

**Mark 9: 9-13; “The Glory of Christian Experience”, Sermon # 73 in the series –
“Astonished at His Teaching”, Delivered by Pastor Paul Rendall
on September 4th, 2016, in the Morning Worship Service.**

It should be pretty obvious to us from these verses that I have just read to you that these three men who saw the transfiguration, who saw Moses and Elijah in the glory, did not yet understand what it meant for a person to rise from the dead. If this is the case, then I wonder if it might not also be true, that there might be some persons here this morning who do not understand what it means either? The truth of the matter came out when Jesus gave Peter and James and John orders not to tell anyone about the transfiguration “until the Son of Man had risen from the dead.” They obeyed Jesus in keeping the matter of the transfiguration to themselves, but among themselves they were asking: What does the rising from the dead mean? They didn’t know what it meant. This should show us that there were, in those days, before Christ’s resurrection, many people who were in a great confusion about this subject. This confusion had resulted from what the disciples had heard the scribes teach. The disciples asked Jesus, “Why do the scribes say that Elijah must come first?” Sometimes the truths related to the fulfillment of prophecy are not easy or obvious. So in order to bring clarity to our thinking, this morning I would like to ask you to think about this question of theirs, together with me, so that we might grow in our understanding of the greatness of Christ’s kingdom and His glory. What does the rising from the dead mean? I want to answer this question by showing you what these words imply in their context. There are 3 things which are implied. 1st of all – In these verses Christ is linking His resurrection from the dead with our boasting only in what He has accomplished through us. 2nd – Christ is linking His resurrection to His own sufferings, and to the labors and the sufferings of all of all of his saints. And 3rd – Christ is linking His resurrection to a correct view of the fulfillment of prophecy. I pray that these truths will bring hope and encouragement to all of God’s dear people to persevere in their labors, and better endure their sufferings, for the sake of the glory and the kingdom of our Lord Jesus Christ.

1st – Here in these verses Christ is linking His resurrection from the dead with our boasting only in what the Lord has accomplished through us. (Verses 9 and 10)

Remember the context. The disciples and Jesus are coming down off the mountain where Jesus had been transfigured; that amazing revelation and manifestation of His true and everlasting glory and power had been revealed to these men. They had had a taste and caught a glimpse of “the kingdom of God having come with power.” But here is something just as amazing; they are instructed to keep quiet about it, “until the Son of Man had risen from the dead.” That is; they were not to breath a word about it to anyone, until the Lord Jesus had fulfilled His mission and ministry, to accomplish redemption for all of God’s people. But after that, they could speak of it. Why was this? Well, I think that in Christ’s mind it is not a good thing for Christians to boast in their spiritual experiences. The apostle Paul says in Romans chapter 15, verse 18 – “For I will not dare to speak of any of those things which Christ has not accomplished through me, in word and deed, to make the Gentiles obedient..”

You can see more of what he means by this if you will turn with me over to 2nd Corinthians 12, verses 1-6. Here Paul says, “It is doubtless not profitable for me to boast.” “I will come to visions and revelations of the Lord: I know a man in Christ fourteen years ago—whether in the body I do not know, or whether out of the body I do not know, God knows—how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter.” “Of such a one I will boast; yet of myself I will not boast, except in my infirmities.” “For though I might desire to boast, I will not be a fool; for I will speak the truth.” “But I refrain, lest anyone should think of me above what he sees me to be or hears from me.”

Now, it is agreed by all commentators that Paul is here speaking of himself, but he is doing so in the third person, so that he will not fall into pride. It appears that before he wrote these words he had already felt exalted in his heart over his experience, because God had to give him something unpleasant to his flesh. He goes on to say, in verse 7: "And lest I should be exalted above measure by the abundance of revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure." Paul is saying here that whatever revelations of truth and doctrine that have been given to you, you need to be humbled by them, rather than let yourself think that you have become someone great as a result of receiving them. If God knows that you, as a believer, cannot sufficiently guard your heart from pride, he will no doubt give you a thorn as well. Paul says that he would not boast of his experiences except in thinking of them as having happened to someone else, not him. As for himself, he says, he would boast in his infirmities. God chose to let this thorn remain with Paul even though he says in verse 8, "Concerning this thing I pleaded with the Lord three times that it might depart from me." "And He said to me, 'My grace is sufficient for you, for My strength is made perfect in weakness.'" "Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me."

Now I need to ask you this morning whether you have learned this precious lesson yet, or not, in living your Christian life? Can you really say as Paul does here in verse 10 – "Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ's sake?" "For when I am weak, then I am strong." The reason that Paul can say this is that he would prefer Christ's strength to his own. He would prefer that Christ would be seen, rather than himself, by other people. In verse 11 he says, "I have become a fool in boasting; you have compelled me." But what person in their right mind would boast of their weaknesses and infirmities; their persecutions and distresses? It is because there is, for the believer, a greater revelation of the glory of Christ, and the sufficiency of His power and His grace, which is made real to your heart by faith, in relation to those things which are difficult for you. This is where Christ's power is at work in you, and this is where it will be seen and known by you.

Now Paul does say that he will speak the truth. But he will not be a fool in speaking it. He will be a fool for Christ. He will not be a fool by boasting in himself. He does know, as it says in Psalm 44: 8 – "In God we boast all day long, and praise Your name forever." I believe, that in these verses that we are studying, Christ is linking His resurrection from the dead with the glory of building His Church. When He was raised from the dead, and His redemptive work was finished, then He knew that it would be the right time for His disciples to speak of His power to save people from their sins, and to build His Church by His resurrection power. Then was the time that He would have it spoken of. Before that, He knew that He must humble Himself even to the point of death, even the death on the cross. It was not the time for His exaltation. It was the time for His humiliation. But now that Jesus has been raised from the dead, it is the time for you and I, who are His disciples, to speak of His glory. It is His glory, not ours which needs to be seen. It is His word, accompanied by His resurrection power, that needs to be heard in our generation.

It is a great part of our witness to our Lord that we bear witness to His resurrection. For when we do so, we also bear witness to our own resurrection. We witness to the spiritual resurrection of our soul in telling of our being born again by the Spirit of God; our regeneration. And we bear witness also to what we know by faith will take place on the Day when Christ returns; that we will be raised from the dead physically and glorified together with Christ. It is not good to boast in ourselves or our experiences, but in the Lord we can boast all day long. (Psalm 44: 8) This is the glory of Christ's building His Church. It is all based upon His being raised from the dead. God the Father has the power to be able to apply Christ's righteousness, and His grace to our hearts as sinners who are guilty; as sinners who are polluted, as sinners

who are helpless, as sinners who are hostile to God. And so, by His great power in giving Christ's Church the Holy Spirit, we behold the great glory which is in Christ as we hear the gospel; and we come to Him by faith. And when we come to Him, we find salvation in Him, the forgiveness of all of our sins. And then we also we find, to our great joy, that it is His glory, the glory and power of His grace, which sustains us in all of our difficulties and sufferings.

2nd – Christ is linking His resurrection to His own sufferings, and to the labors and the sufferings of all of all of his saints.

These disciples; Peter, James, and John were not looking for Christ to have to suffer. They were looking for Him to come and establish a temporal earthly kingdom and for His glory to be seen by men; without their Lord Jesus' having to suffer, or without their having to suffer. But the Lord Jesus was reproofing this conception of theirs by telling them that they should not speak a word of His glory and the glory of His kingdom to others, until He was raised from the dead. His saying this implied that he was going to have to die, and his death might be sometime soon. They were confused. They knew that their scribes had told them that Elijah would come first, before the Messiah. If their Jesus was the Messiah, why was not Elijah with them? Why had he not come first? Why did he appear in the transfiguration and then vanish? They didn't understand the prophecy of Malachi Chapter 4, and verse 5. So Jesus says to them, "Indeed Elijah is coming first and restores all things."

Let's turn over and look at this prophecy in Malachi 4: 5. "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." "And he will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse." Now couple this verse with Malachi Chapter 3, and verse 1. "Behold, I send My messenger, and he will prepare the way before Me." "And the Lord, whom you seek, will suddenly come to His temple, even the Messenger of the covenant, in whom you delight." Now, these verses in Chapter 4, at first glance, might appear to be speaking of God sending Elijah the Tishbite, the same man who was active in Israel in the days of king Ahab, to do this great work of turning the hearts of the fathers to the children and the hearts of the children to their fathers, and to prepare the way before Christ. But Jesus was saying that it was John the Baptist that was being referred to. The prophecy does not say, "Elijah the Tishbite". It says, "Elijah the prophet".

Now turn over with me to Luke Chapter 1, and verse 13. Zacharias, the soon to be father of John the Baptist, is being given this good news of the birth of his son, by an angel of the Lord. He is troubled and afraid. In verse 13 it says, "But the angel said to him, 'Do not be afraid, Zacharias, for your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name John.'" "And you will have joy and gladness, and many will rejoice at his birth." "For he will be great in the sight of Lord, and shall drink neither wine nor strong drink." "He will also be filled with the Holy Spirit, even from his mother's womb." "And he will turn many of the children of Israel to the Lord their God." "He will also go before Him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." You can see from these words that John the Baptist most certainly is the fulfillment of the prophecies in Malachi 3: 1 and 4: 5. John the Baptist was the Elijah who was to come first.

This is also confirmed for us if we turn over to Matthew 11: 13. "For all the prophets and the law prophesied until John." "And if you are willing to receive it, he is Elijah who is to come." Now this is pretty plain is it not? John the Baptist would come and he would preach in the spirit and power of Elijah and by the means of the blessing of the Spirit upon him; he would have the same kind of ministry as Elijah had in the days of king Ahab – He would turn the hearts of the fathers to think of their children and their need of Christ and His righteousness. But the prophecies do not specifically speak of John the Baptist having to suffer and die as he did. So

Jesus had to plainly tell His disciples in verse 13 that “Elijah has also come, and they did to him whatever they wished, as it is written of him”. The words, “as is written of him”, do not refer to the clause, “they did to him whatever they wished”. They refer to his coming before, preparing the way of the Lord, even as the scribes had said. Jesus even goes further here, and He also speaks of his own sufferings in relation to His labors and His glory. He adds: “And how is it written concerning the Son of Man, that He must suffer many things and be treated with contempt?” You see, Jesus was letting His disciples know in no uncertain terms, that suffering and glory were integrally linked for Him in His life and ministry. And they are integrally linked together in our life, and whatever labor and service that we will do for Him. This is why I say that when you receive a great revelation of glory in connection with the preaching of the Scriptures, and it comes to your soul with power, you need to understand that this revelation is meant to motivate you to greater labor for Christ. It is given to you to expect that you will suffer in certain ways that He has appointed for you, so that God would be glorified in you. Let me give you an example of this. Turn with me over to Acts Chapter 9.

We have here, in chapter 9, verses 1-19, the conversion of Saul of Tarsus, who became the great Apostle Paul. He was a persecutor of the Church. He was a blasphemer and an insolent man. But he received mercy and grace and a revelation of the glory of Christ when he was converted. Verse 3 – “As he journeyed he came near Damascus, and suddenly a light shone around him from heaven.” “Then he fell to the ground, and heard a voice saying to him, ‘Saul, Saul, why are you persecuting Me?’” “And He said, ‘Who are you, Lord?’” “Then the Lord said, ‘I am Jesus whom you are persecuting.’” “It is hard for you to kick against the goads.” “So he, trembling and astonished, said, ‘Lord, what do you want me to do?’” “Then the Lord said to him, ‘Arise and go into the city, and you will be told what you must do.’” Now, if you will hold your place here in Acts 9, and turn over to Acts 22, verse 9, something more is added for our understanding. “Now those who were with me,” he says, “indeed saw the light and were afraid, but they did not hear the voice of Him who spoke to me.” “So I said, ‘What shall I do, Lord?’” “And the Lord said to me, ‘Arise and go into Damascus, and there you will be told all things which are appointed for you to do.’” Now watch this – “And since I could not see for the glory of that light, being led by the hand of those who were with me, I came into Damascus.” “Then a certain Ananias, a devout man according to the law, having a good testimony with all the Jews who dwelt there, came to me; and he stood and said to me, ‘Brother Saul, receive your sight.’” “And at that same hour I looked up at him.”

You can see here that the veil was removed from his heart, as well as his receiving his spiritual sight. Something like scales fell from his eyes, it says in Acts 9: 18. But if you will now turn back to Act 9: 13 we find something that relates directly to our study. Ananias did not want to go to Saul, and this is what he said to the Lord, when the Lord told him to go. “Then Ananias answered, ‘Lord I have heard from many about this man, how much harm he has done to Your saints in Jerusalem.’” “And here he has authority from the chief priests to bind all who call on Your name.” This is the verse that I want us to see. “But the Lord said to him, ‘Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel.’” “For I will show him how many things (or how much) he must suffer for My name’s sake.” Saul, in his conversion was given a revelation of the glory of Christ. But in these words spoken to him by Ananias, he is also being told that the Lord would show him just how much he would suffer for His name’s sake. Did you know that all the sufferings that you will endure as a Christian, for the sake of the Lord’s name, are all proportioned out for you, but that the glory revealed to you by Christ is portioned out as well? And this along with Christ’s imparted grace, will enable you to endure all of your sufferings as you trust in your Lord.

Oh, how I hope that you will receive this great truth. It was the resurrected Christ who said these things to Ananias, in relation to Paul. Ananias was the preacher of God’s word. The glory

of God and of Jesus Christ had been revealed to Saul in his conversion, and that glory would transform that sinful man into an Apostle. The glory of Christ's powerful grace would sustain Paul in all of his labors and all of his sufferings for Christ. This strong witness to God's mighty grace would go forth from Saul's life, according to the resurrection power of Christ working in him. And so you should understand that Paul always longed for, and prayed for, a greater revelation of that glory of Christ. You see this in Philippians 3, verses 7-10. "But what things were gain to me, these I have counted loss for Christ." "Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ and be found in Him, not having my own righteousness which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith; that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, if, by any means, I might attain to the resurrection from the dead."

This ties it all together does it not? Paul had Christ's great glory revealed to him on the road to Damascus. And that great impression upon his soul was sustaining him in all of his labors and all of his sufferings. But still he longed for more. He wanted to know more of the power of Christ's resurrection; to receive greater power to continue to labor and suffer until God gave him the upward call. Is this you my friends? Biblical Knowledge, by itself, is not enough to sustain and empower you to labor and serve Christ, but the glory of God with that knowledge is. How I pray that you and I would behold it in our everyday living for Him. What does this look like practically? As I have said to you; there is a time for His glory being revealed. And then there is a time for your suffering for His name's sake. And then comes the fuller revelation of His glory, both in being able to endure the sufferings, and then also at the time of your death. It is not just that glory, glory, dwells for you, sometime in the future, in Immanuel's Land. But it dwells right now, in your heart, when you live by faith in the Son of God.

When you believe in Christ, you will speak of His glory. 2 Corinthians 4: 13 says, "And since we have the same spirit of faith, according to what is written, 'I believed and therefore I spoke, knowing that He who raised up the Lord Jesus will also raise us up with Jesus and will present us with you.'" These verses follow shortly upon verses 6 and 7 which say: "For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." Now, we know that it is not good to take our pearls and to throw them before swine. But it is good to speak of the glory of what Christ has done at the cross, and the glory which we have come to know in our hearts; provided that we keep from exalting ourselves. God is glorified in our dependence upon Christ. You see, there is a glory in Christ's building His Church; a glory that began when He was raised from the dead. This was the beginning of His kingdom coming with power. The glory of this power is known by each and every Christian individually, and it is also known collectively by Christ's Church.

When Christ rose from the dead, He began building His Church. But in His building His Church, He does so through the manifestation of His glory in the regeneration of His people by His Spirit. By this means of revealing His glory, He is giving them a revelation of glory which will sustain them and give them joy and rejoicing in the midst of their trials. Listen to 1st Peter 1, verse 3. "Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, who are kept by the power of God through faith for salvation ready to be revealed in the last time." "In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and

glory at the revelation of Jesus Christ, who having not seen you love.” “Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory, receiving the end of your faith—the salvation of your souls.” That is a wonderful description of what I am talking about. This is what Christ’s rising from the dead produces in your life when you are trusting in Him. It produces the fruits of love and joy. These graces which are produced in us by God’s Holy Spirit, fill our souls with the glory of Jesus Christ.

I like what Jonathan Edwards says in his Treatise on Religious Affections concerning 1st Peter 1: 8. He says this: “Their joy was full of glory.” “Although the joy was unspeakable, and no words were sufficient to describe it; yet something might be said of it, and no words more fit to represent its excellency than these, that it was full of glory; or, as it is in the original, glorified joy.” “In rejoicing with this joy, their minds were filled, as it were, with a glorious brightness, and their natures exalted and perfected.” “It was a most worthy, noble rejoicing, that did not corrupt and debase the mind, as many carnal joys do; but did greatly beautify and dignify it.” “It was a prelibation (a foretaste, or a pre-pouring out) of the joy of heaven, that raised their minds to a degree of heavenly blessedness; it filled their minds with the light of God’s glory, and made themselves to shine with some communication of that glory.” “Hence the proposition or doctrine, that I would raise from these words is this, true religion, in great part, consists in holy affections.” He also says, “The nature of this joy; unspeakable, and full of glory.” “Unspeakable in the kind of it; very different from worldly joys, and carnal delights; of a vastly more pure, sublime, and heavenly nature, being something supernatural, and truly divine, and so ineffably excellent!” “The sublimity and exquisite sweetness of which, there were no words to set forth.” “Unspeakable also in degree; it having pleased God to give them this holy joy with a liberal hand, in their state of persecution.” That is what Christ’s rising from the dead means to you. It means the glory of Christ in you, and the glory of Him working in you and through you. In this, every Christian can rejoice.

A Footnote on Prophecy in relation to this message – Christ’s death and resurrection, I believe, are linked in prophecy with the death and resurrection of the Church’s witness at the advent of the Millennium, which will come before Christ’s Second Coming.

In closing this message, I want to stimulate your thinking to the idea that prophecy is not something that is always fulfilled in a literal physical way. It is sometimes fulfilled in a literal spiritual way. This is seen in this text in the words: “Indeed, Elijah is coming first and restores all things.” John the Baptist was not literally Elijah, or else you and I would believe in re-incarnation. Indeed, John the Baptist denied that he was Elijah in John 1: 21. But John the Baptist was the spiritual fulfillment of the prophecy in Malachi chapter 4 and verse 5. Let us receive this as a principle of how we should interpret prophetic Scripture. Christ is coming again someday. He will come in the glory of His Father and all the holy angels. He will come literally and bodily upon the clouds. No one knows the hour nor the day.

But I would like to have you think about the fact that there have been a number of spiritual “comings of Christ” in the many years since His resurrection from the dead. These spiritual comings came in the form of revival, and they came in the form of His judgments upon the nations who opposed the forward progress of His gospel and His kingdom. Christ came in the power of His Holy Spirit on the Day of Pentecost. 3,000 people were saved that day by the glory of Peter’s preaching on Christ’s sufferings and His Resurrection. Christ came spiritually in judgment upon the nation of Israel in 70 A.D. in fulfillment of His own words, that “they did not recognize the time of their visitation.” Christ came in power in the days of Constantine, Emperor of Rome, in 325 A.D. and the persecution of the Emperors stopped for a while, although the glory of Christ had all along been in hearts of all those who had suffered through

the persecutions of 10 successive Emperors. This is seen in the metaphorical language of Revelation chapter 6, verses 12-17, where “the great day of Christ’s wrath had come”. And yet these verses are not speaking of Christ’s Second Coming, but, in the context, of His coming to judgment upon Pagan Rome and her emperors, and bring to an end their more systematic and intense persecutions of His Church which had gone on for hundreds of years.

Christ also came spiritually in the days of the Reformation to be the Lamb who would stand upon Mt. Zion (His true Church) in fulfillment of Revelation 14: 1-5. He would use her witness, then, and her witness now, to cause the false system of Roman Catholicism to be successfully challenged. He also came, and by means of His Spirit’s working, brought the mighty revivals in the 1st and 2nd Great Awakenings in this country; revivals which would establish this country in all of her government and institutions so that the United States of America would become a great nation. And I believe that in the years to come Christ will come in judgment and in great saving strength to help His Church at the end of the 1260 days/years prophecy which is mentioned in the book of Revelation in Revelation 11: 3. That prophecy speaks of the length of the Church’s Babylonian captivity; the length of time of which is 1260 years. And these years began when the Roman Catholic Antichrist became fully established in its power, sometime between 756 A.D. and 804 A.D. Christ will come spiritually to help His Church when her witness is slain as is talked about in Revelation 11: 7. It is Christ who will come, as it says in Revelation chapter 19, verses 11-21, and strike the nations that will come against His Church and His kingdom; those nations who are trying to prevent His cause from conquering in a greater sense among the nations.

Although Revelation 19: 11-21 may at first sight seem like it should be interpreted as Christ’s Second Coming, I believe that its position in the book, set in the chapter before the mention of the “Thousand Years” in chapter 20, shows us that it must be a literal spiritual coming of Christ to judge certain nations who support the Antichristian system of Roman Catholicism (Western Roman Empire) and false Mohammedanism (Eastern Roman Empire). He will also spiritually come to bring the great and lasting revival of the Millennium, following the judgments of the nations which supported these false religious systems. The Millennium is spoken of in Chapter 20, verses 1-6, a time which will follow all the judgments upon the antichristian systems and the nations which support these false systems of worship, and which preach a false gospel.

Christ will come spiritually at that critical time when the Church’s witness has been slain, and He will spiritually raise His Church’s witness from the dead by means of the pouring out of the Spirit in a mighty way; in the conversion of the Jews, and their being brought into His Church. This will be as “life from the dead” to the then predominately Gentile Church. (Romans 11: 15) This will be the 1st resurrection of Revelation 20, verses 5 and 6 and will usher in the time period of the Millennium. Christ will come spiritually in great glory, and by means of His gospel being preached through all of His witnesses, both Jew and Gentile, many nations will come to the truth by the greater light being shined into their hearts and minds. The gospel will come with power to all the nations, so that many are converted. This has been called by many Reformed pastors of the past – The Latter Day glory of the Church. It will be the time period in which the Great Commission will be completely fulfilled, following which, Christ will return after Satan’s little season at the end of the Millennium.

Now I will ask a question in closing which I do not have the answer for. Does the – “Elijah is coming first” of Mark 9: 12, and the phrase, “Indeed Elijah is coming first and will restore all things” of Matthew 17: 11, have a double reference in relation to the spiritual coming of Christ at the end of the 1260 years prophecy and at the beginning of the Millennium? What does it mean in Malachi chapter 4, verse 5 – “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord? Is the great and dreadful day of the Lord, this spiritual coming of Christ to judgment against the antichristian systems and nations? Will there be a

certain man like Elijah, or a group of men, raised up to preach to the Jews so that many of them will be saved? The Scriptures only give a possible hint in the tenses in these verses which we have studied. Of the two witnesses in Revelation 11, verse 6, the ministry of the first relates to Elijah the prophet. He has “power to shut heaven, so that no rain falls on the earth.” His ministry was prophetic of the teaching ministry during the time of the 1260 days/years. That witness is overcome and killed at the end of the 1260 days/years. But it is resurrected after the 3 and one half days/years which are mentioned in Revelation 11: 11. Perhaps great preachers will be raised up at that time; men who will be able to preach in the power and with the spirit of Elijah. Perhaps this will be the means that the glory of Christ will be revealed in a greater sense, to all nations, in accordance with the greater pouring out of the Spirit, even in our own day. May it be so, dear Lord.