Endgame: The Avenged

Measuring the Temple | the Two Witnesses | the Seventh Trumpet

# Introduction

For my remarks this afternoon, I was going to come up with seven points, and spend 144,000 seconds on each point, just for the symbolism of it all, but that would take an entire work week for each one! So, I trimmed things down to what you see on the board: 3 major points, and 3 minor ones. We’ll spend only a few minutes on each. I want to begin by reading through the chapter before we take it a section at a time.

**Revelation 11**

**1 Then I was given a reed like a measuring rod. And the angel stood, saying, “Rise and measure the temple of God, the altar, and those who worship there. 2 But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles. And they will tread the holy city underfoot for forty-two months. 3 And I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth.”**

**4 These are the two olive trees and the two lampstands standing before the God of the earth. 5 And if anyone wants to harm them, fire proceeds from their mouth and devours their enemies. And if anyone wants to harm them, he must be killed in this manner. 6 These have power to shut heaven, so that no rain falls in the days of their prophecy; and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire.**

**7 When they finish their testimony, the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them. 8 And their dead bodies will lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified. 9 Then those from the peoples, tribes, tongues, and nations will see their dead bodies three-and-a-half days, and not allow their dead bodies to be put into graves. 10 And those who dwell on the earth will rejoice over them, make merry, and send gifts to one another, because these two prophets tormented those who dwell on the earth.**

**11 Now after the three-and-a-half days the breath of life from God entered them, and they stood on their feet, and great fear fell on those who saw them. 12 And they heard a loud voice from heaven saying to them, “Come up here.” And they ascended to heaven in a cloud, and their enemies saw them. 13 In the same hour there was a great earthquake, and a tenth of the city fell. In the earthquake seven thousand people were killed, and the rest were afraid and gave glory to the God of heaven.**

**14 The second woe is past. Behold, the third woe is coming quickly.**

**15 Then the seventh angel sounded: And there were loud voices in heaven, saying, “The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!” 16 And the twenty-four elders who sat before God on their thrones fell on their faces and worshiped God, 17 saying:**

**“We give You thanks, O Lord God Almighty,**

**The One who is and who was and who is to come,**

**Because You have taken Your great power and reigned.**

**18 The nations were angry, and Your wrath has come,**

**And the time of the dead, that they should be judged,**

**And that You should reward Your servants the prophets and the saints,**

**And those who fear Your name, small and great,**

**And should destroy those who destroy the earth.”**

**19 Then the temple of God was opened in heaven, and the ark of His covenant was seen in His temple. And there were lightnings, noises, thunderings, an earthquake, and great hail.**

From our reading, we can see that this chapter has three major events in it: Measuring the Temple, the acts of the Two Witnesses, and the sounding of the Seventh Trumpet. Instead of going verse-by-verse, we’ll handle the chapter in these three sections. To make sure I was able to answer all the study questions, I made print-outs for any who want them.

# Exposition

## Measuring the Temple

**Rev 11:1&2**

**1 Then I was given a reed like a measuring rod. And the angel stood, saying, “Rise and measure the temple of God, the altar, and those who worship there. 2 But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles. And they will tread the holy city underfoot for forty-two months.**

There is an abundance of meaning in just these first two verses of Revelation 11. Faithful men have written entire lessons on just verses 1 & 2, alone! What is meant by the temple, and its measuring? What does it mean to exclude the outer court (literally to “throw it out”), so it may be trampled by Gentiles for 42 months? I can tell you that various groups have started off on the wrong foot by taking these images literally: The mention of the temple in these first couple verses is used by Preterists to argue an early date of authorship of the Book of Revelation. If the temple was still standing, then it must have been written before A.D. 70, when the Romans leveled Jerusalem. Another group who insist on a literal interpretation of this temple are the Futurists, the opposite end of the spectrum. They believe and are invested in the construction of a new temple in Jerusalem. So, we have some who think the temple is the old one of Jesus’ day, and some who think it will be a new one hopefully built in our day.

Measuring the temple is a reference to Ezekiel 40-48, where the prophet sees the temple measured by an angel some 30 times. Ezekiel watches the angel measure the whole structure, its gates, its walls and courts, in an exact way. The first century Christians would have these last chapters of Ezekiel immediately brought to mind, but they wouldn’t have heard the reference as a command to rebuild the temple in Israel. We must think about how the New Testament uses the word “temple”. The phrase, “Temple of God” appears nine times, and only two of these are in reference to the building in Jerusalem. The rest are like I Corinthians 3:16&17.

**I Cor 3:16&17**

**16 Do you not know that you are the temple of God and that the Spirit of God dwells in you? 17 If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are.**

I like that passage, because God makes sure to tell us twice before we forget how we’re the temple of God. People still forget, when it comes to Revelation 11! Going back to verse 1, what is John measuring for God? His temple, which is the church, the people of God. Spiritual Israel, the safe and the saved; though in Revelation 11, I think there is an emphasis on living believers, because of the matter of persecution and the threat of physical harm in verse two. If verse one is about the Church, then verse two is about the Church Age.

Verse two is not talking about the Fall of Jerusalem in the year 70. Verse two indicates the temple was preserved, even as the outer court was trampled. We know that when Rome came to call on Jerusalem, all was destroyed in the siege. We must see the 42 months through the lens of symbolism as a limited time of tribulation for believers, a time that continues to this day, in fact! God has established us as His spiritual temple, and Satan cannot harm us spiritually, so long as we remain faithful to God. However, there is no guarantee of bodily protection, nor a guard against worldly pressure. The first century Christians hearing this letter were going through the tribulation, making the doctrine of a Pre-Tribulation Rapture (where God catches up faithful believers to save them from pain and persecution) false. Recall the Parable of the Wheat and the Tares (in Matthew 13:24-43), where the Owner of the field bids his servants leave the tares to grow among the wheat until harvest.

Mortals have always placed a high priority on the physical temple (from David, who desired to construct it, to the Dispensational PreMillennialists of today who would see it raised again), but God never asked for a physical house. In I Chronicles 17, King David is enjoying his palace and reasons that God should have a palace of His own, but God responds, “You shall not build Me a house to dwell in.” In fact, I will build you a great house, referring to David’s lineage leading to Christ. (It’s an amazing passage.) Furthermore, in Isaiah 66:1, God says,

**Isaiah 66:1**

**Heaven is My throne,  
And earth is My footstool.  
Where is the house that you will build Me?  
And where is the place of My rest?**

We may adore and esteem impressive architecture, but God considers the idea of inhabiting a physical temple like a man trying to live in an ottoman! God always desired to dwell among His people. The temple was the type. *We* are the anti-type. We don’t hearken back to the former time of sacrifices in a grand temple. That temple (impressive as it was) was an image of what was to come; what is fulfilled in us. Christians who desire to rebuild the temple have their priorities exactly wrong! The importance was not the structure, but His *presence*. We have the comfort of that presence if we are faithful to Him. This is the message of Revelation 11:1&2.

### Time, Times, & Half a Time

Revelation 11 is the first chapter of the book to mention the enigmatic 42 months, which are equal in both length and meaning with 1,260 days and 3½ years. This period can also be interchanged with 3½ days, and even the thousand-year reign of Christ, but I’m sure there will be more on that once we get to chapter 20. For now, let’s notice all the mentions of this symbolic time period in chapter 11. I’ll be reading from verses two, three, nine, and eleven…

**Rev 11:2, 3, 9 & 11**

**And they will tread the holy city underfoot for forty-two months. 3 And I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth.”**

**9 Then those from the peoples, tribes, tongues, and nations will see their dead bodies three-and-a-half days, and not allow their dead bodies to be put into graves.  
11 Now after the three-and-a-half days the breath of life from God entered them, and they stood on their feet, and great fear fell on those who saw them.**

If you were not aware, we have now entered a portion of Scripture that is rife with speculation, discussion, and disagreement. It is popular to view these 42 months as the lead-up to the Second Coming or the Rapture, or some other cataclysmic event. Many now watch national and international news coverage for clues as to the beginning of these 42 months so they may be prepared for whatever endgame they have been taught to expect.

Briefly, before we must move on to the Two Witnesses, let’s understand a few keys to the 42 months. Firstly, they are concurrent with the 1260 days, the 3½ years, even the 3½ days and the Millennium of chapter 20. Most of the time when a believer mishandles the 42 months, it’s because they’ve broken that cardinal rule of Revelation, which is, “in this book, numbers count, but numbers are not used to count.” They may see how 42 months equals 1260 days and 3½ years, but they take that and put it either before or after the Millennium, trying to set these periods in a timeline to predict the Second Coming. They are “caught up” in treating apocalyptic literature like mathematics, when it is more akin to language. We use synonyms to describe and emphasize different characteristics of the same thing.

The second major thing to know concerning the 42 months is that they are happening now. We are living in the 42 months, as they began after the Resurrection of Christ. They represent the Church Age, that span from the first century to the future Judgment Day. It is a time of tribulation for God’s people, but thankfully it is limited, or cut short. There is no Pre-Tribulation Rapture, where the children of God are spared bodily harm. Many have suffered for the cause of Christ, but it will not be this way forever. This we can tell from the designation 3½ years. 3½ is half of 7, the number of perfection, or completeness. Therefore, a complete period of time which is halved is incomplete, or cut short. Limited. There will be an end to our distress.

There’s much more to be said about this 1,260 days, such as the term “time, times, and half a time” from the Book of Daniel, chapters 7, 9, and 12; or the 42 encampments the children of Israel made from Sinai to Jordan (Numbers 33); I’ve spent too much time, and I must hasten to a major part of Revelation 11, the Two Witnesses.

## the Two Witnesses

**Rev 11:3-13**

**3 And I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth.”**

**4 These are the two olive trees and the two lampstands standing before the God of the earth. 5 And if anyone wants to harm them, fire proceeds from their mouth and devours their enemies. And if anyone wants to harm them, he must be killed in this manner. 6 These have power to shut heaven, so that no rain falls in the days of their prophecy; and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire.**

**7 When they finish their testimony, the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them. 8 And their dead bodies will lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified. 9 Then those from the peoples, tribes, tongues, and nations will see their dead bodies three-and-a-half days, and not allow their dead bodies to be put into graves. 10 And those who dwell on the earth will rejoice over them, make merry, and send gifts to one another, because these two prophets tormented those who dwell on the earth.**

**11 Now after the three-and-a-half days the breath of life from God entered them, and they stood on their feet, and great fear fell on those who saw them. 12 And they heard a loud voice from heaven saying to them, “Come up here.” And they ascended to heaven in a cloud, and their enemies saw them. 13 In the same hour there was a great earthquake, and a tenth of the city fell. In the earthquake seven thousand people were killed, and the rest were afraid and gave glory to the God of heaven.**

The Two Witnesses are another part of Revelation 11 that is subject to much speculation and controversy, being interpreted variously and at times extravagantly. I want to walk through seven aspects of the Two Witnesses given to us in vv. 3-13, which will help us identify them properly.

#### Prophesying in Sackcloth

From verse three, they will prophesy clothed in sackcloth. I think these first words used to introduce them set the tone for how Revelation 11 will describe these Two Witnesses. Namely, as Old Testament prophets. Sackcloth was a material made of animal hair often worn during troublous times by the prophets. Think of Elijah the Tishbite, and John the Baptist.

**II Kings 1:6-8**

**6 So they said to him, “A man came up to meet us, and said to us, ‘Go, return to the king who sent you, and say to him, “Thus says the Lord: ‘Is it because there is no God in Israel that you are sending to inquire of Baal-Zebub, the god of Ekron? Therefore you shall not come down from the bed to which you have gone up, but you shall surely die.’ ” ’ ”**

**7 Then he said to them, “What kind of man was it who came up to meet you and told you these words?”**

**8 So they answered him, “A hairy man wearing a leather belt around his waist.”**

**And he said, “It is Elijah the Tishbite.”**

Elijah being called “a hairy man” is in reference to the material of his clothes, not body hair. The same was true of John, who imitated his predecessor.

**Matthew 3:4**

**Now John himself was clothed in camel’s hair, with a leather belt around his waist; and his food was locusts and wild honey.**

“Clothed in camel’s hair” is equivalent to being called “a hairy man,” which was the same as wearing sackcloth. The Two Witnesses are clothed like prophets.

#### Two Olive Trees

From verse four, the Two Witnesses are two olive trees, which is somewhat more obscure to the casual Bible reader (like me. This one took some digging). The image is found in the Book of Zechariah, chapter 4. (We’ll read from verse two.)

**Zechariah 4:2-4, 11-14**

**2 And he said to me, “What do you see?”**

**So I said, “I am looking, and there is a lampstand of solid gold with a bowl on top of it, and on the stand seven lamps with seven pipes to the seven lamps. 3 Two olive trees are by it, one at the right of the bowl and the other at its left.” 4 So I answered and spoke to the angel who talked with me, saying, “What are these, my lord?”**

We’ll skip down to verse 11, but note that this chapter mentions Zerubbabel, and I’ll mention that the previous chapter concerned Joshua, which leads some to believe these men to be the Two Witnesses of Revelation 11.

**11 Then I answered and said to him, “What are these two olive trees—at the right of the lampstand and at its left?” 12 And I further answered and said to him, “What are these two olive branches that drip into the receptacles of the two gold pipes from which the golden oil drains?”**

**13 Then he answered me and said, “Do you not know what these are?”**

**And I said, “No, my lord.”**

**14 So he said, “These are the two anointed ones, who stand beside the Lord of the whole earth.”**

An intriguing passage, to be sure. This episode is what should have come to the mind of a first century Christian, especially one of a Jewish background. It appears the two olive trees fuel the two lampstands with their oil.

#### two lampstands (before God)

Also from Revelation 11:4, the Two Witnesses are also two lampstands which are in God’s presence. What do lampstands represent? Well, Revelation has already made this symbol clear in the first chapter.

**Revelation 1:12 & 20**

**12 Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands, 13 and in the midst of the seven lampstands One like the Son of Man…**

**20 …the seven lampstands which you saw are the seven churches.**

The lampstands are churches, but then why are there only two lampstands, and not seven. And why are there only two witnesses, not seven witnesses? Because only two of the seven churches had remained uncompromised (Smyrna & Philadelphia). These two churches represent congregations who carry the fire of witness without letting it be extinguished. There is also a connection to the “two or three witnesses” demanded by Deuteronomy 17:6 to confirm legal testimony. If the churches were living up to the divine standard, they would have the unity of the Two Witnesses, who act as one.

(Another note about chapter 11 in light of chapter 1: Does Jesus now go around with a two-edged sword in His mouth, holding seven stars always? Chapter 1 doesn’t show what Jesus *looks* like, it shows what He *is* like. Similarly, chapter 11 doesn’t show what the Two Witnesses *look* like nor what their deeds exactly *look* like. We are shown what the Two Witnesses *are* like, and what the character of their deeds *are* like.)

#### breathe fire

From verse five, we learn that if anyone wants to harm the Two Witnesses, fire proceeds from their mouth and devours their enemies. This is reminiscent of two Old Testament prophets: Elijah and Jeremiah. According to Jeremiah 5:14, his words were like fire in his mouth. If he refused to speak, the fire was shut up in his bones (Jeremiah 20:9). Elijah famously called down fire to annihilate his enemies in II Kings 1.

#### shut heaven / no rain

From verse six, the Two Witnesses have the power to prevent rain from falling by shutting the heavens. From I Kings 17 & 18, we know that preventing from falling is another miracle of Elijah. God used His prophet in this way to torment King Ahab and the wicked Jezebel. When Elijah sanctioned the king by imposing a drought, he condemned him for forsaking the commandments of the Lord to follow after Baal. This is the type of spirit and power the Two Witnesses are portraying in Revelation 11.

#### turn water to blood & all plagues

Also in verse six, the Bible says they can turn water to blood, and are able to strike the earth with all plagues. This is the most recognizable power we can link back to an Old Testament prophet. Even the heathen have heard of Moses executing the Ten Plagues upon Egypt, the first of which was turning the Nile River into blood (Exodus 7). We can associate many names with these Two Witnesses: Elijah, Jeremiah, Moses, even Joshua, Zerubbabel, and Zechariah.

#### Christ: killed in Jerusalem, dead three days, resurrected, ascend in cloud

As much as the Two Witnesses resemble several prophets, they share characteristics with Christ most of all. I’m going to read again verses eight, eleven, and twelve.

**8 And their dead bodies will lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified.**

**11 Now after the three-and-a-half days the breath of life from God entered them, and they stood on their feet, and great fear fell on those who saw them. 12 And they heard a loud voice from heaven saying to them, “Come up here.” And they ascended to heaven in a cloud, and their enemies saw them.**

Like Jesus, the Two Witnesses are killed in Jerusalem (though the city is allegorized as both Sodom and Egypt), they remain dead for three days before being resurrected, and ascending to heaven in a cloud. Again, can these Two Witnesses be literal figures who must come in the Last Days? Many think they will be two resurrected saints. Or are they instead symbolic? You know, they share half of their characteristics with prophets from the Old Testament, and half with Jesus in the New Testament. Some think maybe the Two Witnesses are the embodiment of the Two Testaments.

#### Identifying the Two Witnesses

Note again how they act in unison. Revelation 11 does not paint the Two Witnesses as individuals, but as having a singular spirit. They share the exact same characteristics between them and do everything together. Speaking obliquely, the witnesses are prominent representatives of God. More directly, I would say the Two Witnesses are a symbolic vision of Christian example and evangelism. The example and evangelism of those in the Church. To support this view, I think the most telling comparison given by chapter 11 is that of the lampstands, which we covered in verse 4. This symbol must rule out specific human individuals. The two witnesses are two lampstands, the two churches that were uncompromised. The spirit of Smyrna & Philadelphia, the aspirational example for all congregations throughout time, torments the earth-dwellers, and invites hatred and persecution from the same. Some of y’all may have been tempted to read ahead to the glories of chapters 21 & 22. They are coming, God has promised us that much, but He said in chapter 6 that for now we must live in chapter 11.

### the Third Woe Cometh

We have two woes down, and one more to go. We read in verses thirteen and fourteen…

**Rev 11:13&14**

**13 In the same hour there was a great earthquake, and a tenth of the city fell. In the earthquake seven thousand people were killed, and the rest were afraid and gave glory to the God of heaven.**

**14 The second woe is past. Behold, the third woe is coming quickly.**

**15 Then the seventh angel sounded.**

What are the three woes? Have you been keeping track? I confess, I have not. Revelation 8:13 was where an angel introduced the three woes. There he indicates that they correspond to the fifth, sixth, and seventh trumpets. This is borne out in Revelation 9:12 after the fifth trumpet, which says the First Woe is past, but two more remain, and here in verse 14 of chapter 11. Now that the sixth trumpet has run its course, let the seventh come quickly!

Speaking of woe, before we get to this Third Woe (capital T, capital W, “Third Woe”), note the woe which befell the earth-dwellers, such that they are shaken out of their arrogant degeneracy. Sometimes I wonder what could shake people out of their sinful lifestyles, when the natural consequences of their actions seem to give them little pause. God is able to give them pause, and is this now becoming a testament to His power, that He can even stop the sinner in his tracks, and cause him to fear? (when conscience, disease, and law will not?) Are these survivors of the Tithe of Jerusalem converted? Some say, “yes,” but I remain skeptical. It reminds me of the centurion standing by the cross when also there was an earthquake (another resemblance between Jesus and the Two Witnesses), who confessed Christ as the Son of God. They give glory out of fear, but do they convert? They celebrated over the death of the Two Witnesses, didn’t they? Every soul in torments is a believer.

The angel sounds the Seventh Trumpet, announcing the Third Woe, which Ron Courter points out could be many woes that take place until the end. Scripture doesn’t give us much detail of events from an earthly perspective, but the view from Heaven treats this time with finality. Indeed, this Third Woe, which turns out to be the Seventh Trumpet, in turn becomes The End (capital T, capital E, “The End”). As we venture along to the end of the chapter, its as if we are in a canoe on a river, drawn forward by the water rushing over the looming falls. Unheeded warnings must finally be granted, unrighteousness must receive its due punishment, and fidelity must be given its due place of victory.

## the Seventh Trumpet

Finish Revelation 11 with me, resuming at verse 15.

**Rev 11:15-19**

**15 Then the seventh angel sounded: And there were loud voices in heaven, saying, “The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!” 16 And the twenty-four elders who sat before God on their thrones fell on their faces and worshiped God, 17 saying:**

**“We give You thanks, O Lord God Almighty,**

**The One who is and who was and who is to come,**

**Because You have taken Your great power and reigned.**

**18 The nations were angry, and Your wrath has come,**

**And the time of the dead, that they should be judged,**

**And that You should reward Your servants the prophets and the saints,**

**And those who fear Your name, small and great,**

**And should destroy those who destroy the earth.”**

**19 Then the temple of God was opened in heaven, and the ark of His covenant was seen in His temple. And there were lightnings, noises, thunderings, an earthquake, and great hail.**

The seven seals of chapters 6, 7, & 8 are recapitulated in the seven trumpets of chapters 8, 9, & 11. However, where there was great silence and a pause for half an hour after the seventh seal was opened, there is now shouting, exultation, and action. The work is finished. Heavenly order asserts itself over the government of the earth-dwellers. Sadly for them, the time of conversion has ended, and all fates are sealed for either reward or punishment. The seven trumpets have purposed to warn man of God’s judgment in keeping with His desire to bring all to repentance. With this final (angelic) blast, however, the time of warning is over, giving way to wrath, judgment, and reward. If the previous six trumpets were warnings, the seventh is a herald. The King is no longer com*ing*, He is *come*. This is why Bible versions other than the KJV and New King James Version omit “and who is to come,” from verse 17.

The 24 elders, representing the righteous in this apocalyptic pageant, lift up their voices in praise to God in His hour of triumph. The Creator has long planned a show of judgment, and anticipation gives way to consummation. As in Daniel 7, the Ancient of Days comes into His power by taking His place on the throne.

**Daniel 7:9-14**

**9 “I watched till thrones were put in place,**

**And the Ancient of Days was seated;**

**His garment was white as snow,**

**And the hair of His head was like pure wool.**

**His throne was a fiery flame,**

**Its wheels a burning fire;**

**10 A fiery stream issued**

**And came forth from before Him.**

**A thousand thousands ministered to Him;**

**Ten thousand times ten thousand stood before Him.**

**The court was seated,**

**And the books were opened.**

**11 “I watched then because of the sound of the pompous words which the horn was speaking; I watched till the beast was slain, and its body destroyed and given to the burning flame. 12 As for the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time.**

**13 “I was watching in the night visions,**

**And behold, One like the Son of Man,**

**Coming with the clouds of heaven!**

**He came to the Ancient of Days,**

**And they brought Him near before Him.**

**14 Then to Him was given dominion and glory and a kingdom,**

**That all peoples, nations, and languages should serve Him.**

**His dominion is an everlasting dominion,**

**Which shall not pass away,**

**And His kingdom the one**

**Which shall not be destroyed.**

This passage (Daniel 7) is very similar to Revelation 11, and especially to Revelation 20:12.

**Revelation 20:12**

**And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books.**

The cycle of acclaim and praise by the 24 elders is completed as we follow them through the book. The body of the redeemed praised God as the Creator (4, 10, & 11), they worshipped Him as the Redeemer (5, 8, & 10), and now they laud Him as the King of kings and conqueror of unrighteousness (11:17&18).

### Closing the Great Book

Finally, I want to repeat the last verse (19), with the last word of this cycle, and the last picture of the great book.

**Rev 11:19**

**19 Then the temple of God was opened in heaven, and the ark of His covenant was seen in His temple. And there were lightnings, noises, thunderings, an earthquake, and great hail.**

A return to the temple theme from the beginning of the chapter. The unveiling of the ark of the covenant signifies that God has fully revealed His glory, a revealing of God, Himself, according to Vern Poythress. In support of this conclusion, he compares the storm of Revelation 11:19 to the one that surrounded Mt. Sinai, which displays the majesty of His power.

The end of Revelation 11 is the conclusion of what some commentators call “the great book”, which is chapters 1/4 through 11, making 12-20/22 the “little book” John was made to eat in chapter 10; that which was sweet to taste, but bitter to the stomach. The great book we have been in mainly concerned judgments upon the whole earth. The little book we’ll begin next week will focus on the saga of the Church of Christ (its inception, trials, and glorification).

We have reached a great division in the Book of Revelation. We are at the literal and spiritual halfway point. Concluded is the Pageant of the Seals and Trumpets, and next week we begin the Drama of the Woman and the Dragon. For now, though, let’s appreciate the moment by taking stock of the distance we’ve covered. I usually like to end my chapter studies by reading my section again, but this time I think we should review chapters 1 through 11.

1. where we got to see what Christ *is* like, not what He *looks* like.
2. & 3. where we learned of five churches that had failed their calling, but two that remained true.
3. where we ascended up into the Throne Room, and caught our first glimpse of glory.
4. where we crowned Christ, and glorified the Lamb.
5. when the Four Horsemen saddled up to ride, and the saints cried out for vengeance.
6. where the 144,000 were sealed, and the multitudes arrayed in white surrounded God’s throne to praise Him.
7. When the 7th Seal was opened, and the first four angels sounded their trumpets.
8. where the 5th Trump brought locusts from the bottomless pit, and the 6th released the four angels from the great river Euphrates.
9. last week featured the Mighty Angel and the Little Book he gave John to eat.
10. where we measured the temple, sojourned with the Two Witnesses, and heard the report of the Seventh Trumpet.

* Pieters, ¢12
* Swete, p.142

# Conclusion / Invitation

This, in short, has been the Great Book Sealed. Next week, as the Lord wills, we continue with the Little Book Opened. For now, we end our study with a call for repentance and baptism.

If you are not a member of the Church, make your life right today. Believe what the Scriptures say about Christ and His Church. Repent of your sins, Confess Jesus Christ as the Son of God, and be Baptized for the remission of sins to walk in newness of life.

If you are already in the Church, but have fallen out of duty or wish to confess a sin of a public nature, we stand ready to pray with you and for you. If you be of either class, come forward while we stand and sing.

# [Questions](https://www.thechristianrepository.com/by-johnny-elmore)

1. WHAT DO YOU THINK WOULD BE THE SIGNIFICANCE OF THE THINGS JOHN IS TOLD TO MEASURE? VERSE 1.

The temple, altar, and worshippers refer to the Church, where God abides with His people and has fellowship with them. Refer to I Corinthians 3:16&17, II Corinthians 6:16, Ephesians 2:21, I Peter 2:5 for the connection between the sanctuary of God in time past (tabernacle and temple), and the one that is now, His Church. Also, Revelation 8:3 makes mention of a golden altar.

1. COULD “THE TEMPLE” REFER TO THE CHURCH? VERSE 2.

Yes, Scripture suggests the temple or sanctuary in Revelation 11 refers to the Church. God’s people are measured by Him as a sign of protection and concern during the 42 months of trampling and tribulation. Recall the promise of John 16:33, “In the world you will have tribulation; but be of good cheer, I have overcome the world.”

1. iS THERE ANY DIFFERENCE IN THE TIME DURING WHICH THE HOLY CITY SHALL BE TROD UNDER FOOT (42 MONTHS) AND THE PROPHESYING PERIOD OF THE TWO WITNESSES (1260 DAYS)? VERSE 3.

No. 42 months is mathematically and symbolically equal to 1260 days. Together with the “time, times, and half a time” (3½ years) in Revelation 12:14, Daniel 7:25, and Daniel 12:7, they represent the present age between the first and second comings of Christ. A limited time of tribulation.

1. WHAT FURTHER EXPLANATION OF THE TWO WITNESSES IS GIVEN? VERSE 4.

That they are also “the two olive trees and the two lampstands.” The lampstands support the light of truth, and the olive trees provide oil for the lamps, as in Zechariah 4. That chapter refers to Zerubbabel, and the previous (Zechariah 3) dealt with Joshua. These two would have been brought to mind by this reference in Revelation 11:4, using their character to describe that of the two witnesses.

In general, reading the Old Testament prophets will familiarize us with the symbols of the Book of Revelation, especially Isaiah, Ezekiel, Daniel, and Zechariah.

1. WHAT OLD TESTAMENT PERSONALITIES ARE ALLUDED TO (NOT BY NAME) IN VERSES 5 AND 6?

Elijah, Jeremiah, and Moses. Elijah called down fire to annihilate his enemies in II Kings 1. Jeremiah’s words were as fire in his mouth, according to Jeremiah 5:14. When he refused to speak, the fire was shut up in his bones (Jeremiah 20:9). Elijah again shut the heavens to prevent rain in I Kings 17 & 18. Finally, Moses famously executed plagues upon Egypt, the first of which was turning the Nile River into blood (Exodus 7).

1. WHAT HAPPENS TO THE TWO WITNESSES WHEN THEY FINISH THEIR TESTIMONY? VERSE 7.

They are killed by the beast of the bottomless pit.

1. DO YOU HAVE ANY IDEA ABOUT WHOM OR WHAT “THE BEAST” MIGHT BE? VERSE 7.

This beast is the prominent character of Revelation 13 & 17 come early. He stands for anti-Christian world power, which throughout history has antagonized the Church and all her members who speak against the wickedness of the age.

1. IF LITERAL JERUSALEM OR LITERAL ROME DOES NOT FIT THE PICTURE OF THE “GREAT CITY,” WHAT CITY COULD IT BE? VERSE 8.

Figurative Babylon, which is often named the “great city” (Revelation 14:8; 16:19; 17:5, 18; and several times in Revelation 18). The “great” city and the “holy” city are contradictory terms.

1. WHAT VIOLATION OF JEWISH BURIAL CUSTOM DO WE FIND IN VERSES 8 AND 9?

The body of the two witnesses is left in the street of the city for 3½ days, not allowed to be entombed. Psalm 79:2&3

1. WERE THE INHABITANTS OF “THE EARTH” SAD OVER THE DEATH OF THE TWO WITNESSES? VERSE 10.

On the contrary, the inhabitants of the earth rejoiced and made a holiday of their deaths.

1. WHAT HAPPENED TO THE WITNESSES AFTER THREE AND A HALF DAYS? VERSE 11.

God resurrects them, and they stand upon their feet like the dead man whose body touched the bones of Elijah (II Kings 13:21), and the dry bones of the valley in Ezekiel 37:10.

1. HOW WOULD THE FACT THAT THE EARTH-DWELLERS SAW THE WITNESSES STAND UPON THEIR FEET INDICATE THE TRUTH OF THEIR MESSAGE? VERSE 11.

The working of a miracle always displayed the authority of God, especially a resurrection. God’s raising of the two witnesses is a message to their murderers and those who rejoiced at their death that their word had been true, and the earth-dwellers had been working against Him.

1. WHAT FURTHER DEMONSTRATION OF GOD’S POWER DID THE EARTH-DWELLERS SEE? VERSE 12.

The two witnesses ascended into Heaven in a cloud as the earth-dwellers looked on. Recall the Lord’s ascension in Acts 1:9.

1. WHAT HAPPENED AT THE SAME HOUR THAT LED MANY TO ACKNOWLEDGE GOD AND GIVE GLORY TO HIM? VERSE 13.

A great earthquake, destroying a tenth of the city (Tithe of Jerusalem), and killing 7,000. The great city experiences a partial judgment, and the survivors glorify God, but are they converted?

1. WHAT WERE THE THREE “WOES” PREDICTED IN REVELATION? VERSE 14.

Revelation 8:13, where the angel introduces the three woes, indicates they are the fifth, sixth, and seventh trumpets.

1. WITH WHAT IS THE THIRD “WOE” IDENTICAL? VERSE 14.

Verse 14 is just before the final trumpet, the third woe.

1. DO YOU THINK IT IS LOGICAL OR LIKELY THAT THE VOICES OF VICTORY ARE THE LIVING CREATURES BECAUSE OF THEIR RELATION WITH THE ELDERS IN THE PAST? VERSES 15-18.

It very well may be, considering what we learned in Revelation 4:9&10.  
“Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever, the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne.”

1. HOW DID THE NATIONS REACT TO GOD’S INTERVENTION? VERSE 18.

They were angry, and resisted God at every turn, putting His Son to death, opposing His Church, and stopping up their ears to the Truth.

1. WHAT HAPPENED TO “THY SERVANTS, THE PROPHETS”? VERSE 18.

They were rewarded by seeing their prophecies fulfilled and their cause triumphant. They are now vindicated, whereas sinful men once derided and persecuted them. They now have victory with God and Christ, despite previously having been killed for their testimony.

1. WHEN THE TEMPLE OF GOD WAS OPENED IN HEAVEN, WHAT WAS SEEN? VERSE 19.

The Ark of the Covenant, that old symbol of God’s covenant with Israel, a fitting final reveal in this chapter which started with measuring the temple.

# Marginalia

* It is good that I coincidentally been listening through the Book of Ezekiel last month as I started studying for this lesson. (Not sure if I should admit that it takes me so long to work up a lesson!) “Ezekiel is the quarry out of which the writer of Revelation hewed his stones.”
* Some of y’all may have been tempted to read ahead to the glories of chapters 21 & 22. They are coming, God has promised us that much, but He said in chapter 6 that for now we must live in chapter 11.
* Matthew 10:28 = fear not bodily harm, rather fear God

## Measuring the Temple

Wheat and tares

* “Ezekiel is the quarry out of which the writer of Revelation hewed his stones.”
* Measuring signifies ownership and protection.
* Zechariah 1:16, 2: = “~~The Plumb-Line of God~~”

In Zechariah 1:16 continuing on through chapter 2, God will measure Zion…

### Time, Times, & Half a Time

pg. 47f, comments on 13:5

## Two Witnesses

distributed singular / collective singular

v. 8: broad street / plaza = broad way of sin?

### Third Woe

Rev 8:13 = woes introduced

## Seven Trumpets

### Closing the Big Book

## Outline

|  |  |
| --- | --- |
| [Re 11:1-5](https://av1611.com/verseclick/gobible.php?p=Re_11.1-5). | The two witnesses prophesy. |
| [Re 11:6](https://av1611.com/verseclick/gobible.php?p=Re_11.6). | They have power to shut heaven, that it rain not. |
| [Re 11:7](https://av1611.com/verseclick/gobible.php?p=Re_11.7). | The beast shall fight against them, and kill them. |
| [Re 11:8-10](https://av1611.com/verseclick/gobible.php?p=Re_11.8-10). | They lie unburied; |
| [Re 11:11-13](https://av1611.com/verseclick/gobible.php?p=Re_11.11-13). | and after three and a half days rise again. |
| [Re 11:14](https://av1611.com/verseclick/gobible.php?p=Re_11.14). | The second woe is past. |
| [Re 11:15-19](https://av1611.com/verseclick/gobible.php?p=Re_11.15-19). | The seventh trumpet sounds. |

## Greek

### [Scripture for All](https://www.scripture4all.org/OnlineInterlinear/NTpdf/rev11.pdf)

### [Daily Dose of Greek](https://dailydoseofgreek.com/Revelation-11/)

### Page

## Summers

**Pieters**

[**Hendricksen**](https://d.docs.live.net/eae6eda0938fbfd7/DOCUME%5eF1-DerRoteBaron-3971/Theology/Chapter%20Studies/Revelation%2011/William%20Hendricksen%20-%20Chapter%2011%20.pdf)

* pp. 150-
* “sanctuary of God” = I Cor 3:16&17 II Cor 6:16 Ephesians 2:21 = all true Christians
* pg. 157

[**Milligan**](https://d.docs.live.net/eae6eda0938fbfd7/DOCUME%5eF1-DerRoteBaron-3971/Theology/Chapter%20Studies/Revelation%2011/William%20Milligan%20-%20Chapter%2011%20.pdf)

[**Hailey**](https://d.docs.live.net/eae6eda0938fbfd7/DOCUME%5eF1-DerRoteBaron-3971/Theology/Chapter%20Studies/Revelation%2011/Homer%20Hailey%20-%20Chapter%2011%20.pdf)

* The 144,000 are now a measured temple.
* Ezekiel 42:20, 22:26, 44:23  Zechariah 2:5  II Corinthians 6:14-7:1

### [Lesson 15: Revelation 11](http://searchingthescriptures.net/main_pages/audio_files/Homer%20Hailey%20-%20Book%20of%20Revelation/downloads%20revelation/HH%2015%20Rev.%2011.mp3)

* Used to argue for an early date. Not so, symbolic.
* Measuring the Temple
  + - Ephesians 2:19-22 = sanctuary / holy temple
    - I Corinthians 3:16&17  II Corinthians 6:17&18
    - Why measure the old temple?
    - Matthew 23:38&39 = house left desolate
    - The Temple is the Church, every aspect of which is measured by God
    - Ezekiel 22:26  Ezekiel 42:20
    - What is wrong with Church institutions and instrumental music? They are not measured by the Lord. They are not holy, but common.
    - Holy City is *always* the new, Spiritual Israel (Matthew)
* The Two Witnesses
  + - “I’ll deal with the 42 months in chapter 13…”   
      (42 months = 1260 days, Jewish month was 30 days)
    - Sackcloth was scratchy material made of animal (camel’s) hair, worn during sorrowful times
    - Any 3½ is a broken 7, a troublous time (drought of Ahab)
    - Who are the two? O.T. requirement for conviction. (II Corinthians 2 & Hebrews 12)
    - Moses? Christ? Elijah? Others?
    - Testimony of the Holy Spirit and the Apostles
    - John 15:26  Zechariah 4
    - As the men of the O.T. were able to complete their mission, so will these Two Witnesses.
    - The Beast is the end-time, anti-Christian power OR in anticipation of chapter 13
    - Egypt = bondage, Sodom = immorality, Jerusalem = apostate religion
    - Isaiah 24-27 = the world is a desolate city to be destroyed, as Hosea spoke of Gilead
    - One dead carcass for two people? Unity.
    - The evangelism goes on, despite the death of the witnesses (Rev 12:11)
    - None of the enemies saw the ascension of Jesus, but they did see the victory/triumph.
* Earthquake, mass death = the crumbling of paganism
* 7,000 = complete number according to the judgment of God
* Seventh Trumpet
  + - 7th seal: great silence for half an hour
    - Now there are great voices. Action.
    - “Who wast and who art” He has already come
    - Judgment on behalf of the saints, time to give reward
    - Prophets are rewarded with vindication and culmination
    - Not the Final Judgment
    - The conclusion of the O.T. prophets
    - God keeps & fulfills His covenant.

**Campbell**

* ASCENSION INTO HEAVEN, symbol of the acquisition of political dignity and honor. "How art thou fallen from heaven, O Lucifer, Son of the Morning: for thou hast said in thy heart, I will ascend into heaven." "And the witnesses ascended up into heaven in a cloud." Rev. xi. 12.
* CITY, *the Great City*--The European part of the Western Roman Empire, and the great body of the spurious christians who inhabit it, are called *the Great City:* for as the *ten* horns represent the ten powers into which the empire is divided, so the city is represented as consisting of ten streets. "The tenth part of the city" is particularized in Revelation xi. 13.; and in verse 8th "*the street of the great city*" is also spoken of. A city is the symbol of a corporate body, under one and the same police. The analogy may be to Babylon, the great city of the Assyrian empire.
* EGYPT--A mystical name of wickedness. Revelation xi. 8. "Their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and *Egypt.*"
* TIME, times, and half a time--Time is one annual revolution of the earth; times two such revolutions; and the dividing, or *half a time,* is half a year: time, times, and half a time, denote three years and a half. This is established in Daniel's prophecy. Nebuchadnezzar was to associate with the beasts till *seven* times passed over him: i. e. *seven* years.   
        "Numbering by months or moons is appropriate to the works of darkness; because the moon is the governess of night: numbering by the course of the sun, is appropriate to the works of righteousness, and this is in correspondence with the use of these symbols in the Apocalypse. The continuance of the Beast, and the profaning of the holy city by the Gentiles, are reckoned by *months;* but the prophecy of the Witnesses by days: the abode of the woman in the wilderness by *days,* and by time, times, and half a time; three solar years and half."
* WITNESSES: *two* witnesses, a *few* witnesses. The scriptural plurality. That succession of pleaders for God which have stood forth for him during the time, times, and a dividing of time, in which the Man of Sin sits in the temple of God, and the Woman is nourished in the wilderness, according to some. The two witnesses, according to others, are the two distinct bodies of men in succession which plead for the political and religious rights of men, against the usurpations of priests and kings: resembling in their character Moses and Aaron; Zerubbabel and Joshua: or, Revelation and Nature, those witnesses for God's being and perfections; or the Old Testament and the New; the Apostles and Prophets. Such are some of the views taken of the two witnesses.

[**Swete**](https://d.docs.live.net/eae6eda0938fbfd7/Documents/Theology/Chapter%20Studies/ΑΠΟΚΑΛΥΨΙΣ%20ΙΩΑΝΝΟΥ/Commentaries%20%5e0%20Books/Apocalypse%20of%20St%20John%5eJ%20the%20-%20Henry%20Swete%20.pdf#page=357)

* Pg. 132 ( 354 / 562 )

## Dietsch

### [Rev 11:1-14](http://www.providencemidland.org/audio/message/sunday-school-revelation-chapters-11-a)

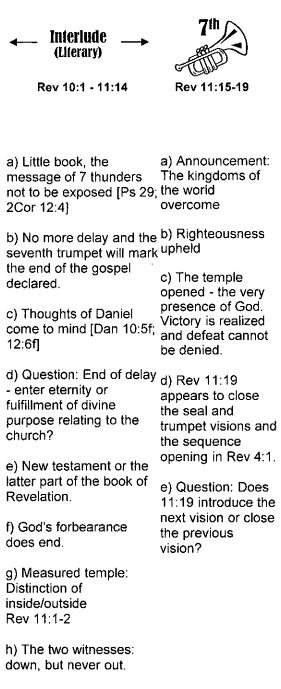
### [Rev 11:15-19](http://www.providencemidland.org/audio/message/sunday-school-revelation-chapters-11-b)

**Ron Courter**

[**Ninth Sermon of the Hendekalogy**](http://www.willofthelord.com/wp-content/uploads/2013/06/Courter-Rev-May-11-PM.mp3)

* Rev 8:1-6, 9:20&21, 11:14-19
* Between the sixth and seventh trumpet
* Silence = Zechariah 2:13  Amos 8:2&3
* Trumpets = Numbers 10:1-10  Joel 2:1  Joshua 26  Ezekiel 3:33
* Trumpets recapitulates the seals
* Trumpets warn man of God’s judgment; desire to bring repentance; resemble OT plagues;
* Event substitution can ruin a reading of the *BoR*
* Little book (12-20)
* Great book (4-11) is a solemn pageant of divine judgments
* Natural disasters are a warning
* Mystery = the hidden made known and accomplished
* @ 58:25
* Tabernacle measured = Church has boundaries; no indication of physical temple
* Temple measuring = security of the true worshippers
* Early Preterists use this passage to say the Temple in Jerusalem was still standing, and therefore everything in Revelation must have been accomplished by A.D. 70.
* The Futurists claim a literal temple will exist at a later time.
* Pg. 23 of the [handout](http://www.willofthelord.com/wp-content/uploads/2013/06/Ron-Courter-Handouts-on-Revelation.pdf)
* 42 months (aggression of Satan) = 1260 days (nourishment of Church) = time, times, & half a time (nourishment of Church) = periods of severity
* At no time is the Church in a peaceful relationship with the world
* 42 encampments ion the wilderness, Elijah’s ministry of judgment was 3.5 years, Daniel’s words were “time, times, and half a time”
* Zechariah 4 = Joshua the high priest & Zerubbabel the ruler/leader
* Two Witnesses are the Word of God and the Church
* Romans 8:16  John 8:12 (borrowed light)  Colossians 1:23
* The world thinks, “we’ve won!” after the Two Witnesses are killed
* No longer is the world tormented by the gospel
* Sodom, Egypt, & Babylon
* Ezekiel 37 = figurative resurrection of Israel
* Reality asserts itself in the end
* If you kill a Christian, you have wasted energy you should have used to repent
* Matthew 10:28 Daniel 2:44; 11:15
* Seventh Trumpet = righteous must be given their place of victory
* Rev 11:14 = Third Woe can introduce the woes that take place until the end
* 7th trumpet sounds, finally. Unheeded warnings must finally \_\_\_\_, and unrighteousness must receive its due punishment, and (righteousness) must be given its due place of victory… One thing for your discernment and reading: In verse 14 of the 11th chapter, it talks about now the Third Woe. The point is, that Third Woe doesn’t have to be the final end. That can simply introduce the woes that had to take place until the end. And (in) this chapter, I think it ends, with the Final Judgment and the glorification of God’s people.
* 11, 17, & 20 are among the most difficult in the *BoR*
* Seven Trumpets (O.T. Background: Egyptian Plagues / Destruction of Jericho)

**Snapshot**

* 

## GB in Tyler

### [Measuring the Temple](https://drive.google.com/file/d/0B8a5hXniB_uJa0pNTjRBTjVwZVE/view?usp=sharing)

### [The Two Witnesses](https://drive.google.com/file/d/0B8a5hXniB_uJMm9CSncwSS16Nlk/view?usp=sharing)

## GB in Arlington

### [Measuring the Temple](https://www.thechristianrepository.com/topical-studies/measuring-the-temple-george-battey)

* A screenshot of a cell phone

  Description automatically generated[Audio](https://greenoakschurchofchrist.weebly.com/uploads/1/1/6/1/116176311/measuring_the_temple_by_george_battey.mp3)

### [The Two Witnesses](https://www.thechristianrepository.com/topical-studies/the-two-witnesses-george-battey)

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  Description automatically generated[Audio](https://greenoakschurchofchrist.weebly.com/uploads/1/1/6/1/116176311/the_two_witnesses_by_george_battey.mp3)

## GB in Indianapolis

### [Measuring the Temple](https://www.indychurchofchrist.com/uploads/1/6/2/9/16298120/measuring_the_temple.mp3) (Rev 11:1&2)

* 8 Thought Questions:
  1. Rev 2:10 says, “fear not.” Why shouldn’t Christians fear?
  2. What are the two popular views of the temple in Rev 11?
  3. When Solomon dedicated the temple, what indicated God’s presence in the temple?
  4. What happened to the temple in the days of Ezekiel?
  5. According to the BoR, how do Christians worship at an altar?
  6. What does the courtyard symbolize?
  7. Which O.T. prophet dedicated 9 chapters to measuring the temple?
  8. Is the “health and wealth” gospel true?
* Rev 2:8&9 Rev 2:10  Rev 11:1&2  I Corinthians 3:16&17  Ephesians 2:21&22  I Peter 2:5  Matthew 21:12  Matthew 26:61  I Kings 8:10-13  Ezekiel 10:4, 18  Matthew 1:23  John 1:14  John 2:19, 21  II Corinthians 6:16  Hebrews 8:1&2  Rev 21:22  Rev 11:18&19  Rev 1:12, 13 & 20  Rev 11:1  Rev 6:9&10  Rev 11:1&2  Rev 3:12  Hebrews 12:22&23  Rev 11:1  Rev 21:15-17  Rev 11:2  John 10:28&29 Matthew 10:28  Rev 11:2  Rev 12:1-6  II Timothy 4:16-18
* These people were going through the tribulation! Pre-Tribulation Rapture is false doctrine.
* Why not fear? Rev 11 answers the question.

We should not fear b/c God's presence will protect and enable us spiritually through suffering.

* Two ways of viewing the temple: literal / physical vs. the Church

The Temple is Spiritual Israel

* How does the N.T. use the word "temple"
* I Cor 3:16&17 Eph 2:21&22 I Peter 2:5
* "Temple of God" - 9 times in N.T. Only twice does it refer to the physical temple. \_\_\_\_ and Matthew 26:61. Every other time is about the Church.
* I Kings 8:13-15 (Acts 7:48-50) Ezekiel 10:4, 18  
  Solomon saw the Spirit of God enter the temple. Ezekiel saw Him leave it.
* Through Jesus Christ, God will once again dwell among His people.  
  John 1:14, 2:19,21   
  The physical temple had lost its significance. From now on, Jesus will be the temple of God.
* II Cor 6:16 Hebrews 8:1&2  
  We are the temple of God! The Church is the true temple. The O.T. temple was a symbolic temple. We have the idea completely backwards!
* Rev 21:22 = only time a physical temple is mentioned!  
  Rev 11:19 = Church Glorified  
  Rev 1:12&13 = Lampstands symbolize the Church. In the O.T., they were in the temple  
  Rev 11:1 = altar. How do Christians worship at one of those? (Rev 6:9&10)
* Temple - Outer Courtyard - Holy City (Jerusalem)
* Are the Outer Courtyard and the Holy City the same thing? Yes.

Is the New Jerusalem the Old Jerusalem (earthly Jerusalem)?

Hebrews 12:22 = the Church (of the firstborn)

* Multiple symbols for the same thing. the *BoR* is all about allowing us to see things from multiple points of view. E.g. Jesus is a lion, a lamb, a rider on a white horse, a bridegroom, a true & faithful witness, etc.
* The Church is a temple, people worshipping at an altar, a lampstand inside the temple, the Holy City, the Courtyard. Each symbol allows us to admire a different facet.
* Rev 11:1 = measured in its earthly state

Rev 21 = measured in its glorified state

* God's presence will never be taken from His people. He accepts His Church, protects it, and cares for it.
* Ezekiel 40-48 = an end-time temple measured 30 times.
* When the court is not measured, the Holy City is trampled. If it had been measured, this would not have happened. We can be harmed physically.
* When God is measuring us, He is protecting us with His presence. The temple is always where He presides
* John 10:28&29 Hebrews 3:12

The Devil cannot harm our spirits, as long as we do not depart the Living God

* Matthew 10:28 Revelation 11:2
* 42 encampments. The entire Church Age.
* II Timothy 4:16
* The presence of God will enable and protect us throughout suffering.

### [The Two Witnesses](https://www.indychurchofchrist.com/uploads/1/6/2/9/16298120/the_two_witnesses.mp3) (Rev 11:3-13)

* 8 Thought Questions:
  1. What does the Courtyard represent?
  2. What does measuring indicate?
  3. In what way do the Two Witnesses resemble Jesus?
  4. How is the Greek word for ‘witness’ translated in Rev 2:13?
  5. What is sackcloth, and why did prophets wear it?
  6. According to Hal Lindsey, how did the world see the Two Witnesses die?
  7. Who are the Two Witnesses?
  8. Why did people rejoice when the Two Witnesses died?
* Rev 11:1-13  Matthew 10:28  Rev 2:10  Rev 11:3  Rev 1:5  Rev 3:14  Rev 2:13  Rev 17:6  Rev 11:3, 7  Rev 11:9-12  II Kings 1:7&8  Rev 11:3  II Kings 1:10  Rev 11:5  I Kings 17:1  Rev 11:6, 8&9  Rev 1:20  Deuteronomy 17:6  II Corinthians 13:1  I Corinthians 4:17  Rev 11:7  Daniel 7:3, 17  Daniel 7:7  Rev 11:7, 9&10  Rev 11:5 Jeremiah 5:14  Acts 24:25  Rev 11:11  Ezekiel 37:7-10  Rev 11:11, 13, 15-18  Rev 11:4  Acts 16:25  Hebrews 13:5&6
* Progressive Parallelism, Seven Sections, Worse and worse for the lost, better for the saved
* When he did not measure the Courtyard, the Holy City was trampled. This (measurement) indicates God’s protection.
* 42 encampments of Numbers 33
* There is no Pre-Tribulation Rapture
* Temple indicates God’s presence. Church is the Temple
* The Two Witnesses resemble Jesus Christ

|  |  |
| --- | --- |
| **The Two Witnesses** | **Jesus Christ** |
| Witnesses | “The true witness” |
| 1260 days | 3½ year ministry |
| Beast / Bottomless Pit | Satanic opposition |
| Suffered martyrdom | Death (martyrdom) |
| Rejoicing upon death |  |
| resurrection |  |
|  | Ascension |

* Martyrs care more for cause than anything else. He will not change his mind. His opposite is an American.
* The Two Witnesses are also like Moses and Elijah
  + - **Elijah**: Sackcloth, called down fire, call for famine
    - **Moses**: water turned to blood,
* Dispys believe the Two Witnesses will be two prophets (Moses, Elijah, Enoch, Peter, John)
* The TW are not
  1. Never seen as individuals, but do everything together
  2. Beast “makes war” on these two (instead of maybe just “killing” them)
  3. All of the world will see their death
  4. Described as two lampstands
* Lampstands represent churches
* The TW are *not* the Old Testament and the New Testament
* Why not Seven Witnesses? Only two for two reasons:
  1. Five of the Seven Churches were uncompromising. (Smyrna & Philadelphia)
  2. Biblical requirement for legal testimony. (Deuteronomy 17:6)
* If the churches were faithful, they would be identical.
* This is how the death of the TW may be seen all over the world, b/c they are the Church.
* **The Beast**: Daniel 7:3
* The Roman Empire is a type of any civil government that opposes God’s Church.
* The Church will shrink until it becomes so small it appears dead.
* This is Christmas Day for the world! (Revelation 11:10)
* Does the Lord’s Church torment the world? Or do we bend over backwards to accommodate them?
* The message of the Church is a tormenting message (Jeremiah 5:14  Acts 24:25)
* Ezekiel 37 = they stood to their feet
* Great Earthquake = End of time, beginning of the Judgment Day
* “immanentizing the eschaton”
* The Lord is my shepherd, I will not fear.

## Barney Owens

### [Measuring the Temple](http://fossilcreekchurchofchrist.org/Audio_Sermons/04.04.2010SunAM-Owens.Barney.mp3) (11:1)

* Measured – true Israel
* Unmeasured – unbelieving Jews
* Romans 11:22 = Gentiles grafted into the goodness of God, may be subject to severity if they disobey
* Isaiah 1:21 = faithful city become an harlot
* Luke :24 = Gentiles will trample Jerusalem underfoot
* He was to measure the Church
* Exodus 20:24, 40:34 = the Glory of the Lord filled the Tabernacle
* The Temple was the place where God met His people. The Church is now the dwelling place of God (Ephesians 2:19).
* Hebrews 1:2 = take away Christ, and the Church has no credibility
* In order to know our acceptability to God, every church must be measured
* No congregation has a right to alter the worship!

## Vern Poythress

### [The Seven Trumpets](http://faculty.wts.edu/lectures/themes-in-revelation-the-seven-trumpets-part-6-of-12/)

* As with the first four seals, the first four trumpets belong together
* It’s not the Arabs, it’s not the Roman Empire, it’s all terrible, conquering forces
* Repeated Pattern Approach
* See the hideousness, feel the terror
* Symbolism can be multi-dimensional.
* Avoid the Puzzlebook Mentality! (not to say we can’t figure things out.)
* Two Witnesses are two lampstands (churches)

### [The Returning King](https://frame-poythress.org/ebooks/the-returning-king/)

**The Two Witnesses, 11:1-14**

This second part of the interlude concentrates on the story of the two witnesses. Like Moses and Elijah, these witnesses perform striking miracles (vv. 5-6). Other Old Testament backgrounds are woven into the vision. The mention of two olive trees and lampstands (v. 4) likens the witnesses to the vision of [Zechariah 4:1-14](https://biblia.com/bible/esv/Zech%204.1-14), in which the trees probably symbolize the ruling and priestly offices of Zerubbabel and Joshua. Thus the witnesses are prominent representatives of God. The witnesses’ stand against the Beast reminds us of the conflicts against bestial kingdoms in Daniel (vv. 7-10). Verse 8 reminds us of wicked, oppressive cities and powers: Sodom, Egypt, and Jerusalem that crucified Jesus. The resurrection in verses 11-12 reminds us of the resurrection of Christ, but also of the language of Ezekiel 37 and the rapture of Elijah.

Like John in 10:1-11, the two witnesses are models for all the saints to imitate. All of us are to be faithful to the testimony of Jesus, even in the face of violent persecution from the Beast. We must be willing to face martyrdom, and God guarantees our vindication (vv. 11-12).

Some aspects of this vision remain difficult and controversial. Some interpreters think that two literal individual human beings are in view: either two Christian prophets who were martyred shortly before the fall of Jerusalem, or two prophets who will appear shortly before the Second Coming. But in agreement with Revelation as a whole we find here a symbolic vision of Christian witness. The two witnesses are two lampstands (v. 4), indicating that they are symbolic figures standing for the witness of the lampstand-churches of 1:20. Thus they symbolize churches rather than specific human individuals. Two rather than seven lampstands are mentioned to imitate the pattern of Zechariah 4 and of Moses and Elijah ([Matt. 17:3-4](https://biblia.com/bible/esv/Matt.%2017.3-4); cf. [Deut. 17:6](https://biblia.com/bible/esv/Deut.%2017.6); [Luke 10:1](https://biblia.com/bible/esv/Luke%2010.1)).

The trampling of the city for 42 months has sometimes been correlated with the fall of Jerusalem in 70 A.D. But a closer look shows that the events do not correspond in detail. Verse 1 indicates that the inner part, the temple and the altar, are preserved. And nothing that we know concerning the fall of Jerusalem corresponds exactly to the two witnesses. Instead, 11:1-14 gives a general visionary representation of the witness of the Church and God’s preservation and vindication of the witness. The two witnesses are two lampstands (v. 4), that is, two churches (1:20).

The temple represents the presence of God on earth, especially through his people (see note on 4:1-5:14). Measurement signifies God’s knowledge and care (cf. [Ezek. 40-41](https://biblia.com/bible/esv/Ezek.%2040-41)). The altar and those who worship there represent the true worshipers of God, who are sealed and protected (cf. 7:1-17). The destruction of the outer court represents the attack of outsiders on God’s people.

What about the **42 months**? It is a limited time of distress and intense conflict between God’s people and their opponents (13:5). It is also described as 1260 days (11:3; 12:6) or a time, times, and half a time (three and a half years; 12:14). (In a symbolic context like this one, months are reckoned as consisting of 30 days each.) It is half of seven years, which from a symbolic point of view suggests a complete period of suffering, cut short by half. The main background is found in [Daniel 7:25](https://biblia.com/bible/esv/Dan%207.25), which in turn is related to other passages in Daniel (9:27; 12:7, 11-12). Some futurist interpreters look for a period of time of this length shortly before the Second Coming. But like other numbers in Revelation, this one is symbolic in character, and related to the three and a half days in 11:9, 11. It then designates a period of persecution of limited length.

The most significant clue comes from [Daniel 9:27](https://biblia.com/bible/esv/Dan%209.27). In Daniel 9 God sets out a period of 70 weeks or 490 years or 10 jubilee cycles during which he will accomplish his purposes for worldwide redemption ([Dan. 9:24](https://biblia.com/bible/esv/Dan.%209.24)). This period of 70 weeks builds on the earlier period of 70 years of exile prophesied by Jeremiah ([Dan. 9:2](https://biblia.com/bible/esv/Dan.%209.2); [Jer. 25:12](https://biblia.com/bible/esv/Jer.%2025.12); [29:10](https://biblia.com/bible/esv/Jer%2029.10)). Each of Jeremiah’s 70 years is a sabbatical year in which the land rests ([2 Chron. 36:21](https://biblia.com/bible/esv/2%20Chron.%2036.21); [Lev. 26:43](https://biblia.com/bible/esv/Lev.%2026.43); [25:1-7](https://biblia.com/bible/esv/Lev%2025.1-7)). Hence, symbolically speaking, it represents a total of 490 years. At the end of this period God favors Israel again and restores them to the land and to Jerusalem ([Ezra 1:1-4](https://biblia.com/bible/esv/Ezra%201.1-4); [2 Chron. 36:22-23](https://biblia.com/bible/esv/2%20Chron.%2036.22-23)). But this restoration is only preliminary. The final restoration takes place at the conclusion of a second cycle of 490 years. And since the whole sabbath pattern symbolizes final rest, it is fitting that this second cycle consists of symbolical years, symbolizing the way to the consummation. The consummation occurs at the end of 490 symbolical years. The last week of years, 7 symbolical years, stands for the time of inaugurated eschatology, after the Messiah has come and accomplished redemption ([Dan. 9:26a](https://biblia.com/bible/esv/Dan.%209.26a)). In the middle of the last week the sanctuary is destroyed ([Dan. 9:27](https://biblia.com/bible/esv/Dan.%209.27)), which took place in 70 A.D. The period from 70 A.D. to the Second Coming is the last half week of Daniel’s prophecy, a period of trouble and persecution as in [Daniel 7:25](https://biblia.com/bible/esv/Dan%207.25). The 1260 days is thus the entire interadvent period, viewed as a time of persecution and distress (cf. [2 Tim. 3:1-13](https://biblia.com/bible/esv/2%20Tim.%203.1-13); [2 Thess. 1:4-8](https://biblia.com/bible/esv/2%20Thess.%201.4-8)).1

Like other visions, this vision has multiple applications throughout the Church Age. For the seven churches in their first century context it indicates that persecution will come, but it will be limited in length and end in vindication (vv. 11-12). It likewise holds out the same promise for Christians throughout the ages. Just before the Second Coming we are to expect a violent crisis that will bring intense conflict and persecution ([2 Thess. 2:1-12](https://biblia.com/bible/esv/2%20Thess.%202.1-12)).

The witnesses work miraculous signs of judgment, in a manner reminiscent of Moses and Elijah, two great miracle-working prophets from the Old Testament (vv. 5-6). Like Moses and Elijah, the Church bears prophetic witness. We call people to repentance and warn of coming judgment. Our total message includes not only good news concerning salvation in Christ, but also the revelation of God’s character, which implies that judgment against evil doers is inevitable. Our message is one of power—power to save, or power to punish as well ([2 Cor. 2:15-17](https://biblia.com/bible/esv/2%20Cor.%202.15-17); [Rom. 1:16](https://biblia.com/bible/esv/Rom.%201.16)). It is not an arbitrary power, to do with as we see fit, but a power that comes from God and that we exercise only as servants who ourselves proclaim a message that we cannot alter ([Eph. 2:6](https://biblia.com/bible/esv/Eph.%202.6); [2 Cor. 3:5-6](https://biblia.com/bible/esv/2%20Cor.%203.5-6); [6:6-7](https://biblia.com/bible/esv/2%20Cor%206.6-7); [10:4-6](https://biblia.com/bible/esv/2%20Cor%2010.4-6)).

The Beast in verse 7 represents demonized state power turned to persecute the Church (see 13:1-10 and Introduction: Counterfeiting). Satan energizes false worship and stirs up opposition to the true message, trying to snuff out Christians and their witness (12:13-13:10). Persecution and martyrdom throughout history are all of a piece, as verse 8 reminds us. Whether in Sodom ([Gen. 19](https://biblia.com/bible/esv/Gen.%2019)), in Egypt ([Exod. 1-15](https://biblia.com/bible/esv/Exod.%201-15)), or in Jerusalem (Christ’s death), the enemies of God oppose God and his people. The witness of God’s people is odious to them, because they prefer the darkness ([John 3:17-21](https://biblia.com/bible/esv/John%203.17-21)). Instead of receiving the witness gratefully, they experience it as a torment (v. 10).

The picture given here is extreme, and for good reason. In most of life, when people inspect their conscious motives, they find confusing mixtures. The saints are followers of Christ, but their obedience is flawed and inconsistent. Non-Christians are in rebellion against God, but their rebellion is likewise inconsistent. They are not as bad as they could be, but are restrained in mysterious ways. They find themselves, albeit from wrong motives, admiring and imitating some of the good that they see around them. But this mixture of motives can easily obscure the seriousness of the most fundamental conflict in history, between God and his enemies. Revelation puts the spotlight on this fundamental conflict, and therefore depicts good and evil in black-and-white fashion. The two witnesses are supremely powerful witnesses. Conversely, their opponents are supremely hostile opponents. The dwellers on earth not only want to see the witnesses dead, but unashamedly rejoice and celebrate death, indicating the full hardness of their position (vv. 9-10). Such polarization of allegiance is the reality at a fundamental level. Revelation gives us a look behind the obscuring curtain of civilizing and moderating ploys that conceal our deepest allegiances.

The lesson is a most important one. In your own life, see the deadly conflict and persevere unflinchingly in witness and loyalty to Christ. In the lives of earthlings, see beneath the veneer of pleasantries the deadly opposition that only divine saving power can cure. Witness is a weighty factor in spiritual war. But it fails to convert unless God renews people’s hearts.

The scene is **the great city**, the worldly city, including not only Sodom and Egypt of old, not only Jerusalem, but Rome, each of the seven cities in Asia Minor, and our modern cities as well. It is the city bent on independence from God’s way, as was Babel of old ([Gen. 11:1-9](https://biblia.com/bible/esv/Gen.%2011.1-9)). The war between the two cities, the city of God ([Heb. 12:22-29](https://biblia.com/bible/esv/Heb.%2012.22-29); [11:16](https://biblia.com/bible/esv/Heb%2011.16)) and the city of man, continues throughout history until Babel/Babylon is finally destroyed ([Rev. 17-18](https://biblia.com/bible/esv/Rev.%2017-18)) and the new Jerusalem comes to consummation (21:1-22:5).

The bodies of the witnesses lie unburied for **three and a half days** (vv. 9, 11). This three and a half days repeats on a smaller scale the period of three and a half years (12:14; see on 11:2) or 42 months in which the saints experience persecution. The three and a half years is a period of intense persecution. By analogy, the three and a half days are a period so intense that it looks as if the witness of the Church is completely snuffed out. They are **dead**. Not only in the Roman Empire, but nowadays, and in the final crisis, it comes sometimes to a point when faithful witnesses seem to go down in defeat. The Christians are all in prison or dead, and apparently the idol state has triumphed. The antichrist tyrant is in control, whether Domitian or Diocletian or the Spanish Inquisition or North Korean communism or Saudi Arabia’s Islamic state power. But note: **three and a half days** are seven days cut in half, signifying a domination that aspired to completeness (7), but is cut off half way (1/2 of 7). Moreover, three and a half clearly resonates with the three days of Christ’s resurrection ([Matt. 12:40](https://biblia.com/bible/esv/Matt.%2012.40); [Mark 8:31](https://biblia.com/bible/esv/Mark%208.31); etc.). Christ’s martyrdom and resurrection is the pattern, the firstfruits ([1 Cor. 15:23](https://biblia.com/bible/esv/1%20Cor.%2015.23), [49](https://biblia.com/bible/esv/1%20Cor%2015.49)). We who belong to Christ cannot but share in his victory. So the martyr’s death is not defeat, but victory in union with Christ.

**The Seventh Trumpet: God’s Temple Opened, 11:15-19**

The second cycle of judgments (8:2-11:19) closes with a second description of the Second Coming. It zeroes in on the last judgment (v. 18) and the triumph of God’s kingly rule (vv. 15, 17). The opening of God’s temple in heaven is the opening of the original of which the earthly temple was a copy. The **ark** is seen (v. 19). The ark was the most holy object in the tabernacle ([Exod. 25:10-22](https://biblia.com/bible/esv/Exod.%2025.10-22)). It was normally concealed from sight behind the tabernacle curtains. The revealing of this innermost object signifies that God has fully revealed his glory, both the glory of his law (the covenant words) and of his mercy (as signified by the atonement cover).

All in all, this opening implies the revealing of God himself. Lightning, thunder, and storm phenomena accompany his appearing, as at Mount Sinai, showing the majesty of his power. With God’s presence comes also the renewal of all things (21:1-22:5). But the further explanation of this renewal must wait for a later point in the dramatic development in Revelation (Introduction: Structure).

### [Rev Study Guide](https://frame-poythress.org/wp-content/uploads/2017/07/Poythress_Revelation-study-guide_color.pdf)

Rev. 11:1–14 continues the interlude between the sixth trumpet (9:13–21) and the seventh trumpet (9:15–19), and interlude that began in Rev. 10.The temple (11:1) is the symbol for God dwelling with man (Rev. 21:3, 22). This visionary passage is accordingly to be understood as a symbolic representation of what happens to God’s true temple, the Church (1 Pet. 2:5), especially during the period from Pentecost onward. Similarly, the two witnesses are related to the witness of the Church (compare 11:4 with 1:20, regarding the lampstands).

A. Read Rev 11:1-13

1. What is measured and what not?
2. Why are some parts left ou?
3. What seems to be the significance of measuring? Compare Rev. 21:15–17. (Ezek. 40:3, 5. etc.)
4. What is the significance of 42 months?   
   Compare Rev. 11:3 (1260 = 42 X 30 days/month).   
   Also Rev. 12:6, 14. 3 1/2 years = 42 months. Dan. 7:25; 12:7.
5. How are the witnesses identified? (Compare Rev. 1:12, 20. Zech. 4:3, 11, 14. Note Zerubbabel, 4:6, 7, 9, 10; Joshua the high priest, 3:1.)
6. What do you think they symbolize? Can the lampstands help in interpreting the meaning?
7. Who in the Old Testament did things like the witnesses? (Rev. 11:6; Ex. 7:17; 1 Kings 17:1.) Who in the New Testament is a “prophet” in a broad sense? Acts 2:17–18.
8. What happens at the end of the task of the two witnesses prophesying? What is its significance? How is it like what happened to Jesus? What does the likeness say about the plan of God for the witnesses?
9. What is to be our response and the response of the original readers of Revelation?10. What does the passage say about our witness bearing?

B. Read Rev 11:14-19

1. Where does this passage fit in the sequence of Revelation? [Hint: see Rev. 8:2, 6, 13.]
2. What do the events say about God’s kingdom?
3. How does the passage answer the feeling that martyrdom is a defeat?
4. What kind of negative judgment does the passage describe?
5. In the Old Testament, what was the problem of access to the ark? [Heb. 9:7–8; 10:19–22.]
6. What does the appearing of the ark signify?
7. What impression is given through the lightning and thunder?

### Title

## G.K. Beale

### [A Case Study: the Two Witnesses in Revelation 11:1-13](http://hosting2.desire2learncapture.com/MidAmerica/1/Watch/924.aspx)

### [The Two Witnesses in Revelation](http://faculty.wts.edu/lectures/the-two-witnesses-in-revelation/)

* Sister-in-law had a stillbirth
* How do these verses answer the fears of believers? God’s presence with us now protects us from suffering.
* Let Scripture interpret Scripture
* I Corinthians 3, 6; II Corinthians 6; Eph 2:22; I Peter 2:5 = We are the Temple
* The O.T. Temple was the figurative temple, and the Temple in the N.T. is the true temple!
* I Peter 2:5 = priesthood and temple go hand-in-hand
* Church identified as the New Jerusalem in Rev 3:12
* Expect figurative language unless forced to take things literally.
* Romans 12:1
* (You put an image in a temple)
* Measuring =
  + - God is spiritually securing His people
    - Rev 21
    - Ezekiel 40-48
    - Part is not measured. What does this mean? We’re in the courtyard of the world
    - God’s saving presence will never be withdrawn
    - The Outer Courtyard is not protected from physical harm
* 3½ Years / 1,260 Days / 42 Months
  + - Rev 12:1-6
    - Begins right after the resurrection, no gap
    - The Church Age!
* Polycarp the Exemplar
* It is not wrong to be saddened by death, but death should not make us despair or refrain from evangelism.
* The Two Witnesses
  + - vv. 1&2 are not a separate island from vv. 3&4
    - Two Olive Trees / Two Lampstands
    - We are a light of evangelism
    - The lampstands are the churches (Rev 1). John has already told us this.
    - Why not Seven Witnesses, then? Only two faithful churches, need at least two witnesses in the O.T.
    - The Two Witnesses are the worldwide Church.
    - Like Moses & Elijah (Rev 11:5&6)
    - Fire = II Kings 1:10. “Proceeding out of the mouth” is always figurative language concerning judgment. (Cf. the sword in Jesus’ mouth, The Beast vomiting up frogs in Rev 16,
    - Those who reject the word of the Church’s evangelism will face judgment.
    - Rev 22:18 = do not add to, nor take away
    - Resemble Christ’s career
* Rev 11:7 -> Daniel 7:21 = kingdom persecuting the people of God
* We are in God’s presence, because we are in the Temple (Acts 16 = singing praises in suffering, gaoler converted)
* Regarding the loss of sister’s child: we must have an eternal perspective. Nothing can allow Hell to overcome us. (John 4:17&18)

### [Jesus, the True Witness](http://faculty.wts.edu/posts/jesus-the-true-witness/)

## Grace Family Baptist Church

### [11:1&2](https://d.docs.live.net/eae6eda0938fbfd7/Documents%20(Daddy's%20Business%20Papers)/Theology/Chapter%20Studies/ΑΠΟΚΑΛΥΨΙΣ%20ΙΩΑΝΝΟΥ/Amillennialism/Expository%20by%20Voddie%20Baucham/Chapter%2011%20v%2001%20%20%5e0%2002%20.mp3) by Louis Lyons

* Amillennialism = symbolism, word-pictures, non-Dispensational, non-literal
* God is in control of everything
* 4 Questions:
  1. What is this temple that John was told to measure?
  2. What is the significance of measurement?
  3. Why is he told to leave out the city and outer court?
  4. Why 42 months?
* Christian TV and radio advocate for a physical temple rebuilt in the Nation of Israel.
* Ezekiel 40 = 25th year of exile. There is no temple, nor City of Jerusalem. Ezekiel is a priest. John was also exiled.
* Rev 10 was a recap of Ezekiel receiving the message.   
  Rev 11 is a recap of Ezekiel being shown the temple and the measuring. (Parallel passages)
* When Israel returned from exile, Ezra & Nehemiah rebuilt the temple, but it was not to the specifications Ezekiel beheld. That Temple never has been built.
* God never asked for a temple. I Chronicles 17  Isaiah 66
* God has always intended to dwell in His people. The Temple is us.
* II Corinthians 6: = what accord hath Christ with Belial?
* Revelation 21:1 = after all things are done. Ezekiel 47 = flowing water from God’s throne.
* Measuring signifies ownership and protection.
* Zechariah 1:16, 2: = “The Plumb-Line of God”
* Beware: God’s people have always been subject to trampling. (Hebrews 11)
* “If God be for us, then who can be against us? … for we are being slain”
* 42 months = 1260 days = 3½ years = incomplete, not forever, God will put an end to it
* Rev 6 = Screaming for Vengeance
* “God is not slack concerning His promises
* Rev 21 & 22 will come, but for now, we live in Rev 11.

### [11:3-6](https://d.docs.live.net/eae6eda0938fbfd7/Documents%20(Daddy's%20Business%20Papers)/Theology/Chapter%20Studies/ΑΠΟΚΑΛΥΨΙΣ%20ΙΩΑΝΝΟΥ/Amillennialism/Expository%20by%20Voddie%20Baucham/Chapter%2011%20v%2003%20-%2006%20.mp3) by Louis Lyons

* “This passage is extremely obscure. The conjectures of interpreters are as unsatisfactory as they are endless. Those who wish to find amusement or bewilderment may find both in reading the ancients and the moderns concerning this chapter.” – Adam Clarke
* Two sections: What this Passage Does Not Mean/Say, and What it Does.
* The most popular view is a literal one. What’s wrong with keeping to this reading?
* A literal interpretation renders the book useless. In attempting to put the puzzle together, you turn His Word into entertainment.
* Joshua, Zerubbabel, Elijah, Moses, Enoch
* Luke 9:51 =
* Two Witnesses, one mouth, one body, symbolic of something greater
* “the only sign will be my resurrection” – Jesus
* Reading this passage literally undermines the book, runs contrary to the N.T., doesn’t seem physically possible, and implies the gospel isn’t sufficient.
* Decoding this passage isn’t that difficult. Verse 4
* Zechariah 14:1 =
* The TW (olive trees) are those appointed to complete God’s temple
* Zechariah 4:7 = Zerubbabel
* The Two Witnesses are the Church
* The Seven Lampstands are the full number of God’s people.
* The Two Lampstands are the full number of witnesses (“2 or 3 witnesses”)
* V. 5 = the Gospel both destroys and builds up.
* Jeremiah 5:14 = “I am making the words in your mouth fire”
* “Need we any further proof that a spiritual interpretation is intended for this passage, so obviously quoted from Jeremiah? Yet, 20th and 21st century writers, their minds affected not by Scriptural investigation, but instead by the dominating enthusiasm for turning the Book of Revelation into a repository of horrors, they have ignored the principle of interpreting Scripture by other Scripture, and thereby doing, have passed over rich mines of biblical understanding.” – Charles Alexander
* John 15:18 =
* I Kings :17 = God is more powerful than any other. The plagues carry the same message.

### [11:7-14](https://d.docs.live.net/eae6eda0938fbfd7/Documents%20(Daddy's%20Business%20Papers)/Theology/Chapter%20Studies/ΑΠΟΚΑΛΥΨΙΣ%20ΙΩΑΝΝΟΥ/Amillennialism/Expository%20by%20Voddie%20Baucham/Chapter%2011%20v%2007%20-%2014%20.mp3) by Stuart Brogden

* Death comes to all, and it is only natural to grieve.
* We have a testimony, we will be hated, we will be taken home.
* Acts 7:51 = fire from mouth
* Jeremiah 23:28&29
* Retaliation - v.7
* Revelation is a progressive unveiling of redemptive history: Rev 13
* It appears the Beast has won
* If we are hated because of the Word, let us not shrink back. The same message that begets hate is the one that engenders life
* Galatians = rebuked for preaching and following a false gospel
* The Beast makes his third appearance: twice already in Rev 9
* Those who take vengeance imitate the Beast and the goats
* The *City of God* is invisible, indestructible, and eternal. The City of Man is ever changing in form and name.
* As with Adam, God breathes life into the Two Witnesses.
* Job 4:9  Isaiah 11:4  II Thessalonians 2:8  Rev 19:15, 21 
* God loves all, but all will not be saved.
* 2nd Woe: The Killing of the Witnesses, the Destruction of
* 3rd Woe: unspecified but announced. Don’t fill in blanks God has left open.

### [11:15-19](https://d.docs.live.net/eae6eda0938fbfd7/Documents%20(Daddy's%20Business%20Papers)/Theology/Chapter%20Studies/ΑΠΟΚΑΛΥΨΙΣ%20ΙΩΑΝΝΟΥ/Amillennialism/Expository%20by%20Voddie%20Baucham/Chapter%2011%20v%2015%20-%2019%20.mp3) by Stuart Brogden

* 3rd of seven dramas
* The End is not yet, but is coming.
* The 7th trumpet heralds the triumph of the lamb of God
* As we share in suffering, so we share in comfort.
* Rev 10:6 or 7
* Isaiah 27:13  I Thessalonians 4:16  I Corinthians 15:51&52  .  .  .
* That which the Word of God declares will be accomplished
* 24 elders are the Church Universal
* The nations *were* angry, but the wrath of God shut them up!
* Rev 6:16  Rev 20  .  .  .
* Daniel 7 = thrones were placed, and the Ancient of Days took His seat
* This is not the channel # weather report.
* Rev 16 = this is the end of the age, and judgment is soon to come
* Ezekiel 38:18 = Creator has long planned a show of judgment
* “God’s greatest and highest objective is to make unto Himself a great and glorious name, since God is God, it should be so, full of love and kindness to His creatures, and He cannot more fully bless His creatures than by making Himself known to them. He is not only the giver of every good and perfect gift, but He is Himself the sum and substance of all blessing, and it is for the highest good of all creatures He has made, that they should know their God.” – Charles Spurgeon
* v.19 = Ark of the Covenant is back!
* Measuring the Temple = ownership
* the Temple is the people of God, not an earthly cathedral meant to impress the people of Earth.
* 2nd measuring in Rev 21
* Is this the long-lost Ark of the Covenant? That one was supposed to be forgotten (Jeremiah 3:16&17), not found by explorers. Struck fear in the people of Ashdod, emboldened the Hebrews. This ark was to be forgotten!
* This ark is not the wooden box covered over with gold, but the Lamb of God.

## [YouTube Playlist](https://www.youtube.com/playlist?list=PLzj_DH428B8yN_JY8YrbWOAd-RB-jJlMR)

### [Measuring the Temple of God](https://youtu.be/2IFNTaP942I)

[**What is the Court of Gentiles?**](https://youtu.be/wKPmgLm9-EQ)

[**Prophetic Meaning of 3 1/2 Years**](https://youtu.be/TUoW8gy935c)

[**Jerusalem Trodden Down**](https://youtu.be/TaqsYzrhqfo)

[**Who Are the Two Witnesses?**](https://youtu.be/dDoVFM73Is8)

[**The Power of the Two Witnesses**](https://youtu.be/61K2SQyXBZ0)

[**the Killing of the Two Witnesses**](https://youtu.be/-R1R5f3Dki0)

[**Two Witnesses Dead in the Street**](https://youtu.be/g9hPTnhqKmk)

[**Resurrection of the Two Witnesses**](https://youtu.be/ml3fxdq99Z8)

[**the Tenth of Jerusalem Falls**](https://youtu.be/AUA13k4rDTc)

[**Thy Kingdom Come**](https://www.youtube.com/watch?v=NWN8ze9mDrs&list=PLzj_DH428B8yN_JY8YrbWOAd-RB-jJlMR&index=75&t=0s)

[**Will We Receive Differing Rewards?**](https://www.youtube.com/watch?v=rCRQphOWJic&list=PLzj_DH428B8yN_JY8YrbWOAd-RB-jJlMR&index=76)

[**God Destroys the Destroyers**](https://www.youtube.com/watch?v=D3OihOBeHAU&list=PLzj_DH428B8yN_JY8YrbWOAd-RB-jJlMR&index=77)

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