

SEDUCING SPIRITS CAN COMPARE SCRIPTURE WITH SCRIPTURE

Last week I listened to a message from a Bible teacher on the “Two Witnesses” in the book of Revelation. He was exposing the *traditional* view of these people as the error that it is. Unfortunately, as he so often does, he replaced the traditional error of this whole chapter with *his own* error. Since Revelation is a book that is filled with symbolic language and word pictures, I usually try to be generous with those I disagree with in this area of interpretation. But the combination of this guy’s attitude—which was that he *knows* he’s right because he has compared Scripture with Scripture—and the fact that some of the things he was saying were so patently false, even according to the passages themselves, I didn’t know whether to laugh, or cry, or be angry.

Since I didn’t have anything on my heart to share this week, I decided to expose this teacher’s blindness and arrogance. My intention tonight is not so much to straighten out his end-time doctrine as it is to demonstrate how whacked-out a person’s interpretation can get without them even realizing it; and to show how easy it is for seducing spirits to deceive us *with* the Bible. You know, Jesus once confronted the religious leaders of His day and told them that they were placing too much trust in their ability to study the Scripture. He said:

*If I bear witness of myself, my witness is not true. There is **another** that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and **he bare witness unto the truth**. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life.*

John 5:31-40

This is an interesting passage. First of all, Jesus talks about those who bear witness that He has come from God and is, therefore, Israel’s Messiah. According to the Law, it takes at least two witnesses to establish a fact, especially with regards to a guilty verdict which results in death. A man could not be hauled before a judge and convicted and killed, based on the testimony of only one witness. There had to be at least two witnesses to any capital crime. That’s why the Pharisees had to bribe several people to bear a *false* witness against Jesus at His trial. They wanted a death sentence, and it takes at least two witness to allow a death sentence.

When it came to establishing Jesus’ claim to be the Son of God and Israel’s Messiah, this too would require at least two witnesses; but Jesus actually had *three* witness. He had the testimony of John the Baptist; He had the testimony of the miracles (ie: “works”) the Father gave Him to do; and He the witness of the Father Himself. Unfortunately, the vast majority of Israel’s religious leaders rejected all three of these witnesses. They rejected John’s testimony and they accused Jesus of doing miracles by the power of Satan. But how did they reject the testimony of the Father? Jesus said they had never heard the Father’s voice or seen His face.

The answer is, the Father testified of Jesus *in* the Scripture. Much of the Old Testament either directly speaks of, or in some way represents, or in some way points us to, Jesus. Yet the religious leaders of Israel could not recognize the Person whom they continually read about in their Bible, when He came among them.

Jesus told these religious leaders they didn't believe on Him because they did not have the Father's word *abiding* in them. This is interesting because the religious leaders of Israel studied the Scripture day and night. Their whole lives were consumed with what we would call "Bible Study". They poured over the only Bible they had—which was the Old Testament—until they could quote entire portions of it from memory. Yet Jesus said God's word did not abide in them. He said: "*You search and investigate and pore over the Scriptures diligently, because you suppose and trust that you have eternal life through them. And these [very Scriptures] testify about Me*"! (*Amplified Version*)

The same applies to many people today, though maybe on a slightly different level. Today, many people search and investigate and pore over the Scriptures diligently because they think there is *safety from deception* in this. They assume that if they will just continue to search the Scripture diligently, God will keep them grounded in truth and they will be *immune* to both doctrinal and experiential deception. This is the same basic error the leaders of Israel walked in. I can tell you that there are many people in this world who study the Bible day and night, but who are just as far from the truth as you can possibly be. Salvation comes from the Person of Jesus Christ, not from the Bible. Likewise, security comes from the Person of Jesus Christ, not from studying the Bible. As a matter of fact, the idea that "comparing Scripture with Scripture" will keep us out of deception came from Satan, not from God. The apostle Paul said we are to be "led by the Spirit" every day—not by the Bible (*Rom. 8:14*). Moreover, God never said the Bible gives us "all things that pertain unto life and godliness". He said our knowledge of Him gives us all things that pertain unto life and godliness.

*Grace and peace be multiplied unto you **through the knowledge of God**, and of Jesus our Lord. According as **his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him** that hath called us to glory and virtue: **Whereby** are given unto us exceeding great and precious promises: that **by these** ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.*

II. Peter 1:2-4

People read this passage every day and miss it's message because they have been brainwashed by Fundamentalist or Pentecostal *defacto* Fundamentalists preachers who are being led by the Bible instead of the Spirit. The fount of all things which pertain to life and godliness, according to this passage, is *not* the Bible! It's the "knowledge" of God and of Jesus. Not knowledge *about* them, but knowledge of them. In other words, knowing them intimately. Having spiritual union with them. Peter said that according to God's power, He has given us all things that pertain to life and godliness, **THROUGH THE KNOWLEDGE OF HIM** who has called us. Not through the knowledge of Bible Study; not through the knowledge of Bible Colleges or Theological Seminaries; but through the knowledge of Him. This is a clear reference to our personal relationship with God.

Now, the Fundamentalist (and Pentecostal *defacto* Fundamentalists) will tell you that the only way you can "know" God is *through* Bible Study. God only speaks to us through the Scripture, they say. And I say, oh really? How did Abraham know God? Which Bible did he study? The King James or the New International Version?

How about Noah? How did Noah know God? Which Bible did he study? These people refer to Abraham all the time as an example of walking by faith, yet they continually miss one of the most extraordinary things about Abraham's walk—he had no Bible! He was led *directly* by the Spirit. God talked *directly* to him.

Yet here we are, 4000 years later, and our relationship with God is being confined to hearing Him and being led by Him *through* the Bible. Hearing God directly and being led by the Spirit directly, is a big no-no in the minds of today's Fundamentalist religious leaders. When you tell them God has spoken to you (but *not* through the Bible) and told you to go somewhere or do something (but *not* through the Bible), they look at you like you are C. Peter Wagner, or Rick Joyner, or some other false prophet. They instantly suspect you of being deceived and of being led by a false voice. So you tell me—are people like this going or forward or backward in the things of the Spirit? Are they really walking in the *faith* of Abraham?

When we do read and study the Scripture, we need to understand that we can be led or guided in that study by *three* different possible sources. We can be led by our own human, mental capabilities alone; or those human capabilities can be influenced by the Holy Spirit, or they can be influenced by demon spirits. We must use our own "mind" to study the Scriptures. You can't just turn off your mind and ask Jesus to be your mind for you. That's what Eastern Religions do. It's called passivity, and it's an open invitation for demon infestation. We must use *our* minds when we study the Bible—there is no question about that. The real question is: Are we going to use our minds *alone*; are we going to allow the Holy Spirit to illuminate them; or are we going to let another spirit illuminate them?

Of course, if you are one of today's Christians, you won't even consider the possibility of another spirit guiding your Bible Study and illuminating your mind during that study. Such a thought goes directly against the deeply ingrained assumption that *God is responsible* to protect us from all such things. Very few believers stop to pray *before* they pick up the Bible to study it, and *ask* God to keep them from receiving any illumination or revelation from *another* spirit. They just plunge right in, confident that the Holy Spirit is the *only one* who will speak to them as they read and study the Scripture.

When you combine the arrogant assumption that God is the only one who will ever speak to you when you read the Bible, with the equally arrogant assumption that "comparing Scripture with Scripture" will not only always give you the correct interpretation of a passage, but will also keep you out of doctrinal and experiential deception, you are headed for spiritual trouble because *seducing spirits* can compare Scripture with Scripture very easily. In fact, they are much better at comparing Scripture with Scripture than you and I are because they know the Bible better than we do, and they are much smarter than we are.

Listen my friends: entire false theological systems—like Jehovah's Witness, Mormonism, and Seventh Day Adventism—have been extracted from the Christian Bible *precisely by* comparing Scripture with Scripture! The whole Theological System of Calvin, which is one of the grossest errors ever propagated in the name of Jesus, was extracted from the Christian Bible *precisely by* comparing Scripture with Scripture! The all-pervasive error of Dispensationalism, which is a Theological System, was extracted from the Christian Bible *precisely by* comparing Scripture with Scripture! Therefore, anyone who talks about comparing Scripture with Scripture like it's a fool-proof way of getting a proper interpretation, or that studying the Bible this way guarantees we won't end up deceived, is *already* deceived. The fact is, seducing spirits can easily compare Scripture with Scripture for you and in so doing, lead you completely *away* from the truth. We're going to look at an example of this tonight. Our Illustrious Bible teacher begins his study/expose in Revelation chapter eleven.

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

Revelation 11:3-4

The first thing he does is try and change the whole meaning of this passage by replacing the term “power” with the term “equip”. He says the word power was *added* to the original text by the translators. Thus, we should understand the phrase: “*And I will give power unto my two witnesses*” to really mean: “*I will equip my two witnesses*”. Why does he say this? He says it to water down the very point John is trying to bring out—which is that at a certain point in time, somebody called the Two Witnesses are going to be give a special anointing, or special power to do something which cannot be stopped by Satan, or any man, or any government. It’s the *power* these people are given that enables them to carry out this special ministry. That power will be greater than any power that’s raised against them in order to stop them.

You see, Mr. Bible teacher doesn’t like the idea that these Two Witnesses will have the *power* to directly perform destructive, supernatural acts. He especially rejects the whole idea that they will directly destroy their enemies with this power because this goes all his concepts of “Christianity”. Turn the other cheek; lay down your life; don’t return evil for evil—all these precepts would be violated in Mr. Bible teacher’s eyes, if the Two Witnesses actually end up doing what John said they will do. So he tries to replace the term “power” with the idea of “being equipped” because being equipped can have a whole range of less threatening implications.

But maybe—just maybe the translators had a *reason* for adding the term “power” to that verse, instead of something more mellow, like the term “equip”. Do you think that’s a possibility? I’ll guarantee you, such a possibility never occurred to any of the people who are under this teacher’s spell. If he says the term “power” should be “equip”, they will blindly accept what he says as the gospel truth because they are no different than the people who follow Benny Hinn, or Todd Bentley, or any other false teacher. They have set this guy up as an *idol* and they are trusting *in him* to keep them out of deception. So God has turned them over to be deceived by the very idol they are trusting in. Their inability to recognize that he is preaching all kinds of error, and that he is walking under the influence of seducing spirits, is God’s judgment upon their idolatry.

*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.*

Revelation 11:6

Well, let’s talk about comparing Scripture with Scripture for a minute. You don’t have to go too far in order to do what Mr. Bible teacher *claims* he has done in his study of the Two Witnesses, in order to see why the translators choose to insert the word “power” instead of another term, like “equip”. Just three verses later, John said these Two Witnesses “*have power*” to do supernatural things. They *have power* to shut heaven and they *have power* to turn the waters into blood. You see, we can be “equipped” to do any number of things, or carry out various kinds of ministry for God, without necessarily being given supernatural power to call down destructive plagues upon the earth. Mr. Bible teacher seeks to *de-emphasize* the power aspect of this ministry, and instead emphasize the preaching aspect of it, because this fits his view of Christianity better. He’s more than willing to bend the Scripture to support his own errors.

The next point he raises is that the Two Witnesses are dressed in “sackcloth”. In his view, this means they are in a state of mourning and repentance because this is what ‘sackcloth’ represents. So along with the idea that these people will be equipped to preach the gospel, is the idea that they will also be in mourning and repenting. This gives you a general picture that is exactly the reverse of what John was trying to get across. Mr. Bible teacher’s view of the Two Witnesses is that they are equipped to preach the gospel, and they will do so in a state of mourning and repentance. But again, what if his interpretation of the *symbolism* of sackcloth is wrong.

*And it shall come to pass in that day, that **the prophets** shall be ashamed every one of his vision, when he hath prophesied; neither shall they **wear a rough garment to deceive:***

Zechariah 13:4

One of the signs that you were an Old Testament prophet was the type of garment you wore. The prophets wore *rough* garments, much like sackcloth. It’s true that sackcloth represents deep mourning throughout the Scripture. But when you combine the symbolism of sackcloth in *this* chapter with the other symbolism in *this* same chapter—that is, when you compare Scripture with Scripture—when you see the stopping of the rain (Elijah), turning the water to blood (Moses), smiting the earth with all manner of plagues (Moses), and killing their enemies (Elijah), a different picture emerges than the one Mr. Bible teacher is so desperately trying to paint.

All this symbolism points very clearly to a ministry like the Old Testament prophet. This is why the traditional view of the Two Witnesses has always been that they actually *are* two Old Testament prophets who have been sent back to earth. The symbolism of the ministry of Old Testament prophets, and particularly the *judgement* aspect of that ministry, is so strong, it’s inescapable—inescapable to everyone but our illustrious Bible teacher, that is. He rejects *this* symbolism and tries to replace it with one he is more “Christian” one.

From the very beginning of his message, he tries to *deny* the truth Revelation eleven reveals about the ministry of the Two Witnesses. He tries to turn a ministry that clearly has to do with pronouncing coming judgement, which is destructive in nature, which will demonstrate great power, and which will be carried out in the same *rough* manner as the prophets of old; into a typically “Christian” ministry which is all about being persecuted while preaching the gospel one last time. You’ll see this even more clearly a little later in his message.

Next, by “comparing Scripture with Scripture”, he identifies the Two Witnesses. I’ll cut to the chase at this point and tell you who it is. In his view, the Two Witnesses are the *whole* church. That is, the whole *end-time* Church. He’s talking specifically about those who have left the Religious System. If you are a genuine Christian at this point, then you will be part of the Two Witnesses. *All* true believers will be part of the Two Witnesses, and these believers are symbolized by the Church of Philadelphia and Smyrna. They are the “two lampstands” and the “two olive trees”. We’ll look at how he comes to this conclusion later. First, I want to show you how he not only distorts the Scripture, but totally mutilates it, in order to make it fit his own false views.

You are all aware of the fact that the traditional teaching of the Church System is that the *true* Church is *one* group of people, and that all these people get basically the same rewards in heaven. When I talk about a *remnant* of believers who will be actual overcomers, or who will actually attain the “prize” of the High Calling, I’m talking about a remnant *within* the true Church. I’m not saying there will be a “remnant” of people who gain complete victory over sin, self and Satan, and all the rest of the people go to Hell.

But the vast majority of today's Christians do not accept such a concept. In their minds, the remnant *is* the true church. Either you are a lost sinner who is part of the world, Egypt and Babylon; or you are a believer who is part of "the remnant". We're talking about two completely different concepts. One concept is that there is a "remnant" of overcomers who are *part of* the true Church, but the *rest* of the true church does not attain that level of spiritual victory. This doesn't mean they are lost. It simply means they did not get *complete* victory over the things that hindered them. In this view, the remnant is a *distinct* part of the Church. The other concept is that the remnant *is* the true Church. Either you are saved and part of the remnant or you are lost. That's it.

Mr. Bible teacher has been presented with the true meaning of the term "remnant"—which is a remnant of overcoming believers *within* the true Church—and he has *rejected* it. He has rejected any idea or doctrine which divides the true Church into different groups. He tried to sit on the fence for a while, so he could please everyone and not hinder the growth of his congregation; but eventually he had to make a choice and he made the wrong one. Once he rejected the truth, he had to publicly repudiate *his own* teaching on the Manchild in Revelation 12. He publically renounced everything he had taught in that message and removed it from his web site. It was his rejection of *this* truth that caused him to eventually go completely into the error of Calvinism. It was his rejection of *this* truth that caused him to eventually adopt the "it's all of God and none of you" error.

Having *rejected* the truth, he is now faced with a passage that clearly implies a division of the true Church. The division is between believers who are found worthy to be part of the Two Witness ministry, and believers who are not found worthy to take part in that ministry. This division is seen in what is said about the Tabernacle in very beginning of Revelation eleven. Since he has rejected the truth of a remnant *within* the true church, he has to find a way to get around what John says because this is exactly what John is talking about.

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. 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.

Revelation 11:1-2

Anyone who knows anything about the Tabernacle and its symbolism, knows that the Tabernacle was divided into three parts and these three different parts represent three different kinds of experience *in* Christ. The Outer Court is *part of* the Tabernacle, and it represents the experience of what we would call of *Fundamentalist* believers. These brethren have been to the Brazen Altar, which represents initial or basic salvation; but they have not yet entered the Holy Place, which represents the Baptism of the Spirit and a Spirit-filled life. The Brazen Altar represents the Cross because it is at the Brazen Altar that the sin offering is made. Symbolically, Jesus was slain at the Brazen Altar. Symbolically, we receive salvation at *this* Altar, when we accept His blood as an atonement for our sin.

Also, standing in the Outer Court is the Brazen Laver, where the priests washed their hands and feet during their ministry of slaying the sacrifices. The Outer Court symbolizes basic salvation, so we're talking about the symbolism of *evangelism* and redemption. Our sins are forgiven at the Brazen Altar. The Brazen Laver speaks symbolically of us being *washed* by the water of the Word, which is the Scripture, after we have been born again and have become a child of God.

The Laver was made of copper mirrors that the women brought with them out of Egypt. So it functioned as a giant looking glass as well as a cleansing agent. This is a big part of what the Scripture does. As we read it, we see the truth, and we see our own condition and how far we are from the perfection of Christ.

Everything done in the Outer Court was done by *God's holy priests*, under the natural light of the Sun because it wasn't covered, like the Holy Place and the Holy of Holies were. It was open space. Yet it was surrounded by the *same* 7-foot linen fence which surrounded the Sanctuary itself. This made it *part of* the Tabernacle. So it's not like the Tabernacle *only* consisted of the Holy Place and the Holy of Holies. The Outer Court was just as much a part of the Tabernacle as was the Holy Place and the Holy of Holies. If you are partaking of the Outer Court, you are a child of God. You have been forgiven of sins that are past and you have been regenerated. No *unsaved* (or apostate) person is, or has ever been, part of the Outer Court. The Outer Court does not, and never has, represented Gentiles, apostate Jews, or apostate Christians.

Yet this is exactly what our illustrious Bible would have us believe. He says the Outer Court represents *apostate* Christians (or unregenerate, religious people). This is why the Outer Court is not measured. I'm going to quote him at this point because it will be hard for some of those who hear this to believe that someone who claims to be a "Bible teacher" can be so *utterly* ignorant of the typology of the Tabernacle.

Of course, it's easy for me to believe he's that ignorant. I was the one who had to correct him a few years back, when he said in one of his studies that the priests *sacrificed animals* in the Holy Place—something which never happened. He was using this error to validate some point he was trying to make at the time. Because it was such a central part of his message, and because he said over and over again that the priests sacrificed animals in the Holy Place, he had to remove that whole lesson from his web site because there was no way to salvage it. Apparently he's just as ignorant today regarding the symbolism of the Tabernacle as he was back then. After reading Revelation 11:1-3, he says:

"Now, there's a definite connection here between what's being measured, or included, verses what isn't. Alright? And let me explain what this is. First of all, he says rise and measure the temple of God, the altar and those who worship there. Well, this word temple here, is the word "*naos*", which we talked about this last week. *Naos* includes the Holy Place and the Holy of Holies. The Holy Place where the priests went; and the holy of Holies where only the High Priest went once a year, on the day of atonement. **The altar, of course, is where the priests went to sacrifice.**

In our New Covenant, our sacrifice is Christ. In the Old Covenant, the priests would sacrifice daily on the altar, the burnt offering, and they would actually partake of that altar . Okay? They would eat of the meat of that altar. Well in the same way, we partake of our sacrifice, which is Christ. He said you must eat of my flesh and drink of my blood"; become one with me. Alright? In other words. . .the temple, the word Temple here means "*naos*"—the Holy Place and the Holy of Holies. Now, symbolically, what it stands for is the spiritual temple, which consists of all the saints, joined together by and in Christ. Okay? And the alter here—he refers to the altar—now again that's where were the burnt offerings were done in the old temple.

But in our new temple, symbolically this refers to the Cross. This refers to the Cross, where Christ suffered His death, and it refers to all of those who appropriate Christ's death, ah, appropriate to yourself the fruit of Christ's death for your life. Okay? In other words, if you are crucified with Christ; buried with Him in baptism, raised with him in newness of life, **you are partaking of the altar.**

So what he's saying here is; what I want you to measure, separate, okay—measure out and separate those who worship at the altar, and in the Holy of Holy. Those who are priests. And the Outer Court is given to the Gentiles.; and they will tread the Holy City under foot for 42 months. Now I want to say this: I believe what this is saying is, those who are in the temple of God—the Holy Place and the Holy of Holies—**those who are partaking of the altar**; this is the entire body of Christ. **This is not some separate group**, this is not some distinct group **within** the body, this is the **entire** body.

The reason I say that is because, in the Outer Court, **the people in the Outer Court are referred to as Gentiles**. Gentiles always refer to those who are outside the covenant of God. Alright? Are you following me? So those who are in the temple, in the actual temple—the Holy Place and the Holy of Holies—worshiping at the altar, acting as priests; we are priests in the New Covenant are we not? **We partake of the altar**; **we have a sacrifice**, a daily sacrifice, where we sacrifice our own lives, our own will. We lay ourselves down on that altar daily. If you are partaking of that; if you are doing that, you are a priest unto the Lord in this New Covenant. If you are not doing that, then you are not partaking of Christ. You are not laying down your will. You're not taking up your cross and following him.

So the distinction here is between those who partake of the altar, and worship in the Holy Place and are allowed to enter into the Holy of Holies; versus those who are outside, in the Outer Court—who he refers to as Gentiles. Now, I want to tell you that these are people that believe they're God's people but they've never entered in to that place of sacrifice. You see, they remain of the fringes. They remain on the outside. Oh, they make a show of being God's people; they show up in church every week; they're there and they probably do some good work; they do a lot of things in His name. But they never enter into that place of sacrifice; that place of the altar. Do you see the difference? **And God refers to them as Gentiles. They're outside the covenant.**

So who's he referring to here? He's referring to His true people. **They're the ones who sacrifice at the altar, who worship at the altar**, and are in the Holy Place, and are allowed to go into the Holy of Holies, where that veil of the temple was torn from top to bottom. Everyone else is on the outside. Those who are on the out skirts, on the fringes, those who refuse to enter in. Oh, **they're in the temple complex**. They think they're in. They've probably been given some false assurance that, well, **we'll let you into the Outer Court, and that's good enough**. But they're excluded. They're excluded from this Two Witness group.

And so what this tells me is that, **there's no division within the body**. There's no elite group...now there's people teaching today that this Two Witness company is some elite, special, spiritually prepared group **within** the body of Christ, and they're going to rule over other Christians. Well, that's not what this is saying. Okay. He measures out those who are in the temple, in the Holy Place, at the altar, worshiping at the altar; and those who are outside of that are referred to as Gentiles."

I don't know how many of you recognize just how convoluted this guy's analogy is. First of all, he's still confused because he's *not* drawing his symbolism from the Tabernacle in the Wilderness. He's drawing it from Herod's Temple, which is the Temple that stood in the days of Jesus. This is why he mentions the temple "*complex*". This is why he says the Outer Court is made up of "*Gentiles*". The original Tabernacle had no "*complex*" and the Outer Court was only for God's holy priests. No Gentile ever entered it, except those Gentiles who had joined themselves to Israel, and who brought a sacrifice to the priests at the Outer Court. Whenever God talks about the Temple symbolically in Revelation, He's *not* talking about Herod's Temple; He's talking about the Tabernacle because *only* the Tabernacle was made after the "*pattern*" of the *heavenly* sanctuary. All succeeding Temples were made after the pattern of the Tabernacle, with various additions.

*For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and **shadow of heavenly things**, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, **that thou make all things according to the pattern** shewed to thee in the mount.*

Hebrews 8:4-5

*And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that **the patterns of things in the heavens should be purified with these**; but the **heavenly things themselves** with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:*

Hebrews 9:22-24

The earthly Tabernacle in the Wilderness was a natural picture, or an earthly pattern, of the heavenly Temple. It's the Tabernacle in the Wilderness that reveals the true Temple in heaven. The Outer Court of the Tabernacle was called the "*tent of the congregation*" (Ex. 39:32) because not only was this where the Hebrews brought their sacrifices, it's also where the Lord spoke to them.

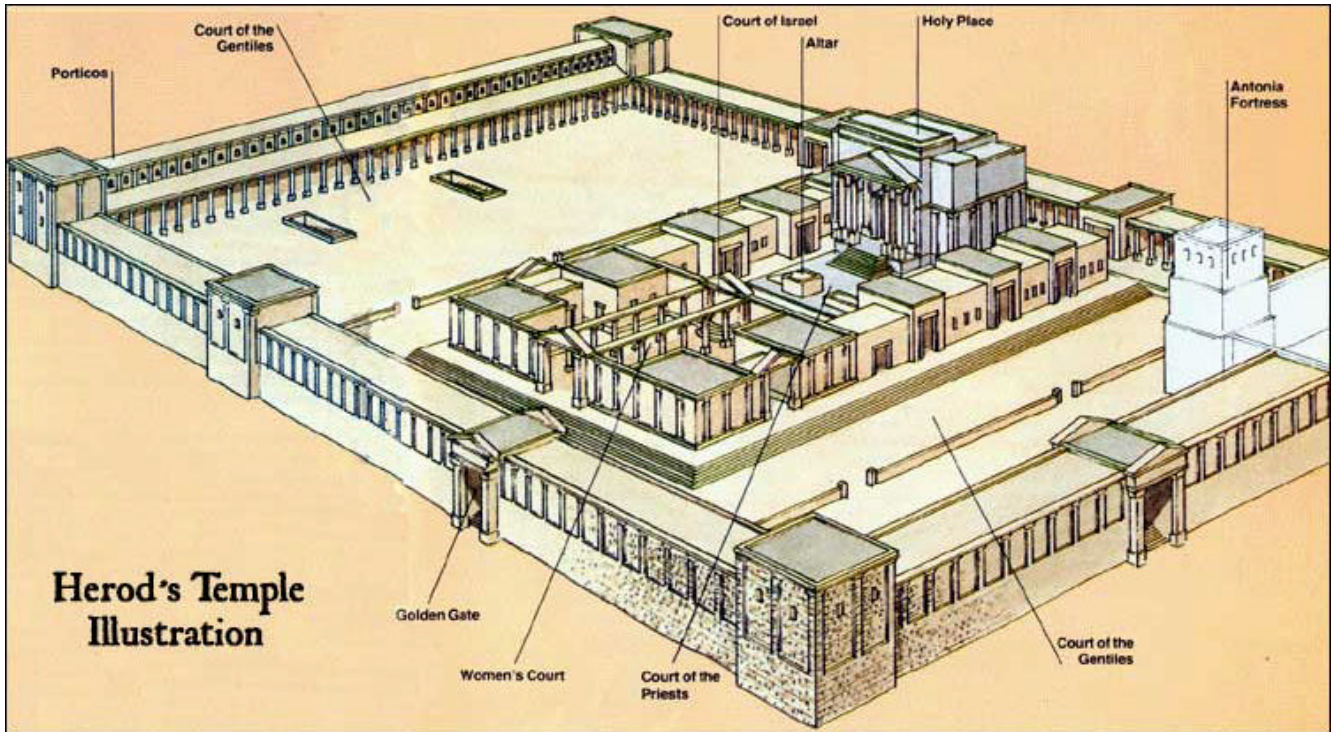
*This shall be a continual burnt offering throughout your generations **at the door** of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee. And **there I will meet with the children of Israel**, and the tabernacle shall be sanctified by my glory.*

Exodus 29:42-43

In the original pattern of heavenly Temple, in the original earthly picture of the heavenly Temple; there were only the three sections—Outer Court, Inner Court, and Holy of Holies—and *none* of those three sections had anything to do with Gentiles or apostates. Only the *holy* priests could move and minister in the Outer Court.

In the case of Herod's temple, many additions were made to the Outer Court. All these additions made up what was called the "Temple Complex". There were various different "courts" and buildings. There were also rows of living quarters for the priests. One of the things that was added to the original pattern of the heavenly Temple was a court for women. It was called the "Woman's Court". There was also a very large court added, which was called the "Court of the Gentiles". However, none of these additions had anything to do with the original Tabernacle design. The only symbolism that counts is the symbolism of the *original* pattern, which was given to Moses on Mount Sinai.

Our illustrious Bible teacher thinks the "Court of the Gentiles" in Herod's Temple, is synonymous with the "Outer Court" of the Tabernacle, where the Brazen Altar and the Brazen Laver stood. This is why he said apostate Christians, whom God considers to be Gentiles, and who make up the Outer Court, are "*in the temple complex*". This is why he says entering the Temple "complex" is viewed by many people today as being the same as entering the temple itself, which it's not. He's thinks the Temple Complex, which is simply a bunch of additions to the original Tabernacle pattern, represent the Outer Court of the Tabernacle.



I have provided an historical sketch of Herod's Temple for you to examine (in my notes). You can see that the "Court of the Gentiles" is not only *not* part of the Outer Court, it has nothing to do with the Outer Court. The Temple complex means *nothing* symbolically. Only the actual Temple carries symbolic meaning. You can see that regardless of all the trappings that have been added, the actual Temple is still laid out like the original Tabernacle. You have the structure, which is made up of the Holy Place and the Holy of Holies. And immediately outside of the structure, there is the Outer Court, with the Brazen Altar and the Brazen Laver. This portion of Herod's Temple is the only portion that means anything. So Mr. Bible teacher is confusing the Court of the Gentiles with the Outer Court.

One thing you all should have noticed, which should have jumped out at you as I read it, is his claim (three times) that people in the Outer Court of the Temple are referred to as Gentiles. He said: "*the people in the Outer Court are referred to as Gentiles*". Then he said: "*So the distinction here is between those who partake of the altar, and worship in the Holy Place and are allowed to enter into the Holy of Holies; verses those who are outside, in the Outer Court—who he refers to as Gentiles*". He also said: "*God refers to them as Gentiles*".

Well, Mr. Bible teacher, you're a liar—and you are listening to the father of lies, not the God of the Bible. God never refers to those in the Outer Court as Gentiles, apostates, or unregenerated religious people. The *only* people who were ever allowed into the Outer Court, or allowed to minister there, were His *sanctified* priests. No where does the Scripture say the Outer Court was made up of Gentiles, or that it represents Gentiles. The Outer Court represents initial salvation—and fact that you do not understand this fundamental truth reveals just how ignorant you really are. You would do yourself and God's people a great service by shutting your demon-inspired mouth. The angel didn't say the Outer Court wasn't part of the Temple. He simply told John not to measure it because it is destined to be handed over TO the Gentiles, and the Gentiles will trample it under foot for 3½ years. Let's read it again, just so you know I'm not trying to put my own spin on this passage.

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. 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

Now, forget about what all this symbolic language means for a moment, and just look at what has actually been written. According to what John wrote, what is it that's given unto the Gentiles? The answer is—the Outer Court. And what will the Gentiles do to the Outer Court? The answer is—they will trample the Outer Court under foot for 3½ years. Right? I think this is pretty clear—don't you?

Well, what if I said that's not what John really meant at all? What if I said he really meant something quite different? What if I said he meant the Gentiles *are* the Outer Court and the Outer Court (those Gentiles) will trample *the Temple* under foot for 3½ years? Would you swallow that? This is precisely what Mr. Bible teachers says this verse means. He said the Outer Court is comprised of unregenerate religious people or apostate Christians, and it will be these apostate Christians who will trample *the temple* (ie: the Two Witnesses) under foot for 3½ years, *while* they preach the gospel to the whole world, one last time. And remember, he comes to this conclusion by “comparing Scripture with Scripture”. What kind of spirit would lead this man to turn that verse completely upside down, so that it means the exact opposite of what John actually wrote? The answer is, seducing spirits. He's being taught *from the Bible* by seducing spirits.

Another area of confusion is seen in what he says about “the altar”. You will notice this confusion at the very beginning of the quote. In the actual passage, John is told by the angel to measure the people who are worshiping at the “altar”—that is, the Golden Altar of Incense, in the Holy Place. First our illustrious Bible teacher says the Greek word that is translated “temple” in this passage is “*naos*”, which specifically means the Holy Place and the Holy of Holies. Then he says: “*The altar, of course, is where the priests went to sacrifice.*” Excuse me? In other words, he thinks the “altar” John was told to measure is the Brazen Altar, where the priests went to sacrifice. Well, guess what folks? That “altar” is in the Outer Court! So apparently Mr. (extremely confused) Bible teacher thinks the angel told John to measure the Brazen Altar in the Outer Court, and then turned right around and told him not to measure the Outer Court itself!

Next, he gives a detailed explanation of how the priests “partook of the meat” that was sacrificed on the altar, and how that represents *us* partaking of Christ. He talks repeatedly about those who “partake” of the altar. Well, guess what? The altar where you and I partake of Christ is located in the Outer Court! That altar is the Brazen Altar. This is the **ONLY** altar where we “partake” of Christ like this guy is talking about. The other altar, which is located in the Holy Place, is called the Golden Altar of Incense, and the only thing that was ever sacrificed on *that* altar was incense.

So not only is he confusing the two altars and their proper functions, he's using that confusion to advance a symbolic situation that is utterly impossible. The Outer Court is *part of* our salvation experience! Did you ever receive the forgiveness of sin and regeneration? Well, that was done in the *Outer Court*, not in the Holy Place or the Holy of Holies. As God's priests, we don't stay in the Outer Court all the time, but we frequently visit the Outer Court in our walk. Did you ever allow the Scripture to wash and cleanse you? Well, *that* must be done at the Brazen Laver, which is in the Outer Court. Are you a priest? Do you want to partake of the body and blood of Christ? Well, you're going to have to go to the Brazen Altar, in the Outer Court, to get the meat from the

sacrifice! You can take the meat into the Holy Place and eat it if you like; but you have to go out to the Brazen Altar to get it. So you better hope that John isn't told to measure the temple while *you're* in the Outer Court getting your meat some day. If he does, you'll be considered an apostate Christian and a Gentile!

Mr. Bible teacher's analogy of the temple and what it represents is so screwed up, it's hard for me to believe anyone really takes him seriously. But they do—which means they are just as ignorant as he is. The Outer Court, which John was not to measure because it will be give over to the Gentiles, is made up of *believers*. It's made up of believers whose *only experience* is what the Outer Court represents, which is basic salvation.

Sometimes I wonder if people really use their minds when they are being taught something. I hope you will use your minds tonight. The point of Mr. Bible teacher here is that when God says “measure”, He really means “separate”. Separate the Outer Court—which is filled with Christian apostates—from the true Church, which is the Temple. But what did the angel actually tell John to do?

John said: “*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*”. Now think. Regardless of what the Outer Court represents, why was John told to measure the people in the temple? What is there to measure? Everyone who is part of the Temple will be part of the Two Witnesses, right? What was John measuring? Why was there a need to measure anything?

Measuring the people who worship inside the Temple, at the Golden Altar of Incense, has nothing to do with separating them from the Outer Court! The Outer Court was already separated from the temple just by virtue of *not* being included in the measuring. What all this symbolic language is telling us is that not only will there be a division between *believers* whose only experience is the Outer Court and *believers* whose experience includes the Holy Place; it's also letting us know that there will be a further division between all the believers who are walking in the Holy Place realm or experience. If everyone inside the temple was going to be automatically included in the Two Witness ministry, there would be no need to measure THEM! Those inside the holy Place are being measured because not all of them are ready and prepared to partake of that ministry. Only the ones who worshipping at the Golden Altar of Incense, just before the Veil, will be *worthy* to partake of it.

This kind of truth irritates Mr. Bible teacher to no end. He despises the idea that some Christians will be found more *worthy* than others—especially if they are found more worthy because of anything *they* have done. That's double heresy. Do you know why he has rejected the truth of a remnant *within* the true Church. It's because he isn't willing to pay the price that's required to be *part of* that remnant. So instead of being honest with himself and with God, he spends his time twisting any passage which speaks about, or represents, such a division.

Next, based on a comparison of Scripture with Scripture, he explains why the ministry of the Two Witnesses will *not* be what John says it will be. First he reads the appropriate passage, which is Revelation 11:5-6:

*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. 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.*

In order to water down the obvious harshness of this ministry, he begins by asking how many think those who are part of this Two Witness ministry are going to literally walk up to people and have literal fire pour from their mouths and destroy them. And of course, he's right. This whole idea is absurd. People aren't going to be breathing literal fire. So he compares this scripture with a scripture in Jeremiah that has similar wording, in order to arrive at the correct interpretation of what John is saying. God is speaking about the false prophets who were contradicting the prophecies of destruction through Jeremiah, and He says:

Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

Jeremiah 5:14

So, by comparing Scripture with Scripture, Mr. Bible teacher concludes that the way the Two Witnesses will devour their enemies is not by any kind of direct, supernatural power. Rather, the Two Witnesses will simply be preaching the gospel. As they proclaim the truth, sooner or later their preaching and their prophesy will bring destruction to those who oppose them. But again, that destruction will not be coming *directly* from them, and they won't even have any idea *when* this destruction will come. This whole concept is drawn from the scripture in Jeremiah. Jeremiah prophesied the destruction of Jerusalem for over 40 years, yet he had no idea exactly when that destruction would come. Also, he wasn't the one who actually fulfilled the prophesy. He didn't destroy anything himself. He just announced the coming destruction. And finally, he was persecuted (trodden under foot) the whole time he prophesied that destruction.

So, from this scripture, Mr. Bible teacher draws the conclusion that this is exactly how the Two Witnesses will carry out *their* ministry. They will be preaching the gospel and prophesying the coming judgment upon the world. But they personally will not have the power to destroy anyone. And they will not know when or how the words they are speaking, will be made a "fire" by God and he sends that fire to earth to devour their enemies. Until He does so, they must carry out their ministry *while* being persecuted by those who oppose them.

Next, he seeks to change the entire meaning of what John is saying when he says the Two Witnesses have power to shut heaven so it doesn't rain, that they have power to turn the waters to blood, and that they have power to smite the earth with all plagues. First he read the passage:

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.

Revelation 11:6

His interpretation of this passage is one of the most bizarre things I have ever heard. But before I go through it, I want you to notice what John says about the ability these Two Witnesses have to exercise the power they are given. He says they can turn the water to blood, or shut the heavens, or smite the earth with all kinds of plagues, **AS OFTEN AS THEY WILL**. That means, they not only have the power to do these things, they can do them whenever **THEY** want to do it. The power is completely in their hands and under their control. This is why only a small portion of the Church will be found worthy to partake of this kind of ministry.

God is not going to give this kind of power and the control of this kind of power to just anyone. The only people who will receive it are the ones who have been brought to the place of spiritual maturity and complete submission to the will of God. This company of believers will be like Jesus in this sense. Jesus had the power to do anything He wanted. God didn't just give Him the correct dose of power He needed for each task, just before the time came to use it. Jesus had unlimited power ALL THE TIME. He could have done what He wanted, when He wanted with the power He was given. He had all power, and he had *control of* that power, regarding when and where to use it. However, he voluntarily yielded control of that power back to His Father on a daily basis, so that even though He could have done what he wanted, when He wanted, He chose not to.

This is kind of what it will be like for the Two Witness ministry. These people will be given power; real, supernatural power, and it will be *their* power. They will have control *over* it. But their wills will be so in tune with the will of God, they will only use that power when they should. This is a concept that Mr. Bible teacher will never even be able to understand, let alone accept, because of all the other theological error he has accepted. God is going to give *this kind* of power to a group of saints at the end of this age. But they be *disciplined* beyond the wildest dreams of most of today's Christians. The standard God demands of this group is higher than most of us can even imagine. And you can be sure that Mr. Bible teacher will *never* be part of this company.

After reading this passage, he says that there have been all kinds of fanciful interpretations of how these people will do these things. But he is going to show the people what God really means by comparing Scripture with Scripture. And which scripture does he compare with this one to get the proper interpretation? Well, he compares it to Revelation chapter 8 and the blowing of the seven last trumpets; or to be more precise, the blowing of the first 4 trumpets. In his view, the *results* of the blowing of the first four trumpets are *the fulfilment* of the Two Witnesses turning the water to blood, shutting up heaven, and smiting the earth with plagues.

I don't have time tonight to go into all that's wrong with this very strange interpretation. But I'll tell you that just before these seven angels begin to sound, an angel comes and takes fire from off the Altar of Incense, and casts it unto the earth. Then the first angel blows his trumpet, then the second, and so fourth. What Mr. Bible teacher is saying is that the fire from the Altar of Incense, which was cast to earth, are the prayers of the Two Witnesses. The Two Witnesses go forth throughout the earth, preaching the gospel once last time. While they are preaching the gospel, they will be trampled under foot by the Outer Court, which supposedly represents apostate Christians.

Since the Two Witnesses are "Christians", they cannot possibly slay their enemies, directly or indirectly. Since they are good "Christians", they will not be able to actually call down plagues on the earth *themselves*, or turn the water into blood *themselves*, or close up the heaven *themselves*. To do so would be very un-Christ-like in the mind of Mr. Bible teacher. In his mind, in order for the Two Witnesses to be a good "Christian" witness, they must be basically *powerless*—which is exactly the opposite of what John said. The only power they will have is the power to forgive and repent and pray as they are being trampled under foot.

So they pray for deliverance from the apostates of the Outer Court who are trampling them under their feet. Those prayers ascend into heaven and are collected in the Altar of Incense. At some point known only to God, an angel will take those prayers for deliverance and hurl them back down to earth. The events of the first four trumpets are *the result* of those prayers being cast back into the earth.

I'm going to continue this next week. But before closing, I would like us to read the actual passages again, without all the *demonic spin* this deluded teacher has placed on it.

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. 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. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. 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. 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. 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.

Revelation 11:1-7

Now, does this sound to you like the picture being painted by our illustrious Bible teacher? In reality, John is painting a picture that is precisely the opposite of what this teacher is painting. What you have here is a picture of a ministry who cannot be touched by their enemies, whoever they may be, until they have finished their testimony. What you have here is a picture of a ministry who has the negative ministry of destruction. What you have here is a picture of a rough ministry, like the *rough ministries* of the Old Testament prophets, who *did* call down fire from heaven, who *did* shut up the heavens, who *did* bring all manner of plagues upon the earth, and so forth. What you have here, my friends is *not* a picture of a “*Christrian*” ministry in the sense that we are all accustomed to; but a ministry that is designed for a particular time and a particular purpose—which is judgement and destruction. It may not be very “*Christian*” in the eyes of Mr. Bible teacher. But it’s will be as “*Christrian*” as Christ Himself because these people will be filled with God’s Spirit, anointed with His power, and fully conformed to His image at this point.

In fact, the Two Witness company will be a *perfect representation* of the Lord who is about to return because Jesus Christ is *not* coming back to this earth as the “*baby*” Jesus in a Manger; or as the “*Good Shepherd*” who cares for the flock; or as the Suffering Lamb who goes quietly to His death; or even as the Risen Lord who calls all men to salvation. He’s coming back as the absolute King and Master of this planet, and He’s coming back to JUDGE this world. He’s coming back to carry out the Father’s WRATH on all rebellion and disobedience, including Christian rebellion and disobedience.

So you see, the people who *despise* and *reject* the picture John paints of the Two Witnesses, are really despising and rejecting that aspect of the Lord Himself. If they hate what the Two Witnesses stand for, they also hate part of what Jesus Christ Himself stands for, because the Two Witnesses will be manifesting the nature of Jesus and carrying out His will at that point.

By his own admission, the view Mr. Bible teacher now propagates regarding the Two Witnesses is *the result* of his fervent Bible study and comparing Scripture with Scripture. How pathetic and sad! All his study is worthless because it’s leading him further and further away from the truth. It would be better for him to *stop* reading his Bible altogether, than to keep reading it under the influence of *seducing* spirits!