber**, out of the midst of the fire.

(Eze 1:5) Also out of the midst thereof came **the likeness of four living creatures**. And this was their appearance; **they had the likeness of a man**.

This is God's way of letting us know these were representing men, just as he did in Revelation by allowing the beast to have six wings in that vision.

(Eze 1:6) And **every one had four faces**, and **every one had four wings**.

(Eze 1:7) And their feet were **straight feet**; and the sole of their feet was like the sole of a **calf's foot**; and they sparkled like the color of **burnished brass**.

The calf represents sacrifice and brass was on the brazen altar which represents the judgments of God on sin. Paul said, "How beautiful are the feet of them that preach the gospel of peace". Peter said, "Judgment begins at the house of God, and if it first began with us; what shall be the end of them which obey not the gospel of Christ?"

(Eze 1:8) And they had **the hands of a man** under their wings on their four sides; and they four had their faces and their wings.

(Eze 1:9) **Their wings were joined one to another; they turned not when they went**; they went every one straight forward.

(Eze 1:10) As for the likeness of their faces, they four had **the face of a man**, and the **face of a lion**, on the right side: and they four had the **face of an ox** on the left side; they four also had the **face of an eagle**.

These are the same faces as John saw, and is the same vision with slightly different symbolism, which lets us know this is another picture of the Apostolic Ministry.

(Eze 1:11) Thus were their faces: and their wings were stretched upward; **two wings of every one were joined one to another, and two covered their bodies.**

This is very similar to Isaiah's vision of the throne in Isaiah chapter six. God gave me a throne vision of Jesus while I was praying in my office in 1987 and then he spoke to me and said that it was comparable to Isaiah's vision. He then took me to Isaiah's vision in chapter six and revealed to me the meaning of Isaiah's vision. He showed me that Isaiah saw him sitting on the throne of his Church Kingdom and the six winged seraphim are representative of the Apostolic Ministry. He let me know that it was in that vision where Isaiah saw his glory which Jesus was referring to in John 12:41.

(John 12:41) These things said Isaiah, when he saw his glory, and spake of him.

All three of these visions are of the same event. Jesus sitting on the throne of his Kingdom in the midst of his ministers and saints who he has sent out to reach to world with the gospel.

I will not have the time in this lesson, but if someone would like to have a more detailed explanation of these four living creatures, I would recommend getting a tape of the message "The cherubim and the Return of the King," which Bro. Michael Blume preached in our 2001 "Spirit and Truth Conference." He used transparencies of the four beast and explained them in detail as to how they were a picture of the Apostolic Ministry.

(Eze 1:12) And they went every one straight forward: **whither the spirit was to go, they went;** and they turned not when they went.

This means they were totally led by the Spirit.

(Eze 1:13) As for the likeness of the living creatures, their appearance was like **burning coals of fire**, and **like the appearance of lamps**: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

Remember **the lamps in Revelation were said to be the church**. When we compare the vision of Ezekiel with the same vision in Revelation, we are able to get a Biblical interpretation of the vision.

(Eze 1:14) And the living creatures ran and returned as the appearance of a flash of lightning.

(Eze 1:15) Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.

(Eze 1:16) The appearance of the wheels and their work was like unto the color of a beryl: and they four had one likeness: and their appearance and their work was as it were **a wheel in the middle of a wheel**.

Notice that the twenty four elders which followed the actions of the four beasts in the book of Revelation have been replaced in Ezekiel's vision by the wheels. Notice as we read that the wheels follow the four living creatures.

(Eze 1:17) When they went, they went upon their four sides: and they turned not when they went.

(Eze 1:18) As for their rings, they were so high that they were dreadful; and their **rings were full of eyes** round about them four. [*Same imagery as Revelation*]

(Eze 1:19) And **when the living creatures went, the wheels went by them;** and **when the living creatures were lifted up from the earth, the wheels were lifted up.**

The laity follows the ministry, and when the ministry goes to a new level in the Spirit the saints are lifted up with them. It's hard for a saint to elevate themselves above where their minister is spiritually. This is shown in detail in the next verse.

(Eze 1:20) **Whithersoever the spirit was to go, they went**, thither was their spirit to go; and **the wheels were lifted up over against them:** for **the spirit of the living creature was in the wheels.**

This is a picture of a Spirit led Apostolic Ministry leading the saints in the way of the Lord, because the spirit of the minister gets in their saints. A church usually develops the same attitude as their pastor, and their level of maturity is only as high as the minister is able to lead them. This point is repeated again in the next verse.

(Eze 1:21) **When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.**

(Eze 1:22) And the likeness of the firmament upon the heads of the living creature was as the color of the terrible crystal, stretched forth over their heads above.

(Eze 1:23) And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

The next verse is the absolute proof in this vision that this is a picture of the New Covenant Ministry.

(Eze 1:24) And when they went, I heard the **noise of their wings**, like the **noise of great waters**, [*Waters in Revelation refers to people*] as **the voice of the Almighty, the voice of speech**, as the **noise of a host: when they stood, they let down their wings.**

The noise of their wings is the preaching of the gospel to a multitude of people. It says it is as the voice of the Almighty, which is referring to the anointing of God enabling them to preach. It is as the voice of speech, which means it is preaching done by men, but anointed by God. People need to keep this in mind as they read about the living creatures in other places in Ezekiel and it will help you see the true meaning of the visions. We will see what message they are preaching later in Ezekiel chapter eleven.

(Eze 1:25) And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.

(Eze 1:26) And above the firmament that was **over their heads was the likeness of a throne**, as the **appearance of a sapphire stone**: and upon the **likeness of the throne was the likeness as the appearance of a man above upon it.**

Jesus is always the stone in these visions. This is showing his humanity, but uses the term “appearance of a man” where Revelation uses the term “Lamb.”

The last two verses of this chapter are very similar to the descriptions in Revelation.

(Eze 1:27) And I saw as the color of **amber**, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were **the appearance of fire**, and it had brightness round about.

(Eze 1:28) As the **appearance of the bow** that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the **likeness of the glory of the LORD**. And when I saw it, I fell upon my face, and I heard a voice of one that spoke.

Let's look now at the purpose of their ministry and their message which is revealed in Ezekiel chapters 9, 10, & 11.

Chapter nine is the same vision as the sealing of the 144,000 in Revelation chapter seven, before the trumpet judgments are poured out in chapter eight. This is the sealing of the church with the seal of water and Spirit through obedience to the preaching of the Apostles and the ministers of the early church. The church believed the words of Jesus and fled to the wilderness when they saw the Roman Army surrounding Jerusalem. They were spared the wrath of God at the hands of the Romans. Ezekiel nine is a picture of this sealing before the destruction of Jerusalem.

(Eze 9:1) He cried also in mine ears with a loud voice, saying, Cause them that have charge over **the city** to draw near, even every man with **his destroying weapon in his hand**.

Chapter eight verse three reveals the name of the city, and the rest of the chapter exposes her idols and abominations and the reason for her judgments.

(Eze 8:3) And he put forth the form of a hand, and **took me by a lock of mine head**; and **the spirit lifted me up** between the earth and the heaven, and brought me in the visions of God to **Jerusalem**, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy.

(Eze 9:2) And, behold, **six men** came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and **one man among them was clothed with linen**, with a **writer's inkhorn by his side**: and they went in, and stood beside the brazen altar.

Linen was the garment worn by the priest when he went into the temple to minister. (Lev 16:4) He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen miter shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.

The linen garment on the man with the inkhorn is showing us that this is the ministry that is doing the marking (sealing). There were also six men, and six is the number of man. It becomes evident in Chapter ten that the four beasts are a part of this sealing and judgment.

(Eze 9:3) And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side;

(Eze 9:4) And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and **set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof**.

(Eze 9:5) And to the others he said in mine hearing, **Go ye after him through the city, and smite**: let not your eye spare, neither have ye pity:

(Eze 9:6) Slay utterly old and young, both maids, and little children, and women: but **come not near any man upon whom is the mark**; and begin at my sanctuary. Then they began at the ancient men which were before the house.

(Eze 9:7) And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and **slew in the city**.

(Eze 9:8) And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! **wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?**

(Eze 9:9) Then said he unto me, The **iniquity of the house of Israel and Judah is exceeding great**, and the **land is full of blood**, and **the city full of perverseness**: for they say, **The LORD hath forsaken the earth, and the LORD seeth not**.

(Eze 9:10) And as for me also, mine eye shall not spare, neither will I have pity, but **I will recompense their way upon their head**.

(Eze 9:11) And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

God is judging Jerusalem for their rejection of the New Covenant Message preached by the four living creatures, and this becomes evident in chapter ten.

(Eze 10:1) Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were **a sapphire stone**, as the **appearance of the likeness of a throne**.

The key to seeing the four beasts are involved is in the next verse. God spoke to me in prayer early one morning and said, "Go to Ezekiel chapter ten." I had no idea what God was trying to show me until I read the word "wheels" in the next verse. I then fell on my Bible and began to weep, because I knew the wheels were the church from the vision of chapter one. I then realized for the first time that this judgment was being handed out because of Jerusalem's rejection of the New Covenant message.

(Eze 10:2) And he spoke unto the man clothed with linen, and said, Go in between the **wheels**, even under the cherub, and **fill thine hand with coals of fire** from between the cherubims, and scatter them over the city. And he went in in my sight.

I believe this to be a picture of the scattering of the glory of God by the anointed Church in his New Kingdom the New Jerusalem.

(Eze 10:3) Now the cherubims stood on the right side of the house, when the man went in; and **the cloud filled the inner court.**

When you compare this with the measuring of the temple in Revelation 11:1, the outer court represented Old Jerusalem, and the inner part was the New Jerusalem. Here in Ezekiel God is showing the glory spread throughout his New Jerusalem, after their preaching brought destruction to those who rejected their message in Natural Jerusalem. The next scriptures confirm this to be true concerning this vision.

(Eze 10:4) Then the glory of the LORD went up from the cherub, and stood over the threshold of the house; and **the house was filled with the cloud, and the court was full of the brightness of the LORD's glory.**

(Eze 10:5) And **the sound of the cherubims' wings** was heard even to the outer court, **as the voice of the Almighty God** when he speaketh.

Remember that the sound of the cherubim's wings is the preaching of the gospel under the direction and anointing of God.

(Eze 10:6) And it came to pass, that when he had commanded the man clothed with linen, saying, **Take fire from between the wheels, from between the cherubims;** then he went in, and stood beside the wheels.

The rest of chapter ten is a repeat of the description of the four living creatures given in chapter one and even says in verse 15 that "And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar."

The first fifteen verses of Ezekiel chapter eleven is a repeating of his declarations of judgment against Natural Jerusalem, then He promises to restore them. We are going to cover this restoration, and show that it is something that has already happened by the preaching of the four beasts and is by way of Jesus Christ and the New Covenant.

(Eze 11:17) Therefore say, Thus saith the Lord GOD; **I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.**

This sounds just like a physical restoration, but becomes evident in the next verses that He is speaking of a Spiritual restoration through the New Covenant.

Deut. 30 does exactly the same thing. It starts out sounding like a physical restoration, but as you keep reading, it becomes evident it is referring to a spiritual restoration by the gospel. Paul even quoted from Deut. 30 in Rom. 10 and said that it was talking about the gospel preached by the Apostles and the early church.

(Eze 11:18) And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. [*True Repentance*]

Notice the New Testament Language used in the next verse when describing how this restoration will take place.

(Eze 11:19) And I will give them **one heart**, and **I will put a new spirit within you**; and **I will take the stony heart out of their flesh**, and **will give them a heart of flesh**:

(2Co 5:17) Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

(Eph 4:22) That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

(Eph 4:23) And **be renewed in the spirit of your mind**;

(Eph 4:24) And that ye **put on the new man**, which after God is **created in righteousness and true holiness**.

(Rom 6:4) Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

(Eze 11:20) That they may walk in my statutes, and keep mine ordinances, and do them: and **they shall be my people, and I will be their God**.

Compare this with the New Covenant Prophecy of Jeremiah 31.

(Jer 31:31) Behold, the days come, saith the LORD, that **I will make a new covenant with the house of Israel, and with the house of Judah**:

(Jer 31:32) Not according to the covenant [Law] that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they broke, although I was a husband unto them, saith the LORD:

(Jer 31:33) But **this shall be the covenant** that I will make **with the house of Israel**; After those days, saith the LORD, **I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people**.

(Eze 11:21) But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord GOD.

The next verse reveals who was preaching this message.

(Eze 11:22) Then did the **cherubims lift up their wings, and the wheels beside them**; and **the glory of the God of Israel was over them above**.

The four living creatures were the ones preaching “one heart” and “one way.”

All of this proves that Israel was restored by the preaching of the New Covenant Message to those who would receive it. This preaching was done by the four beasts, which are a symbolic picture of the Apostolic Ministry. This is the only way a Jew or Gentile will ever be restored back to God.

The book of Revelation is not a story of the rapture of the church and the restoring of Old Jerusalem and the Law Covenant as Dispensational Theology teaches. It is just the opposite. It is a story of the total destruction of Old Jerusalem and the Law System, and the restoration of Israel through the New Covenant.

(Gal 3:26) For **ye are all the children of God by faith in Christ Jesus**.

(Gal 3:27) For as many of you as have been baptized into Christ have put on Christ.

(Gal 3:28) **There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.**

(Gal 3:29) And **if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.**

THE IDENTITY OF THE TWO WITNESSES

I want to say again that I contend that these two witnesses are the same group of people as the four beasts, the twenty four elders, the 144,000, and the New Jerusalem. The numbers are reduced to two in biblical imagery, but it will become obvious before we are finished that they are a picture of God's New Covenant people.

(Rev 11:1) And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and **measure the temple of God, and the altar, and them that worship therein.** [*The measuring of God's true temple—the church.*]

(Rev 11:2) But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the **holy city shall they tread under foot forty and two months.** [*Prophecy of the destruction of Jerusalem*]

(Rev 11:3) And I will give power unto my **two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.**

Keep in mind the time text involved here concerning the book of Revelation. It limits the kind of interpretation one can give to these prophecies and still keep them within the context of the Bible. Also verse two lets us know that this is going to happen around the time of the destruction of Jerusalem, which took place from 67 AD to 70 AD for 3 ½ years, or 42 months.

(Rev 11:4) **These are the two olive trees, and the two candlesticks standing before the God of the earth.**

This tells us who the two witnesses are. They are the two olive trees and the two candlesticks prophesied in Zechariah 4:2-3. We will go there after we finish reading this chapter in Revelation, and we will be able to make a definite identification of who they are.

(Rev 11:5) And if any man will hurt them, **fire proceedeth out of their mouth,** and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

We know this is Biblical imagery, because no one is going to have literal fire coming out of their mouth and burning up people. I feel this is imagery of the preaching of the word and the prayers of the saints that brought judgment against those in Jerusalem who refused to hear it.

Paul and Peter even pronounced instant judgment on some in the book of Acts that resulted in instant death, blindness, etc.

(Rev 11:6) These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

(Rev 11:7) 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.

(Rev 11:8) 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.**

This is a definite reference to Jerusalem, because that is where He was crucified.

(Rev 11:9) And they of the people and kindreds and tongues and nations **shall see their dead bodies three days and a half,** and shall not suffer their dead bodies to be put in graves.

It is very difficult to understand the meaning of all this imagery used here in Revelation, but we know there were not two literal men that ever had this happen to them in history, and when we get to Zechariah it will become evident these two represent a body of people and are not just two men.

I feel very strong that this could be showing us the fact that there was no witness from the church in Jerusalem for 3 ½ years, because the church had fled when they saw the Roman Army surrounding the city. The witness of Jesus was dead in the streets of Jerusalem for 3 ½ years, which is one year for each day as Daniel's prophecy was.

(Rev 11:10) 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.

(Rev 11:11) 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.

(Rev 11:12) And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

After the destruction of Jerusalem, the church was once again free to preach the gospel without persecution from the Jews. This agrees with the parable of the wheat and tares, where the wicked were removed and the righteous were left to shine forth as the Sun (Son of Righteousness).

It would be very hard to get a clear understanding of the two witnesses from this one chapter in Revelation. Zechariah's imagery is much easier to understand as to their true identity, but you must read chapter three and four to catch its full meaning.

THE TWO OLIVE TREES AND THE TWO CANDLESTICKS

I want to say what I believe the two witnesses are a type of before we begin to read, so we will be able to look for these proofs as we go through the scriptures. Remember in the imagery of the four beasts in Revelation five, we saw a **eye and horn ministry**, which is speaking of **understanding and power**. It also said He had made them **Kings and Priest**, which is dealing with the understanding and power ministry made possible by the Lamb with **seven horns (perfect power—Kingship)** and **seven eyes (perfect understanding—Priesthood)** working in them. It also represents the **Apostle and Prophet**. This is what God is showing in Zachariah and that is why the numbers have reduced to two instead of four.

(Zec 3:1) And he showed me **Joshua the high priest** standing before the angel of the LORD, and Satan standing at his right hand to resist him.

(Zec 3:2) And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

(Zec 3:3) Now **Joshua was clothed with filthy garments**, and stood before the angel.

He is showing us the priesthood in an unconverted state.

(Zec 3:4) And he answered and spoke unto those that stood before him, saying, **Take away the filthy garments from him**. And unto him he said, Behold, **I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment**.

We know from the rest of the Bible scriptures and especially in the imagery of Revelation, that this took place by the blood of Jesus and the new birth experience as they were given white robes washed in the blood of the lamb (Rev. 7:14). The same cleansing of the New Testament priesthood is pictured in Malachi 3:3.

(Mal 3:3) And he shall sit as a refiner and purifier of silver: and **he shall purify the sons of Levi**, and purge them as gold and silver, that **they may offer unto the LORD an offering in righteousness**.

(Zec 3:5) And I said, Let them **set a fair miter upon his head**. So they set a fair miter upon his head, and **clothed him with garments**. And the angel of the LORD stood by.

Keep in mind that Joshua was a priest, which is **a type of the eye ministry—understanding—Priesthood—Apostleship ministry**.

(Zec 3:6) And the angel of the LORD protested unto Joshua, saying,

(Zec 3:7) Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

(Zec 3:8) Hear now, **O Joshua the high priest**, thou, **and thy fellows** that sit before thee: for they are men wondered at: for, behold, **I will bring forth my servant the BRANCH**.

This is prophecy of Jesus Christ the chief corner stone of the next scripture.

(Zec 3:9) For behold the **stone** that **I have laid before Joshua; upon one stone shall be seven eyes**: behold, I will engrave the graving thereof, saith the LORD of hosts, and **I will remove the iniquity of that land in one day**. [*Calvary*]

Compare this to Ephesians 2:19-22.

(Eph 2:19) Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;

(Eph 2:20) And **are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone**;

Eph 2:21) In whom all the building fitly framed together **groweth unto a holy temple in the Lord**:

(Eph 2:22) In whom ye also are builded together for **a habitation of God through the Spirit**.

(Zec 3:10) In that day, saith the LORD of hosts, shall ye call every man his neighbor under the vine and under the fig tree.

(Zec 4:1) And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,

(Zec 4:2) And said unto me, What seest thou? And I said, I have looked, and behold **a candlestick all of gold**, with a bowl upon the top of it, and his **seven lamps thereon**, and seven pipes to the seven lamps, which are upon the top thereof:

(Rev 1:20) The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and **the seven candlesticks which thou sawest are the seven churches**.

(Zec 4:3) And **two olive trees** by it, one upon the right side of the bowl, and the other upon the left side thereof.

In Romans chapter 11, the two olive trees was **the Jew and gentile church together in one body of Christ**.

I personally feel that's why there was 24 elders; 12 Jew and 12 Gentile.

(Zec 4:4) So I answered and spoke to the angel that talked with me, saying, **What are these, my lord?**

(Zec 4:5) Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

(Zec 4:6) Then he answered and spoke unto me, saying, This is the **word of the LORD** unto **Zerubbabel**, saying, Not by might, nor by power, but **by my spirit**, saith the LORD of hosts.

Zerubbabel was a governor or ruler, which is a type of the Kingship ministry.

He said the two olive trees and the two candlesticks was the **word** of the Lord unto **Zerubbabel**, and that things would be done by His **Spirit**.

The two witnesses then would be word and Spirit preached by Joshua and Zerubbabel who will be empowered by the stone with seven eyes.

The candlesticks are said to be the seven churches and he ties them into the two witnesses in Revelation during the time of the New Covenant. This means that what we are reading in Zechariah is a type of what was to come during the New Covenant.

When we combine all of these together it becomes evident that these are all typology of the Ministry of the New Testament.

1. Eye and Horn Ministry
2. Word and Spirit Ministry
3. Understanding and Power Ministry
4. Priesthood and Kingship Ministry
5. Joshua and Zerubbabel Ministry
6. Apostle and Prophet Ministry

This is why Joshua and Zerubbabel are used in many of the Minor Prophets when speaking of the restoration of Israel, because it would be fulfilled by the church.

(Zec 4:7) Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.

(Zec 4:8) Moreover the word of the LORD came unto me, saying,

(Zec 4:9) The **hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it;** and thou shalt know that the LORD of hosts hath sent me unto you.

We are built on the foundation of the Apostles and Prophets, Jesus Christ being the Chief Cornerstone. The New Covenant will be the message that will finish the work of God, and we will never go back to the Old Law System.

(Zec 4:10) For who hath despised the day of small things? for they shall rejoice, and **shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth.**

This is the same language we have read in Revelation 4 & 5, and it is a picture of Jesus sending out his ministry to preach the gospel to the whole world.

(Zec 4:11) Then answered I, and said unto him, **What are these two olive trees upon the right side of the candlestick and upon the left side thereof?**

(Zec 4:12) And I answered again, and said unto him, **What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?**

This is symbolic of the anointing of the spirit, as the oil passes through the pipes to give light to the lamps on the candlestick. The church is the light of the world.

(Zec 4:13) And he answered me and said, Knowest thou not what these be? And I said, No, my lord.

(Zec 4:14) Then said he, These are **the two anointed ones, that stand by the Lord of the whole earth.**

The word **Christ means anointed one. The church is the body of Christ**, being symbolized here by the two olive trees and the golden candlesticks.

Haggai prophesied the restoration of Israel by Joshua and Zerubbabel as a result of a shaking of heaven and earth

(Hag 1:1) In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto **Zerubbabel** the son of Shealtiel, **governor of Judah**, and to **Joshua** the son of Josedech, **the high priest**, saying,

Notice the typology being used: Kingship and Priesthood Ministry.

(Hag 1:2) Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.

(Hag 1:14) And **the LORD stirred up the spirit of Zerubbabel** the son of Shealtiel, **governor of Judah**, and **the spirit of Joshua** the son of Josedech, **the high priest**, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God,

(Hag 2:6) For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;

This shaking is shown in Matthew 24:29 and is dealing with the destruction of Jerusalem and the old Law System of animal sacrifices, which was **the sign** to all nations that Jesus was ruling in his Kingdom.

These scriptures are quoted in the 12th chapter of Hebrews, and are revealed as the transition from Law to Grace. The only thing that would be left after this shaking was His Kingdom which could not be destroyed. It is an everlasting Kingdom.

(Heb 12:18) For ye are not come unto the **mount** [Law] that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

(Heb 12:22) But ye are come unto **mount Zion**, [Grace] and unto **the city of the living God, the heavenly Jerusalem**, and to an innumerable company of angels,

(Heb 12:23) To the general assembly and **church** of the firstborn, which are written in heaven, and to God the Judge of all, and **to the spirits of just men made perfect**,

(Heb 12:24) And **to Jesus the mediator of the new covenant**, and to the blood of sprinkling, that speaketh better things than that of Abel.

The blood of Abel cried from the ground and called for vengeance. The blood of Jesus cried from the cross and called for forgiveness.

(Heb 12:25) **See that ye refuse not him that speaketh.** For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

(Heb 12:26) **Whose voice then shook the earth**: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

His first shaking of the earth took place in the mount when he gave the Law to Moses, and the book of Revelation is showing us that Jerusalem is being judged according to Law when it says there were thundering, and lightening, and a great earthquake at each of the final judgments. Now he is promising a second shaking that will include heaven and earth.

(Heb 12:27) And this word, Yet once more, **signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.**

(1Co 15:46) Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

(Heb 12:28) Wherefore **we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:**

(Heb 12:29) For our God is a consuming fire.

(Hag 2:7) And **I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory,** saith the LORD of hosts.

(Hag 2:8) The silver is mine, and the gold is mine, saith the LORD of hosts.

(Hag 2:9) **The glory of this latter house shall be greater than of the former, and in this place will I give peace,** saith the LORD of hosts.

This is saying that the glory of the New Covenant under Jesus Christ will be greater than the glory of the Law. Paul told the Corinthian church that Moses put a veil upon his face when he finished speaking to the people so they never could see the fading glory of the Law, and that was why they were still blinded. He went on to say that the New Covenant had a glory that would never fade away.

Jesus is the **Prince of Peace**, and Paul said the Kingdom of God is righteousness, **peace**, and joy in the Holy Ghost.

Because these scriptures are quoted in the New Testament as being fulfilled with the transition from Law to Grace, it becomes evident that Joshua and Zerubbabel are a type of the New Covenant Priesthood. This is proven further in the next verse.

(Hag 2:21) **Speak to Zerubbabel**, governor of Judah, saying, **I will shake the heavens and the earth;**

(Hag 2:22) And **I will overthrow the throne of kingdoms,** and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

This speaks of the destruction of Jerusalem and the Old Law System.

(Hag 2:23) **In that day,** saith the LORD of hosts, **will I take thee, O Zerubbabel, my servant,** the son of Shealtiel, saith the LORD, and **will make thee as a signet: for I have chosen thee,** saith the LORD of hosts.

A signet is a sealer and deals with receiving a seal that gives authority. This is how the servants of God were sealed in their foreheads. This proves Zerubbabel is a type of the New Testament Ministry.

CONCLUSION

It is evident after careful examination of all the scriptures on the four beasts and the two witnesses, that they are symbols used by God in prophetic Biblical imagery to represent the Apostolic Ministry of the New

Covenant in both the Old Testament and the New Testament. It also becomes evident that they are the same thing as the 144,000, who preached the everlasting gospel and were the first fruits of God.

Everything we have taught in this, seven lesson, ten tape series has ended up pointing to the Church. That's why I've often made the statement that the entire Bible can be summed up in one phrase, and that is, "**The transition from Law to Grace.**" I believe everything in the Old Testament was pointing forward to Christ and His church, and everything in the New Testament is about Christ and His church. I believe therefore that the gospel of Christ, preached by His Apostles, is the only message that will ever save anyone Jew or Gentile. This is my understanding of Bible Prophecy, and we may never all agree on every little detail of Prophecy, but let's agree to work together to reach our world with the gospel of Jesus Christ.