

REVELATION CHAPTER 11:3-19

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Rev 02/22/21

- I. **Revelation 11:1 (NASB)** *Then there was given me a measuring rod like a staff; and someone said, "Get up and measure the temple of God and the altar, and those who worship in it."*
- A. "Then"
1. this is an interlude between sixth and seventh trumpets
 - a. parallel to interlude between sixth and seventh seals (7:1-8)
 - i. there, the 144,000 saints were sealed
A/ symbolic of the NC saints
 - ii. in Rev 11, the saints in the temple are measured off for protection
- B. "measure"
1. imagery is taken from Ezekiel 40-43
 - a. there, an angelic priest measures the ideal Temple
 - i. which is the NC people of God
- C. "temple"
1. Lit., the "holy place" (naos, not hieron)
 - a. where the table of showbread and the 7-branched candlestand and the golden altar stood
 - b. Gore is contra
 - i. says the Greek is "naos"
A/ which is the Holy of Holies, not the Holy Place
 2. temple in NC is the NC people of God, the Church
 - a. it is NOT a physical temple in Jerusalem
 - b. Scriptures
 - i. **Hebrews 8:5** ⁵ "Who [OT priests] serve unto the example [typos, copy] 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."
A/ OT temple is an example, a shadow, a pattern
1/ it is not the real thing
 - ii. **Hebrews 9:24** ²⁴ "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:"
 - iii. **Hebrews 6:19-20** ¹⁹ "Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; ²⁰ Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec."
A/ does Jesus enter into physical temple or heavenly temple?
 - iv. **Hebrews 10:19** ¹⁹ "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,"
A/ who enters into the temple with Jesus?

D. “worship”

1. those who worshipped in the Holy Place were PRIESTS
 - a. and in NC, priests are all Xn believers
 - i. Scriptures
 - A/ **Revelation 1:6** “⁶ And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.”
 - B/ **Revelation 5:10** “¹⁰ And hast made us unto our God kings and priests: and we shall reign on the earth.”
2. already in Revelation we see God’s people *worshipping* in the Holy Place
 - a. Scriptures
 - i. **Revelation 5:8** “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 odours, which are the prayers of saints.”
 - ii. **Revelation 8:3-4** “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. 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.”
 - b. so those who are getting measured are God’s NC people
 - i. notice “those who worship” are direct object of “measure”
3. meaning
 - a. to “divide between the holy and profane”
 - i. and thus to indicate divine protections from destruction (Mounce)
 - A/ Scriptures
 - 1/ **Ezekiel 40:2-3 (HCSB)** In visions of God He took me to the land of Israel and set me down on a very high mountain. On its southern [slope] was a structure resembling a city. ³ He brought me there, and I saw a man whose appearance was like bronze, with a linen cord and a measuring rod in his hand. He was standing by the gate.
 - a/ Ezek 40-43 describes the measuring of the Ideal Temple
 - i/ which is the NC people of God
 - b/ **Ezekiel 42:15 (HCSB)** When he finished measuring inside the temple complex, he led me out by way of the gate that faced east and measured all around the complex.
 - 2/ **Zechariah 2:1-5 (HCSB)** I looked up and saw a man with a measuring line in his hand. ² I asked, “Where are you going?” He answered me, “To measure Jerusalem to determine its width and length.” ³ Then the angel who was speaking with me went out, and another angel went out to meet him. ⁴ He said to him, “Run and tell this young man: Jerusalem will be inhabited without walls because of the number of people and livestock in it.” ⁵ The declaration of the LORD: “I will be a wall of fire around it, and I will be the glory within it.”
 - 3/ **Revelation 21:15-16 (HCSB)** The one who spoke with me had a gold measuring rod to measure the city, its gates, and its wall. ¹⁶ The city is laid out in a square; its length and width are the same. He measured the city with the rod at 12,000 *stadia*. Its length, width, and height are equal.
 - a/ if we can later show that New Jerusalem of Rev 21 is NC
 - i/ the case for Rev 11 being NC is even stronger
 - b. James B. Jordan

- i. “correlates to guarding, because it sets up and establishes boundaries, and bears witness regarding whether or not those boundaries have been observed...”
 - 3. the NC saints of God are to be protected from the coming judgment
 - a. they all escaped to Pella at beginning of siege of Jerusalem

II. **Revelation 11:2 (NASB)** *Leave out the court which is outside the temple and do not measure it, for it has been given to the nations; and they will tread under foot the holy city for forty-two months.*”

A. “leave out”

- 1. the apostate Jews are outside of the measured-off protection
- 2. Greek → Ekbalē
 - a. kicked out

B. “outside”

- 1. outside court was the Court of the Gentiles
 - a. ironically, the apostate Jews, formerly the chosen people, now take the place of Gentiles who could not enter the presence of God
- 2. other interpretations
 - a. worldly Christians (Mounce says many believe)
 - b. unsaved Gentiles (Lenski)

C. “nations”

- 1. the Gentiles

D. “tread”

- 1. **Luke 21:24 (HCSB)** ²⁴ They will fall by the edge of the sword and be led captive into all the nations, and **Jerusalem will be trampled by the Gentiles** until the times of the Gentiles are fulfilled.

E. “holy city”

- 1. that’s what it was called, that’s not what it was

F. “forty-two months”

- 1. standard period of time in prophecy
- 2. a/k/a
 - a. twelve hundred and sixty days
 - b. three and one-half years
 - c. time, times, and half a time

3. meaning

- a. the period of time is one-half of seven
 - i. seven is the divine number of perfection, completion
 - A/ forty-two months (3 ½ years) is a “broken” seven
 - 1/ symbolizes a limited period where the wicked are triumphant
 - a/ Scriptures
 - i/ **Daniel 7:25 (HCSB)** ²⁵ He will speak words against the Most High and oppress the holy ones of the Most High. He will intend to change religious festivals and laws, and the holy ones will be handed over to him for a time, times, and half a time.
 - A) identity of little horn extremely controversial
 - 2/ symbolizes wrath and judgment due to apostasy
 - a/ a reminder of 3 ½ years of drought between Elijah’s first appearance and the defeat of Baal on Mt. Carmel
 - i/ **I Kings 17-18**

- ii/ **James 5:17** ^{“17} Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.
 - 3/ symbolizes sadness, death, and destruction
 - a/ Scriptures
 - i/ **Daniel 12:7** **ESV** And I heard the man clothed in linen . . . ; he raised his right hand and his left hand toward heaven and swore by him who lives forever that it would be for a time, times, and half a time, and that when the shattering of the power of the holy people comes to an end all these things will be finished.
 - A) the Jews “holy people” shattered at end of Jewish war
 - a) Jewish War lasted 3 1/2 years
 - ii/ **Revelation 12:6,14** ^{“6} And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. (12:14) ¹⁴ And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.”
 - A) Christians protected in Pella for 3 1/2 years of Jewish War
 - iii/ **Revelation 13:5** ^{“5} And there was given unto him [the sea beast, Roman Empire] a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.
 - A) Romans oppressed Jerusalem for 3 1/2 years of the Jewish War
- 4. why the time length is not meant to be literal
 - a. arranged chiastically
 - A] 11:2 – 42 months
 - B] 11:3 – 1260 days
 - C] 11:11 – 3 ½ days
 - C] 11:11 – 3 ½ days
 - B] 12:6 – 1260 days
 - A] 13:5 – 42 months
- 5. why there might also be a literal fulfillment in 11:2
 - a. From Gessius Florus till Titus burnt the city was 3 ½ years
 - i. [** ck exact dates]
 - ii. Chilton has nothing on this
- 6. objection
 - a. Romans didn’t trample the city for 3 ½ years, only the land
 - i. answer I gave to a YouTube objectioner
 - A/ <<You say the "Romans" trampled the Holy City for 42 months (Revelation 11:2). Actually, Revelation 11:2 says the "nations" or "Gentiles" (not the Romans) trampled the Holy City. During the 3 1/2 year Jewish War (AD 66-70), all kinds of non-Jews trampled Jerusalem. The Zealot Simon Bar Giora was from Gerasa in the Decapolis, a Gentile area. The Idumeans, who played a large part in the latter defense of Jerusalem, were Gentile, not Jewish. And also, the Jews themselves had the word "nations" applied to them ("goyim"), and there were plenty of Jews trampling down Jerusalem for 42 months.

Others also. See <https://adammaarschalk.com/2017/01/28/the-gentiles-trampled-jerusalem-for-42-months-revelation-111-2/> for more details. Actually, I don't think the above interpretation is even necessary. By trampling down the land of Israel for 42 months (which the Roman Gentiles did do), they in effect trampled down the capital city. An analogy: if all fifty states of the USA were occupied, and you lived in Washington, DC, would you not feel trampled down?>>

III. Revelation 11:3 (NASB) “*And I will grant authority to my two witnesses, and they will prophesy for twelve hundred and sixty days, clothed in sackcloth.”*

A. “two witnesses”

1. represents all of prophets in Israel’s long, sad history (Chilton)
 - a. two witnesses will be connected w/ these prophetic figures
 - i. Joshua
 - ii. Zerubbabel
A/ but note: Zerubbabel not strictly a prophet
 - iii. Moses
 - iv. Elijah
 - v. Jeremiah
 - vi. Abel to Zerechiah
2. “two”
 - a. all judgments by law required two witnesses for verification
 - i. so here, needs to be two prophets to establish the truth of Israel’s wickedness
A/ two witnesses which will testify that Jerusalem needs to be capitally executed
3. probably Moses and Elijah (Gore)(Pulpit Commentary)
 - a. Moses represents the law, Elijah the prophets (Gore)
 - i. both testify against apostate Jerusalem
 - b. Gore could be reconciled with Chilton
 - i. Moses and Elijah (Gore) represent all of the OT prophets (Chilton)
4. ultimately represent the new covenant church preaching the Law and Prophets
 - a. Law and Prophets pointed to Christ
 - i. the church was preaching Christ

B. “1260 days”

1. options
 - a. represents all of Israel’s history (Chilton)
 - b. represents 30-70 AD period (Gore)
 - i. Gore says the prophets are killed when Zealots take over Jerusalem
A/ I don’t think so
 - c. the preaching of the gospel during the Jewish War itself (DT)

C. “prophesy”

1. the symbolic two witnesses were *prophets*

D. "sackcloth"

1. traditional dress of prophets from Elijah to John the Baptist
 - a. Scriptures
 - i. **2 Kings 1:8 (CSBBible)** They replied, "A hairy man with a leather belt around his waist." He said, "It's Elijah the Tishbite."
 - ii. **Matthew 3:4 (CSBBible)** Now John had a camel-hair garment with a leather belt around his waist, and his food was locusts and wild honey.
2. appropriate, since they are going to be mourning over the destruction of Jerusalem

IV. **Revelation 11:4** *These are the two olive trees and the two lampstands that stand before the Lord of the earth.*

A. "two lampstands" (Zech 4:1-5)

1. **Zechariah 4:1-3 (CSBBible)** ¹The angel who was speaking with me then returned and roused me as one awakened out of sleep. ²He asked me, "What do you see?" I replied, "I see a solid gold lampstand with a bowl at the top. The lampstand also has seven lamps at the top with seven spouts for each of the lamps. ³There are also two olive trees beside it, one on the right of the bowl and the other on its left.
 - a. a living olive tree would continually supply oil
 - i. Holy Spirit would never cease to be supplied
A/ **Zechariah 4:5-6 (CSBBible)** ⁵"Don't you know what they are?" replied the angel who was speaking with me. I said, "No, my lord." ⁶So he answered me, "This is the word of the Lord to Zerubbabel: 'Not by strength or by might, but by my Spirit,' says the Lord of Armies.
 2. refers to two witnesses of Zechariah 3-4
 - a. names
 - i. Joshua
A/ the PRIEST (Zechariah 3)
 - ii. Zerubbabel
A/ the KING (Zechariah 4)
 - b. these are both "anointed"
 - i. **Zechariah 4:14** ¹⁴ Then said he, These *are* the two anointed ones, that stand by the Lord of the whole earth."
A/ note: Zechariah doesn't explicitly say Joshua and Zerubbabel are the "anointed ones"
1/ but many commentators do
A/ because a king and a priest are both anointed
B/ example: Adam Clark
 - c. Joshua and Zerubbabel are types of NC priests and kings
 - i. and priests and kings were both anointed
2. note: only one lampstand in Zechariah
 - a. whether its one or two doesn't matter
 - i. they both symbolize the people of God, filled with the Spirit, giving light to the world
 - ii. I think Revelation has two to fit with the scheme of two witnesses

- b. symbolism in Zechariah
 - i. bowl on top
 - A/ olive trees on each side each have a branch in the bowl
 - 1/ the bowl feeds the seven lights
 - a/ options as to symbolism
 - i/ seven lights are the eyes of God (Chilton)
 - ii/ the branch is Israel, giving light to the world (DT)
 - A/ the ultimate light is Jesus, the Messiah

B. “olive trees”

1. Zech tells us the seven lamps on each lampstand are supplied with oil from these trees
2. symbolism
 - a. HS’ filling and empowering work in the leaders of his covenant people
 - i. type of what’s to happen to all NC believers
 - A/ who are also spirit-filled kings and priest
3. note that the two witnesses refer to the ministry of prophets, priests, and kings (DT)
 - a. prophets
 - i. Moses and Elijah
 - b. priests
 - i. Joshua
 - c. kings
 - ii. Zerubbabel

V. **Revelation 11:5 (NASB)** *And if anyone wants to harm them, fire flows out of their mouth and devours their enemies; so if anyone wants to harm them, he must be killed in this way.*

A. “fire”

1. standard symbol for power of prophetic word; judgment
 - a. Scriptures
 - i. **Numbers 16:35** “³⁵ And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.”
 - A/ Korah’s rebellion
 - ii. **2 Kings 1:9-12 (HCSB)** So King Ahaziah sent a captain of 50 with his 50 [men] to Elijah. When the captain went up to him, he was sitting on top of the hill. He announced, “Man of God, the king declares, ‘Come down!’”¹⁰ Elijah responded to the captain of the 50, “If I am a man of God, may fire come down from heaven and consume you and your 50 [men].” Then fire came down from heaven and consumed him and his 50 [men].¹¹ So the king sent another captain of 50 with his 50 [men] to Elijah. He took in the situation and announced, “Man of God, this is what the king says: ‘Come down immediately!’”¹² Elijah responded, “If I am a man of God, may fire come down from heaven and consume you and your 50 [men].” So a divine fire came down from heaven and consumed him and his 50 [men].
 - iii. **Jeremiah 5:14** “¹⁴ 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.”

B. “mouth”

1. the words coming from the prophets destroys unbelief and unbelievers

VI. **Revelation 11:6 (NASB)** *These have the power to shut up the sky, so that rain will not fall during the days of their prophesying; and they have power over the waters to turn them into blood, and to strike the earth with every plague, as often as they desire.*

A. “These”

1. Elijah and Moses both pointed forward to Jesus Christ

a. Moses

i. his law all pointed towards Jesus

b. Elijah

i. **Malachi 4:4-5** “⁴ Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments. ⁵ Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:”

A/ “Elijah”

1/ this “Elijah” was actually fulfilled in John the Baptist

a/ **Matthew 11:14 (HCSB)** ¹⁴ if you’re willing to accept it, he is the Elijah who is to come.

b/ **Matthew 17:10-13 (HCSB)** ¹⁰ So the disciples questioned Him, “Why then do the scribes say that Elijah must come first?” ¹¹ “Elijah is coming and will restore everything,” He replied. ¹² “But I tell you: Elijah has already come, and they didn’t recognize him. On the contrary, they did whatever they pleased to him. In the same way the Son of Man is going to suffer at their hands.” ¹³ Then the disciples understood that He spoke to them about John the Baptist.

c/ **Luke 1:15-17 (HCSB)** ¹⁵ For he will be great in the sight of the Lord and will never drink wine or beer. He will be filled with the Holy Spirit while still in his mother’s womb. ¹⁶ He will turn many of the sons of Israel to the Lord their God. ¹⁷ And he will go before Him in the spirit and power of Elijah, to turn the hearts of fathers to their children, and the disobedient to the understanding of the righteous, to make ready for the Lord a prepared people.

B/ notice that both Moses and Elijah are mentioned here at the very end of the OC

1/ right before John the Baptist began to proclaim the advent of the NC

2/ fits in with the theme that Revelation is concerned with passing of old covenant

a. and the beginning of the new covenant

2. “Moses and Elijah are typical of the Law and the prophets, or the Scriptures – the means . . . by which the Church chiefly bears witness of God.” (*Interpreter’s Bible* commenting on the two witnesses)

A. “shut up the sky”

1. John is now alluding to Elijah and Moses

a. as Elijah did for 3 ½ years

i. **James 5:17 (HCSB)** ¹⁷ Elijah was a man with a nature like ours; yet he prayed earnestly that it would not rain, and for three years and six months it did not rain on the land.

B. “strike the earth with every plague”

1. as Moses did (Ex 7-13)

a. Scriptures

i. **Exodus 7:20 (HCSB)** ²⁰ Moses and Aaron did just as the LORD had commanded; in the sight of Pharaoh and his officials, he raised the staff and struck the water in the Nile, and all the water in the Nile was turned to blood.

- ii. **Exodus 10:13** “¹³ So Moses stretched out his staff over the land of Egypt, and the LORD directed an east wind on the land all that day and all that night; and when it was morning, the east wind brought the locusts.”

VII. **Revelation 11:7 (NASB)** *When they have finished their testimony, the beast that comes up out of the abyss will make war with them, and overcome them and kill them.*

A. “beast”

- 1. prophets often spoke of terrifying beasts who warred against the Covenant people
 - a. this beast is the beast behind all the other beasts
 - i. Satan
- 2. this is first mention in Revelation

B. “abyss”

- 1. **Revelation 9:1-6 (CSBBible)** ¹The fifth angel blew his trumpet, and I saw a star that had fallen from heaven to earth. The key for the shaft to the abyss was given to him. ²He opened the shaft to the abyss, and smoke came up out of the shaft like smoke from a great furnace so that the sun and the air were darkened by the smoke from the shaft. ³Then locusts came out of the smoke on to the earth, and power was given to them like the power that scorpions have on the earth. ⁴They were told not to harm the grass of the earth, or any green plant, or any tree, but only those people who do not have God's seal on their foreheads. ⁵They were not permitted to kill them but were to torment them for five months; their torment is like the torment caused by a scorpion when it stings someone. ⁶In those days people will seek death and will not find it; they will long to die, but death will flee from them.
- 2. stands for hell

C. “kill”

- 1. Jesus was the last prophet the Jews killed (Chilton)
 - a. when Jesus killed, the testimony of the prophets may be said to be killed
 - b. to show Jesus was a prophet
 - i. **Acts 3:22** “²² "Moses said, 'the Lord God shall raise up for you a prophet like me from your brethren; to him you shall give heed in everything He says to you.'”
- 2. Gore says it's the opposition to the church that is represented

VIII. **Revelation 11:8** *And their dead bodies will lie in the street of the great city which mystically is called Sodom and Egypt, where also their Lord was crucified.*

A. “dead bodies”

- 1. Old Covenant witnesses (the “two witnesses”) (Chilton)
 - a. “from righteous Abel to Zechariah” (Matt 23:35)
 - b. Old covenant prophetic testimony was over when Jerusalem killed Jesus

B. “great city”

- 1. Jerusalem
 - a. because that's where the Lord was **crucified**
 - b. remember for future discussions on later chapters
 - i. the whore of Babylon, the “great city,” is Jerusalem
 - A/ **Revelation 16:19 (CSBBible)** The great city split into three parts, and the cities of the nations fell. Babylon the Great was remembered in God's presence; he gave her the cup filled with the wine of his fierce anger.

- C. “mystically”
1. NASB margin is: “spiritually”
 - a. i.e., by revelation of HS
- D. “Sodom”
1. Scriptures showing Jerusalem and Israel as Sodom
 - a. **Deuteronomy 29:23-24 (HCSB)** ²³ All its soil will be a burning waste of sulfur and salt, unsown, producing nothing, with no plant growing on it, just like the fall of Sodom and Gomorrah, Admah and Zeboiim, which the LORD demolished in His fierce anger. ²⁴ All the nations will ask, ‘Why has the LORD done this to this land? Why this great outburst of anger?’
 - b. **Deuteronomy 32:32** ³² For their vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:”
 - c. **Isaiah 1:10** ¹⁰ Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.
 - d. **Isaiah 3:8-9 (HCSB)** For Jerusalem has stumbled and Judah has fallen because they have spoken and acted against the LORD, defying His glorious presence. ⁹ The look on their faces testifies against them, and like Sodom, they flaunt their sin. They do not conceal it. Woe to them, for they have brought evil on themselves.
 - e. **Jeremiah 23:14** ¹⁴ I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.”
 - f. **Ezekiel 16:46** ⁴⁶ And thine elder sister *is* Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, *is* Sodom and her daughters.”
- E. “Egypt”
1. commentators are generally unable to find Bible references to Jerusalem as Egypt
 2. meaning of the reference
 - a. The original Egypt
 - i. oppressed and enslaved the people of God
A/ who needed a deliverer, Moses
 - b. The new Egypt, apostate Jerusalem
 - i. oppresses and enslaves the people of God
A/ who need a deliverer, a new Moses, Jesus
 - 1/ Scriptures showing Jesus as the new Moses
 - a/ **Acts 3:20-23** ²⁰ And he shall send Jesus Christ, which before was preached unto you: ²¹ Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. ²² For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. ²³ And it shall come to pass, *that every soul, which will not hear that prophet, shall be destroyed from among the people.*”
 - b/ **Hebrews 3:1-6** ¹ Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; ² Who was faithful to him that appointed him, as also Moses *was faithful* in all his

house. ³ For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. ⁴ For every house is builded by some *man*; but he that built all things *is* God. ⁵ And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; ⁶ But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.”

- c/ **Luke 9:31 (CSBBible)** They appeared in glory and were speaking of his departure [ἔξοδον], which he was about to accomplish in Jerusalem.
 - i/ Jesus’ death is likened unto an Exodus!

IX. Revelation 11:9 (NASB) *Those from the peoples and tribes and tongues and nations will look at their dead bodies for three and a half days, and will not permit their dead bodies to be laid in a tomb.*

A. “peoples,” etc.

1. problem for the preterist view

- a. the Gentiles are rejoicing over prophets who are dead in Jerusalem
 - i. although note the text doesn’t say this directly
- b. options to answer
 - i. the Romans themselves rejoice in the persecution of righteousness
 - A/ they are in fact allied with Jerusalem in opposing the church of Jesus Christ
 - ii. Jerusalem a hub with a lot of Gentile traffic (Gore)
 - A/ a microcosm of the ancient world
 - B/ a diverse population
 - C/ a major trade route
 - 1/ connected Egypt with Anatolia and Mesopotamia
 - D/ Herod’s temple drew a lot of tourists

B. “tomb”

1. great desire by OT Jews to be buried in Holy Land as pledge of future resurrection

a. Scriptures

- i. **Genesis 47:29-31** “²⁹ And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: ³⁰ But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying place. And he said, I will do as thou hast said. ³¹ And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed’s head.”
- ii. **Genesis 49:28-33** “²⁸ All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them. ²⁹ And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that *is* in the field of Ephron the Hittite, ³⁰ In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham [cf. Gen 23] bought with the field of Ephron the Hittite for a possession of a burying place. ³¹ There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. ³² The purchase of the field and of the cave that *is* therein *was* from the children of Heth. ³³ And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.”

- iii. **Genesis 50:25-26** “²⁵ And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. ²⁶ So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.”
- iv. **Exodus 13:19** “¹⁹ And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.”
- v. **Joshua 24:32** “³² And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph.”
- vi. **I Samuel 31:7-13** “⁷ And when the men of Israel that *were* on the other side of the valley, and *they* that *were* on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them. ⁸ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa. ⁹ And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish *it in* the house of their idols, and among the people. ¹⁰ And they put his armour in the house of Ashtaroath: and they fastened his body to the wall of Bethshan. ¹¹ And when the inhabitants of Jabeshgilead heard of that which the Philistines had done to Saul; ¹² All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Bethshan, and came to Jabesh, and burnt them there. ¹³ And they took their bones, and buried *them* under a tree at Jabesh, and fasted seven days. “

b. so the greatest way to offend a Jew was to keep him unburied

i. Scripture

A/ **Psalm 79:1-3** “¹ O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps. ² The dead bodies of thy servants have they given *to be* meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth. ³ Their blood have they shed like water round about Jerusalem; and *there was none to bury them.*”

C. “three and one half days”

1. symbolic period of oppression of the two witnesses, the prophets of God

2. “days”

a. the last prophet was Christ

i. so the ultimate triumph of evil was relatively short

A/ X in the grave for three days

3. the message of the gospel will be preached anew

a. the pagans (Romans) failed to stop it

b. the apostate Jews failed to stop it

X. **Revelation 11:10 (NASB)** *And those who dwell on the earth [land] will rejoice over them and celebrate; and they will send gifts to one another, because these two prophets tormented those who dwell on the earth [land].*

A. “land”

1. the apostate Jews now join the Gentiles in celebration

a. even as they often joined the Gentiles in persecution

i. natural enemies were reconciled to each other in the desire to murder the prophets

- A/ who were witnesses to the truth
- B/ this especially true of the murder of Christ, the last OT prophet

- 1/ Scriptures

- a/ **Luke 23:12** “¹² And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.”

- i/ this alliance of the Roman and the Jews continued until AD 66-70

- A) then they turned on each other

- ii. joining of Romans and the apostate Jews to persecute Christians a big theme in Revelation

- A/ compare other Scriptures

- 1/ **I Thessalonians 2:14,15** “¹⁴ For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews: ¹⁵ Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:”

- a/ wasn't only the Romans who killed Jesus

- i/ the Jews did too (cf. v15)

- A) and they didn't quit w/ Jesus

- 1) persecuted the early church

- a) “persecuted us” (v15)

- 2/ **Acts 2:23** “²³ this *Man*, delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put *Him* to death.”

- a. the “you” refers to the guilty Jews

- b. the “godless men” refers to the guilty Romans”

- B. “rejoice”

- 1. Jews rejoice in the death of the last prophet, Jesus

XI. Revelation 11:11 (NASB) *But after the three and one half days, the breath of life from God came into them, and they stood on their feet; and great fear fell upon those who were watching them.”*

- A. “breath of life”

- 1. the testimony of the prophets was revived when Jesus arose (Chilton)

- a. and the testimony of God continued when the Holy Spirit entered into new covenant saints

- B. “great fear”

- 1. because now, thru the resurrection of X, the church has become unstoppable in its testimony

XII. Revelation 11:12 (NASB) *And they heard a loud voice from heaven saying to them, “Come up here.” Then they went up into heaven into the cloud, and their enemies watched them.*

- A. “Come up here”

- 1. The witnesses died, but they were risen again

- a. they are vindicated

- i. the OT witnesses have passed their message to the church

- A/ now the church preaches Christ, the culmination of the law and prophets

- 2. witnesses have ascended to Christ, and sit upon his throne

- a. from which they rule over the ends of the earth

- 3. “The two witnesses represent the witnessing church, which has received a divine command to ‘come up here’ and has ascended with Christ into the cloud of heaven to the throne.” (Chilton)

XIII. **Revelation 11:13 (NASB)** *And in that hour there was a great earthquake, and a tenth of the city fell; seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven.*

A. “earthquake”

1. destruction of Israel, AD 66-70
2. typical symbol of judgment and regime change

a. Scriptures

- i. **Revelation 6:12** “¹² And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;”
- ii. **Ezekiel 38:19-20** “¹⁹ For in my jealousy *and* in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; ²⁰ So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall SHAKE at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.”
- iii. **Haggai 2:6-7** “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*; 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.”
- iv. **Matthew 27:51-54** “⁵¹ And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; ⁵² And the graves were opened; and many bodies of the saints which slept arose, ⁵³ And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. ⁵⁴ Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.”

A. notice that the temple was judged

1. “veil of the temple was rent”

- v. **Hebrews 12:26-28** “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. 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. 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:”

B. “tenth”

1. actually, the whole city fell in AD 70
 - a. but we are only in the trumpet judgments, not final chalice judgments
 - i. trumpets are an alarm
A/ trumpet judgments apparently only go thru Cestius’s first seige (fall of 66)
2. God takes a tithe of Jerusalem
 - a. a tithe is a symbolic portion
 - i. indicates that the other 90% belongs to God, too

C. “seven thousand”

1. symbolic
 - a. seven is “divine perfection”
 - b. thousand is “many”

D. “rest”

1. were converted
 - a. how to square with...
 - i. **Revelation 9:21** “²¹ Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.”
 - A/ possible solutions
 - 1/ seals in chapter 9 didn’t bring about conversion, but the trumpets in chapter 11 did
 - a. problem: there’s no historical evidence of this
 - 2/ maybe the rest were giving glory out of fear, not due to conversion
 - a. cf. “every knee shall bow, every tongue confess...”
 - 3/ “the rest” refers to those who weren’t in the city (DT)
 - a/ i.e., the Christians

E. “terrified and gave glory”

1. options
 - a. Biblical language for conversion and belief in the face of judgment
 - i. Scriptures
 - A/ **Jeremiah 13:16** “¹⁶ Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness.”
 - B/ **Revelation 14:7** “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.”
 - C/ **Revelation 15:4** “⁴ Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.”
 - D/ **Revelation 21:24** “²⁴ And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their GLORY and honour into it.”
 - ii. Chilton: “The tendency in the NC age is *judgment unto salvation*.” [emphasis his]
 - b. unrepentant forced to give glory to God by acknowledging he is the victor (Lenski)

XIV. **Revelation 11:14 (NASB)** *The second woe is past; behold, the third woe is coming quickly.*

- A. “second woe”
 1. the sixth trumpet
 - a. myriad of myriad horsemen coming from Euphrates to kill a third of men on the land
- B. “third woe”
 1. The seventh trumpet
 - a. **Revelation 8:13 (CSBBible)** I looked and heard an eagle flying high overhead, crying out in a loud voice, "Woe! Woe! Woe to those who live on the earth, because of the remaining trumpet blasts that the three angels are about to sound! "
 - b. which consists of 7 chalice judgments
 2. possibly could be the fall of Jerusalem itself

XV. **Revelation 11:15 (NASB)** *Then the seventh angel sounded; and there were loud voices in heaven, saying, “The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever.”.*

- A. “world”

1. the particularistic, parochial view of the Jews that the KOG centered in Jerusalem was now over
2. final disassociation of Christianity from Judaism means that it is now a worldwide religion

XVI. **Revelation 11:16-17 (NASB)** *And the twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped God, (v17) saying, “We give You thanks, O Lord God, the Almighty, who are and who were, because You have taken Your great power and have begun to reign.”*

- A. “twenty-four elders”
 1. OT and NT people of God
 - a. 12 tribes of Israel (OT)
 - b. 12 apostles (NT)
- B. “begun to reign”
 1. new covenant has just been established (DT)
 - a. destruction of the Old apostate Israel opens the door for the establishment of the New Jerusalem

XVII. **Revelation 11:18 (NASB)** *And the nations were enraged, and Your wrath came, and the time came for the dead to be judged, and the time to reward your bondservants the prophets and the saints and those who fear your name, the small and the great, and to destroy those who destroy the earth [land].*

- A. “enraged”
 1. Roman Empire was enraged against Israel
 - a. but it was God who stirred up Roman Empire against Israel
- B. “judged”
 1. i.e., “vindicated”
 - a. most English translations use “judge”
 - i. makes it sound like judgment day at the end of time
 - b. Crosswalk Lexicon
 - i. “to approve, esteem, to prefer” is one of the options
 - c. not the final judgment of the Last Day
 - i. rather the historical vindication and avenging of the martyred saints (fifth seal)
A/ when Jerusalem fell in AD 70
 - ii. passages where judgment is used in a *positive* sense
A/ **Psalm 1:5 (HCSB)** ⁵ Therefore the wicked will **NOT** survive the judgment, and sinners will not be in the community of the righteous.
- C. “prophets”
 1. all those who had been murdered from Abel to Zechariah
- D. “destroy”
 1. the Pharisees and Sadducees had certainly destroyed the land of Israel

XVIII. **Revelation 11:19 (NASB)** *And the temple of God which was in heaven was opened; and the ark of His covenant appeared in His temple, and there were flashes of lightning and sounds and peals of thunder and an earthquake and a great hailstorm.*

- A. “temple”
 1. the earthly temple is gone
 - a. true Temple (God’s Church) is what remains
- B. “opened”
 1. every saint of God now has access into the temple
 - a. unlike the old temple, which only open to the old covenant priests

- 2. this encouragement needed for Christians
 - a. especially Jewish Christians
 - i. they might think destruction of Jerusalem the end of God's covenant or God's kingdom
- C. "ark"
 - 1. in which the Presence of God dwelled
- D. "flashes of lightning," "thunder," "hailstorm"
 - 1. all meteorological phenomena associated with the Shekinah glory are here
 - a. **Psalms 18:12-14 (KJV)** ¹² At the brightness *that was* before him his thick clouds passed, hail stones and coals of fire. ¹³ The Lord also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire. ¹⁴ Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.
- E. Now, at the end of Chapter 11, stage is set for the establishment of the New Covenant on earth
 - 1. the two prophets are raised
 - 2. Jerusalem about to be destroyed
 - 3. the temple is open
 - a. so all who believe may have confident access to the face of God