

THE REVELATION TO JOHN

EXEGESIS VERSES 1 – 2:

^{GNT} Revelation 11:1 Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, λέγων, Ὑγείρει καὶ μέτρησον τὸν ναὸν τοῦ θεοῦ καὶ τὸ θυσιαστήριον καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ.

^{NAS} Revelation 11:1 **And there was given me a measuring rod like a staff;** *Καί (cc) ἐδόθη δίδωμι (viap--3s; "it was given") μοι ἐγώ (npd-1s; ref. John) κάλαμος (n-nm-s; lit. a reed/stalk; contextually "a rule for measuring/ measuring rod"; used 12x) ὅμοιος (a--nm-s; "like/similar to") ῥάβδῳ, ῥάβδος (n-df-s; "staff/walking stick/rod/scepter"; same as 2:27) and someone said, "Rise and measure the temple of God, and the altar, and those who worship in it. λέγων, λέγω (circ.ptc./p/a/nm-s; "while saying/ when someone says") Ὑγείρει ἐγείρω (vImpaa--2s; "Arise/Get up") καί (cc) μέτρησον μετρέω (vImpaa--2s; "measure"; lit. of an object or space; metaphorically to judge or critique according to a rule or standard; to estimate; apart from Rev. it is only used metaphorically; used 11x, 5x in Rev., Rev.11:1,2 and other 3x is literal, Rev.21:15,16,17) τὸν ὁ ναὸν ναός (d.a. + n-am-s; "the inner temple/Holy Place") τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s) καί (cc) τὸ θυσιαστήριον (d.a. + n-an-s; "the altar"; here the bronze altar) καί (cc) τοὺς ὁ προσκυνοῦντας προσκυνέω (sub.ptc./p/a/am-p; "those worshipping/ paying homage") ἐν (pL) αὐτῷ. αὐτός (npdm3s; ref. the temple or altar?)*

^{GNT} Revelation 11:2 καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξωθεν καὶ μὴ αὐτὴν μετρήσης, ὅτι ἐδόθη τοῖς ἔθνεσιν, καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσιν μῆνας τεσσεράκοντα καὶ δύο.

^{NAS} Revelation 11:2 **"And leave out the court which is outside the temple, and do not measure it,** *καί (ch) ἔκβαλε ἐκβάλλω (vImpaa--2s; "cast from" +) ἔξωθεν (adv.; "outside"; hence "leave out/omit") τὴν ἡ αὐλὴν αὐλή (d.a. + n-af-s; "the outer court/enclosed areas surround by walls") τὴν ἡ (daf-s; "the one/which") ἔξωθεν (adv; "outside") τοῦ ὁ ναοῦ ναός (d.a. + n-gm-s; "the inner temple") καί (cc) μὴ (neg.) μετρήσης, μετρέω (vsaa--2s^vImpaa--2s; "Do not begin to measure") αὐτὴν αὐτός (npaf3s; ref. outer court) **for it has been given to the nations;** *ὅτι (causal conj.; "because/for") ἐδόθη δίδωμι (viap--3s; "it has been given") τοῖς τὸ ἔθνεσιν, ἔθνος (d.a. + n-dn-p; "to the nations") and they will tread under foot the holy city for forty-two months.* *καί (cc) πατήσουσιν πατέω (vifa--3p; "they will tread/trample under foot"; is**

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*a sign of contempt or insult; used 5x) τὴν ἡ ἁγίαν ἄγιος (restr.attri./a--af-s; "the holy")
τὴν ἡ πόλιν πόλις (d.a. + n-af-s; "city") τεσσαράκοντα (card.adj./am-p; "forty") καί
(cc) δύο. (card.adj./am-p; "two") μῆνας μῆν (n-am-p; "months")*

ANALYSIS VERSES 1 – 2:

1. Chapter 11 is designed to be understood chronologically with chapter 10 as its frame of reference.
2. Chapter 10 provided information centering on the Person of Christ alluding to His implementation of the DOL just a few days away. Rev.10:7
3. Chapter 11 now advances that chronological notation providing an equal division of time (42 **months** [3 ½ yrs.] vss.1-2 and 1260 days [3 ½ yrs.] vs.3) marking the midpoint of the tribulation/DOL as its dividing point.
4. Interpreters recognize that the 42 **months** looks to the latter half and the 1260 days to the first half.
5. This chronological division further prepares the reader for that very day the DOL will begin as introduced by the 7th trumpet. Rev.11:14-15
6. Further, chapter 11 is to be understood under the theme of judgment that highlighted the personification of Christ in chapter 10.
7. Though there are two distinct scenarios and time frames presented in chapter 11, both express aspects of judgment with vss.1-2 implementing a standard for judgment and vss.3-13 denoting that evidence was provided that the world is destined for judgment.
8. In addition, vss.1-13 are one paragraph in the Greek text further indicating this distinct flow of context between the two scenarios.
9. Following on the heels of John consuming the scroll, he is now given another application to make in vs.11, “**And there was given me a measuring rod like a staff; and someone said, ‘Rise and measure the temple of God, and the altar, and those who worship in it’**”.
10. This is John’s final act of physical participation presented in this section and further ties the two chapters together.
11. Again, the anonymous nature of the subjects interacting with John is apparent.
12. The circumstantial participle “**and someone said**” has grammatically as its antecedent the subject of the passive verb “**there/it was given**”, which is the reed or **measuring rod** (nominative masculine singular), implying the reed is the one speaking.
13. This has caused some interpreters to state that the reed here is further personified and thereby symbolizing everything in view in these two verses.
14. Other commentaries point out that an additional opening clause “**and the angel stood**” is included in the B and Syriac Greek texts beginning vs.11, (omitted in the A, Vulgate and Coptic texts) that would indicate the angel of chapter 10 as executing the act of giving.
15. However, the speaking continues in vs.3 and it appears that the one speaking to John is Divine in nature, “*And I will grant authority to my two witnesses...*”
16. Mostly futurists interpreters recognize that the one speaking is not the reed, but the individual that gives the reed to John.
17. That there is no specific identification of the one speaking has as its most natural resolution to look back to the personification presented in chapter 10.

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18. As noted in chapter 10, the strong angel personified Christ in his appearance, actions and possession of the little book representing Christ postured for judgment and rule.
19. However, that personification does not have to be limited only to appearance.
20. In hindsight, the angel's very words of oath of vss.6-7 and command for John to eat the scroll could be construed as also personifying the Son of Man Himself speaking.
21. In that vein, the appeal of oath taking would be to the Father as the ultimate authority over creation and history as recognized by Christ (cp.Mar.13:19; Joh.5:26-27).
22. The oath therefore further points to the authority of God's plan recognizing the timing in history for the DOL (*that there shall be delay no longer*) as established by the Father.
23. The command to eat the scroll then alludes to Christ's command to exercise faith in Him denoting the sweetness of eternal life (Joh.6:53-57), yet the bitterness of sharing with Christ in His sufferings and judgment. Cp.1Pet.4:13; Mat.10:38; 16:24
24. This recognizes the *bitter sweet* motif as characterizing Christ's role in qualifying Him as the Sovereign of the world to execute the DOL at the Father's perfect timing.
25. The anonymous nature of our speaker takes on new impetus designed to totally integrate the very words of commands and instructions as would be spoken by Christ in Person.
26. Whoever is speaking is speaking on behalf of Christ in personification and therefore can speak in the 1st person (vs.3) as a direct quote from the Sovereign.
27. The message of the WOG through this anonymous approach is unabashedly clear that when the truth of BD is communicated through the proper RCOC, it carries with it the certification of Christ Himself.
28. Therefore the words spoken in vss.1-3 are to be viewed from the perspective of Christ speaking to John no matter who may do the communicating.
29. This slide up in authoritative protocol is designed to highlight the Person of Christ as the ultimate subject behind the scenes in all of chapters 10-11 as executing the POG bringing to fruition the DOL.
30. The strong angel of chapter 10 acts as a "role model" of Christ to represent these earthly events further emphasizing the fact that Christ executes these things from the 3rd heaven to include the institution of the DOL and the plagues that follow.
31. With the force and authority of Christ Himself present, John is now given a **measuring rod like a staff**.
32. The "κάλαμος – kalamos/**measuring rod**" is a simple reed that could be adapted to various usages such as a pipe or flute, a fishing rod, the shaft of an arrow, a writing instrument or as in our case, a tool for **measuring**.
33. The reeds came from a species of cane that grew in the Jordan Valley to a height of some 15-20 feet, was quite straight, very light and was cut to make rulers that were usually about 10 feet in length.
34. We know that this particular reed contextually refers to a ruler as John is given the imperative to utilize it to take measurements of the **temple, altar and those in it**.
35. Very often these reeds were utilized as walking sticks or staffs (Mar.6:8), which it is further affiliated with in our verse.
36. The term "**staff**/ράβδος – hrabdos", in addition to our verse, is used 3 other times in Revelation and all 3 usages looks to the "**rod of iron**", by which believers ruling with

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Christ and Christ Himself will rule over the nations in judgment during the Millennium. Rev.2:27; 12:5; 19:15

37. That the **staff** is now associated with this **measuring rod** is designed to indicate that the **measuring** in view in some sense is affiliated with executing experiential judgment.
38. John is then given a two-fold command to **rise and measure the temple of God, and the altar, and those who worship in it**".
39. The present imperative "**rise/ἐγείρω** – egeiro" suggests that John is to do it now focusing on an ongoing action; once up to continue in a risen state.
40. The second imperative of "**measure/μετρέω** – metreo" is aorist in form and serves to command the action as a whole; something to be done in its entirety on that occasion.
41. Again, John's participation and actions occur in the present time of his vision and though they have prophetic implications are not to be construed as further prophecy in a future repeat of his actions.
42. That fact that John is told to arise indicates that he was not in the same standing position before the angel previously in chapter 10.
43. That he is now aroused from a sitting or reclining position suggests that the bitter stomach was of such consequence that physically John needed some time to recover and prepare for the next increment of this revelation (Rev.10:11).
44. This teaches that John is given some time to assimilate and orient to the information he was given and make necessary adjustments in his thinking as implied by the eating and digestive process.
45. Part of what John had to GAP was the significance of the little book, who it personified and the reality of its significance as attributed to the judgment in view/DOL.
46. Understanding who it personifies John would then discern that all that is now occurring is as if Christ Himself is speaking.
47. This points to the principle that all believers are to be given time with respect to doctrine, their understanding and application of it.
48. Not all believers GAP all information immediately upon its assimilation and are to be given freedom to move at his/her own pace both in terms of understanding and application.
49. Believers are not to be unduly hard on other believers simply because that may not possess the level of understanding or application that we think we possess.
50. Doctrine builds on doctrine and certain doctrines demand a wider frame of reference to be fully assimilated, understood, appreciated and accurately applied.
51. This is not any excuse for believers to muddle along in their CWL being lazy in their attendance or concentration, only the reality that not all believers are on the same level doctrinally at any given point in life.
52. With this grace provided for John, he can now accurately fulfill the second imperative to **measure** understanding it's alluding to judgment.
53. That **measuring** is affiliated with judgment it only makes contextual sense that John's actions here also have metaphorical implications.
54. Apart from a literal use, to **measure** something indicates a standard by which one judges something or someone. Mat.7:2; Mar.4:24; 2Cor.10:12

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55. Further it is clear that while John is to **measure** the things of vs.1, he is told **not to measure** in vs.2 drawing a line of demarcation between the two verses.
56. This indicates both a positive and negative force associated with the judgment in view.
57. It indicates a critiquing based on a standard of rule in judgment designed to designate that which God approves or disapproves.
58. That we are not provided any actual measurements further indicates that this is all a visual teaching aid for John to GAP these specific principles as they are to be applied in both verses.
59. What sets the standard of judgment is that which is measured, specifically **the temple of God, the bronze altar, and those who worship in it.**
60. The term “**temple**/ναός – naos” refers to the central building comprised of both the Holy Place and Most Holy Place viewed as the dwelling place **of God** representing that which is holy to Him. Psa.11:4
61. The genitive “**of God**” indicates possession noting that which belongs to **God** as His own.
62. That this is the tribulational and earthly **temple** in view is clear as it is contrasted later with the **temple** that is in heaven. Rev.11:19
63. The **altar** naturally now refers to the bronze **altar** of judgment located in the outer **court** surrounding the **temple** proper.
64. It is this piece of furniture that represents God’s plan specifically as it relates to Christ and His work on the cross. Cp.Heb.13:10-13
65. The final increment of measurement then centers on **those who worship in it.**
66. While the masculine pronoun “**it**” has as its nearest antecedent the **altar** (neuter), its natural antecedent would be the **temple** (masculine).
67. If the **altar** is the antecedent, then the final phrase would be “**those who worship at it**”.
68. The question is, are the worshippers in view only the Levitical priests or are they inclusive of all believers affiliated with **temple worship** in the bringing of their sacrifices?
69. The ambiguity can be cleared up with vs.2, “**And leave out the court which is outside the temple, and do not measure it, for it has been given to the nations**”.
70. Based on this verse, we can conclude that the tribulational **temple** and its precincts are based on Solomon’s **temple** based on the Tabernacle layout having only one courtyard, in contrast to Herod’s **temple** that had multiple courtyards.
71. The language literally indicates casting out **outside** (ἐκβάλλω – ekballo; cast **out** + adv. ἔξωθεν – exothen; **outside**) emphatically declaring that the outer **court** is not even to be admitted to consideration for **measuring**.
72. Yet, the bronze **altar** is located in the outer **court**.
73. That the **altar** retains its sanctity of measurement indicates that the issue at hand is not where **worship** is occurring, but the standard by which **worship** is observed.
74. That the **altar** represents Christ’s work on the cross as its standard, then the phrase “**those who worship in it**” most logically includes any believer, priest and layman alike, that adhere to the holiness of **God** through Christ.
75. This is why that particular phrase is ambiguous as to a specific identity of subject and placed after the fact at the end of the Greek sentence.

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76. The standard for judgment that comes upon the world is thus based on:
- A. The holiness of **God** that sets Him apart as +R and the only true living **God** established for **worship** as measured by **the temple**. Deu.6:13; Psa.99:9; Mat.4:10; Rev.14:7
 - B. The standard is fulfilled though the Son of Man and His work on the cross as measured by the **altar**. 2Cor.5:21
 - C. Judgment is on behalf of all that believe and engage in true **worship** represented by both the **temple and the altar**.
77. These standards compile a comprehensive package of righteousness by which all of God's judgments stem from. Cp.Act.17:31; Rev.16:5; 19:2 cf.Rom.1:18
78. It denotes that by the standard of these things, **God** has determined His rules for execution of the judgment in view.
79. With the standard of judgment established, it is **the nations** in view in vs.2 that obviously fall into the negative category and are to be the recipients of judgment.
80. The causal clause, "**for** (ὅτι – hoti/because) **it has been given**" tells us the reason why the outer **court** itself is excluded as embraced by **God** deemed unworthy for measurement.
81. These **nations** in the plural encompass all gentile **nations** construed as the rest of the unbelieving world in contrast to the true worshippers of Israel as represented by the 144,000 and the upcoming two witnesses of vss.3ff.
82. The next question to answer is in what sense are we to take the aorist (past) voice and passive (outside agent) tense of the verb "**has been given**" as it relates to the outer **court**?
83. Who in the past has granted authority for the **nations** to have possession of the **temple** precincts via the outer **court**?
84. The answer is found in the Divine decrees regarding Antichrist and His ultimate place and position in the **temple** as personified by his image in the MHP. Mat.24:15 cp.Rev.13:15; Dan.11:31; 12:11
85. It has been decreed by **God** that based on Israel's corporate reversionism, the **temple** is destined for desecration, regular sacrifice is to be halted and in its place the Antichrist will be established, while gaining control over Israel and the **temple** as he is embraced as their Messiah. Cp.Dan.8:12
86. As Dan.12:11 makes clear, his image is retained in the **temple** for the entirety of the final 3 ½ years and beyond.
87. Further, Mat.24:15-21 equates the establishment of the image occurring at the midpoint mark of Daniel's 70th week as this event highlights the beginning of the final period of Daniel's 70th week called the "great tribulation".
88. Once Antichrist gains control over Israel in this way, then all unbelieving **nations** will be permitted to enter the **temple** precincts via the outer **court** to view and pay homage to his image (Rev.13:15).
89. The bronze **altar** will not be in service at this time further illustrating the desecration of the outer **court** to its intended representation (Ph₁ salvation) as the **nations** under Antichrist defile God's holy **temple**.
90. There is not in any sense in which their presence in the **temple** is worthy of God's consideration of attaining to the righteousness He demands in **worship** and destines them to be the recipients of His judgment against their unrighteousness.

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91. This prophetic decree then sets the stage and brings to reality the final clause of vs.2, “**and they will tread under foot the holy city for forty-two months**”.
92. The first thing we note is the future tense of “**they will tread**”.
93. This looks forward from the Divine decree that the 42 months is a future event yet to be realized.
94. Based on our revised chronology, this event will occur in conjunction with the beginning of the DOL.
95. While it looks forward to the reality of the 2nd half of the tribulation, its demarcation in time is the midpoint.
96. Further, it supports our interpretation that the standard of judgment revolves around the **worship** of believers in righteousness indicating the impact of the 144,000 Jews and the 2 witnesses in the 1st half preceding the DOL. Rev.7; 11:3ff
97. The concept of treading something **under foot** is a figure of speech designed to convey the hostile and contemptuous manner in which something is treated.
98. The **nations** decreed domination over the **temple** is now extended to include all of the **holy city** that contextually must refer to Jerusalem.
99. Dan.7:23 informs us that the Antichrist and his followers **will tread** down the whole earth and our verse makes it clear Israel is not exempt.
100. In so doing the Gentiles as a conquering force will mistreat and profane the Jewish state and shatter their power in fulfillment of Dan.12:7
101. The length of their domination over Jerusalem is seen in the accusative of time and is limited to **forty-two months** that will conclude at the 2nd Advent.
102. A recap of vss.1-2:
 - A. The anonymous speaker to John is designed to highlight Jesus Christ in His evaluation to commence the DOL.
 - B. The standard of measurement used centers on the principle of +R in the true **worship of God** as designed for the Age of Israel in **temple worship**.
 - C. This clearly indicates there will be a tribulation **temple** built legitimately before **God** and clearly in place during the 1st half of the tribulation.
 - D. While there will be adjusted and maladjusted Jews that engage in **temple** worship, as long as the **temple** remains a benefit for true **worship** of +V, judgment upon Israel is withheld.
 - E. The primary demarcation event that heralds the future event of judgment/DOL is Antichrist establishing his image in the **temple** in correlation to his pact with Israel. Dan.9:27
 - F. The Antichrist cult will then dominate both the **temple** precincts and Jerusalem itself for the remaining 3 ½ years of Daniel’s 70th week.
 - G. Any affective evangelizing by Israel to the world as taught through the **temple** design and implementation of **worship** will cease and the DOL in judgment will commence.
103. Vss.1-2 not only establish the basis for judgment behind the DOL, but also answers why that judgment will occur.
104. Vss.3ff will focus on the 2 witnesses that will provide the evidence that judgment for the world is imminent and further focus the reader on the DOL.

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EXEGESIS VERSES 3 – 5:

^{GNT} Revelation 11:3 καὶ δώσω τοῖς δυσὶν μάρτυσιν μου καὶ προφητεύουσιν ἡμέρας χιλίας διακοσίας ἑξήκοντα περιβεβλημένοι σάκκουσ.

^{NAS} Revelation 11:3 **"And I will grant authority to my two witnesses, καὶ (cc) δώσω δίδωμι (vifa--1s; "I will grant/give") μου ἐγώ (npg-1s; ref. the anonymous speaker) τοῖς ὁ (d.a./dmp+) δυσὶν δύο (card. adj./dm-p; "two" +) μάρτυσιν μάρτυς (n-dm-p; "witnesses"; the d.a. suggests the readers knew something about these 2 witnesses) and they will prophesy for twelve hundred and sixty days, clothed in sackcloth."** καί(cc) προφητεύουσιν προφητεύω (vifa--3p; "they will prophesy/speak forth by Divine revelation") χιλίας χίλιοι (card. adj./af-p; "a thousand") διακοσίας διακόσιοι (card. adj./af-p; "two hundred") ἑξήκοντα (card.adj./af-p; "sixty") ἡμέρας ἡμέρα (n-af-p) περιβεβλημένοι περιβάλλω (circ.ptc./PF/m/nm-p; "having clothed themselves) σάκκουσ. σάκκος (n-am-p; "sackcloth/dark, course fabric often of goathair"; indicates one in mourning, remorse; worn by prophets as a sign of repentance")

^{GNT} Revelation 11:4 οὗτοί εἰσιν αἱ δύο ἐλαῖαι καὶ αἱ δύο λυχνῖαι αἱ ἐνώπιον τοῦ κυρίου τῆς γῆς ἑστῶτες.

^{NAS} Revelation 11:4 **These are the two olive trees and the two lampstands that stand before the Lord of the earth.** οὗτοί οὗτος (near dem.pro./nm-p; ref. the 2 witnesses) εἰσιν εἰμί (vipa--3p) αἱ ὁ δύο (d.a. + card. adj./nf-p; "the two") ἐλαῖαι ἐλαία (n-nf-p; "olive trees"; used 15x) καὶ (cc) αἱ ὁ δύο (d.a. + card.adj.nf-p) λυχνῖαι λυχνία (n-nf-p; "lampstands") αἱ ὁ ἑστῶτες. ἴστημι (d.a. + adj.ptc./PF/a/nm-p; "standing"; masculine agrees with the pronoun to denote these are men) ἐνώπιον (pg; "before/in the presence of") τοῦ ὁ κυρίου κύριος (d.a. + n-gm-s) τῆς ἡ γῆς γῆ (d.a. + n-gf-s)

^{GNT} Revelation 11:5 καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις θελήσῃ αὐτοὺς ἀδικῆσαι, οὕτως δεῖ αὐτὸν ἀποκτανθῆναι.

^{NAS} Revelation 11:5 **And if anyone desires to harm them, fire proceeds out of their mouth and devours their enemies;** καὶ (cc) εἰ (part. intro. 1st class cond.; assuming true; "if") τις (indef.pro./nm-s; "anyone") θέλει θέλω (vipa--3s; "desires/wishes/purposes/resolves") ἀδικῆσαι ἀδικέω (compl.inf./aa; "to harm/injure/do wrong to")

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*αὐτοὺς αὐτός (npam3p; ref. 2 witnesses) πῦρ (n-nn-s; "fire") ἐκπορεύεται ἐκπορεύομαι (vipd--3s; "proceeds out of") ἐκ (pAbl) αὐτῶν αὐτός (nrgm3p) τοῦ ὁ στόματος στόμα (d.a. + n-Abl-s; "the mouth"; note the singular cp. to plural pronouns) καί (cc) κατεσθίει κατεσθίω (vipa--3s; lit. consume by eating; "devour") αὐτῶν· αὐτός (nrgm3p) τοὺς ὁ ἐχθροὺς ἐχθρός (d.a. + ap-am-p; "enemies/opposition"; emphasis on hatred/hostility"; used 32x) **and if anyone would desire to harm them, in this manner he must be killed.** καί (cc) εἰ (part. intro. 3rd class cond.; maybe yes, maybe no) τις (indef.pro./nm-s; "anyone") θελήσῃ θέλω (vsaa--3s; "might desire") ἀδικῆσαι, ἀδικέω (compl.inf./aa; "to harm") αὐτοὺς αὐτός (npam3p) οὕτως οὕτω (ab; "in this manner/in this way") δεῖ (vipa--3s; "it is necessary"; a Divine necessity) ἀποκτανθῆναι. ἀποκτείνω (compl.inf./ap; "to kill/inflict death/extinguish") αὐτὸν αὐτός (npam3s; ref. anyone)*

ANALYSIS VERSES 3 – 5:

1. The anonymous voice of vs.1-2 now clearly assumes the voice of Divine authority, **“And I will grant authority to my two witnesses, and they will prophesy for twelve hundred and sixty day, clothed in sackcloth”.**
2. The future tenses of **“I will grant authority”** and **“they will prophesy”** appeals back to the Divine decree of *“it has been given”* in vs.2.
3. This appeal answers the use of the 1st person in **“I will grant”** as these words are viewed as God/Christ speaking from the perspective of a Divine decree and as now represented in the personification of the strong angel in chapter 10.
4. The force of these prophetic futures is set in contrast to the decree of God that the temple and Jerusalem will fall into the hands of Antichrist and the nations.
5. The contrast is seen in the fact that God has also decreed that His witness evidencing impending judgment will also occur via these **two witnesses**.
6. That the 1260 **days** now in view precedes the 42 months of vs.2 is made clear since the 2 **witnesses** are clearly removed from earth to heaven before the 2nd Advent. Rev.11:12
7. The future tenses look forward from the prophecy of Zec.4:11-14 decreeing the existence of these 2 anointed ones that Rev.11 now makes clear have a specific role in future history now defined for us as the 1st half of Daniel’s 70th week.
8. As Zec.4 denotes, the 2 **witnesses** are associated with the restoration of the temple after the dispersion of 586BC, with Zerubbabel as precinct governor leading the way, which highlights the principle of grace (Zec.4:7).
9. In far fulfillment and under the same principle, the 2 **witnesses** are now presented as an appeal to grace before judgment encompassing the 1st 3 ½ years of the tribulation.
10. While the NAS has supplied the term **“authority”** with the verb **“I will grant/δίδομι – didomi/give”** capturing the contextual essence of the verb, there is no direct object associated with it.
11. The **authority** given these 2 **witnesses** are not to be limited to one specific item and is inclusive of all the things God gives them during the course of their ministry.

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12. This includes resuscitated life, the authority to act and speak on His behalf (**they will prophesy**, vs.3), Divine protection (**devours their enemies**, vs.5), the power to perform miracles (power *to shut up the sky*, vs.6) and the freedom to punish those that dwell on the earth (*to smite the earth with every plague*, vs.6).
13. God Himself will provide anything and everything they need to effectively complete the task before them.
14. These two men are identified as **My two witnesses** that is the translation of the Greek term “μάρτυς – martus/witness” that denotes one who bears witness to the facts; one that provides accurate testimony.
15. This term is used 35x in the NT and is used only of men (the vast majority of the cases) and God.
16. Therefore, we immediately conclude that these are men and not symbols for something else.
17. The reason for **two** of them is related to the OT injunction that the truth was to be corroborated by at least 2 **witnesses**. Deut. 17:6
18. Orthodox commentators, beginning very early in the Church Age with the patristics, have long identified these as **two** OT saints that are resuscitated at the outset of Daniel's 70th week.
19. The two major interpretations focus on whether the **two witnesses** are literal, historical persons, or a figure for something else like the witnessing church (Swete, Metzger, Mounce, Beale, and Aune), the 144,000 of chapter seven, or a combination of Israel and the Church.
20. It is clear that figurative language is used for these **two witnesses** in vs.4 and this has caused some to immediately conclude that everything in this chapter is figurative.
21. However, figurative language to describe the literal is made clear i.e., physical Antichrist (Rev.11:7—the beast), and the 2 figurative names to describe the literal city of Jerusalem (Rev.11:8).
22. The logical and natural reading leads one to conclude that the **two witnesses** are **two** human prophets as seen in the fact that:
 - A. They are called prophets, a term used 144x in the NT and always refers to men that speak or write for God. Rev.11:10
 - B. They are killed by the Antichrist. Rev.11:7
 - C. They become corpses, which is what happens to the body when living people die. Rev.11:8
 - D. They would otherwise be buried, which is what one does with a dead body. Rev.11:9
 - E. They are resuscitated and stand on their feet. Rev.11:11
23. These 2 men would thus be uniquely qualified to bear witness to the truths of God's plan since they have lived once during their own generation and are now returned to planet earth to engage in a ministry for 1260 **days**.
24. Further, they would have a level of boldness and confidence based on their previous full doctrinal lives.
25. Beyond that, they would have experienced the resuscitating power of God firsthand and would possess no fear of death.
26. Those that identify the **two witnesses** as **two** prophets have offered many suggestions as to their identity throughout history.

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- A. Enoch and Elijah. (Hippolytus, Tertullian, and most early church fathers)
 - B. Jeremiah and Elijah. (Victorinus)
 - C. James, the pastor in Jerusalem, and John the apostle. (Bacon)
 - D. Peter and Paul. (Munck, Boismard)
 - E. Moses and Elijah. (A huge number of orthodox commentators)
27. Those that advance the Enoch and Elijah identification very often do so based on the erroneous premise that these two men did not die and must be returned in order to die once. Cp.Heb.9:27
 28. However, this misconstrues the intent of Heb.9:27 and we know that a whole generation of believers will not face physical death and they will not be returned to the earth simply to undergo physical death. 1Cor.15:51
 29. There are those that suggest that these 2 men do not have to be literal OT persons that are brought back, but simply function in the spirit and power of their OT counterparts.
 30. As Keathley asserts, *“the two witnesses are not literally Elijah and Moses (or Elijah and Enoch), but two men whom God will raise up in the spirit and power of their Old Testament counterparts. They are similar from the standpoint of their ministries, but similarity does not mean identity. Their ministries are similar because they are ministering to Israel and such similarity would carry great significance to the Jews.”*
 31. As he clearly states, these are two men (both Jews) that will be brought on to the stage of human history at the outset of Daniel's 70th week, who perform actions that are very reminiscent of Moses and Elijah.
 32. However, his argument does not address the fact that Mal.4:5 states unequivocally that Elijah is destined to be the literal forerunner of Christ introducing the DOL.
 33. While some may argue that John the Baptist represented Elijah at the 1st Advent (Mat.11:14), Christ further makes clear that the real Elijah is still coming to restore all things (Mat.17:11), which follows on the heels of Moses and Elijah appearing before Christ at the transfiguration (Mat.17:2-3).
 34. If one of these witnesses is not Elijah that must make his appearance prior to the beginning of the DOL, we need a verse or passage to state otherwise.
 35. Further, as Mat.17:1ff revealed, these are the only 2 OT characters that appeared during the earthly ministry of Jesus and this fact alone demonstrates that they have a unique place in God's economy.
 36. Moses and Elijah represent an integral part of Jewish tradition and in a sense represent the entire concept of the OT commonly called the Law and the Prophets. Luk.16:29
 37. Based on these facts, coupled with their activity of turning water to blood and causing drought associated with Moses and Elijah, they remain the best candidates for this ministry. Exo.7:17; Cp.Rev.11:6
 38. Their actual work will consist of **prophesying** that has the nuance of speaking under Divine inspiration and proclaiming the truth on behalf of God.
 39. It should not be limited to simply foretelling the future since these 2 **witnesses** will provide the Divine viewpoint on a number of issues that will make them exceedingly unpopular with their contemporaries.
 40. No doubt, they will be offering the Divine viewpoint commentary on any and every subject they see including economic, political, and military developments that occur.

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41. They will operate in harmony with the 144,000 warning the world about what is going to take place, being stationed in Israel to minister to those that are positive.
42. As noted, their ministry is for a predetermined period that is measured as 1260 **days** that is 42 months of 30 days each and must fall in either the first or last half of Daniel's 70th week.
43. While commentators are somewhat divided over which half of Daniel's 70th week in view, there is sufficient information here to make a firm determination.
44. Those that suggest their ministry is confined to the last half of Daniel's 70th week are in the minority and cite the following reasons for their position.
 - A. Immediately after this teaching regarding their ministry there is the announcement of the third woe and the seventh trumpet (cf. 11:14-15). They conclude that seventh trumpet occurs right at the end of the Tribulation and results in the ushering in of the kingdom of God.
 - B. The two witnesses pour out judgment on any that would attempt to harm them (vs.5). It would appear that this condition better fits the last half of the Tribulation after the abomination of desolation when the beast is seeking to be worshipped, when there is great anti-Semitism and persecution against all believers.
 - C. The hideous acts of verses 9 and 10 also seem to fit better with the character of the last half of the Tribulation with the lawlessness of the beast and his system and the worship of Satan.
 - D. The chronological note at the end of vs.2 relates to the latter half of Daniel's 70th week (most are agreed on this), so this section must refer to the same period of history.
45. The fact is that they must minister in the first half of Daniel's 70th week that has long been the majority orthodox view, is seen in the following facts.
 - A. Having identified one of the prophets as Elijah, the OT is quite clear that his appearance precedes the DOL and must therefore be fulfilled by the midpoint.
 - B. If these men were acting during the latter half of Daniel's 70th week, they would obviously oppose Antichrist and his system on a daily basis hurting his credibility and popularity.
 - C. This would make the comments of Rev.13:4 empty if Antichrist and his kingdom were being stymied at every turn by these 2 prophets.
 - D. However, if he had dispatched these 2 as a token of his great power, then those that dwell on the earth would be far more accurate in their assessment.
 - E. Further, the plagues that they administer would not be of much consequence at the sounding of the fifth through seventh trumpets since the world is largely in a shambles by that time.
 - F. The actions of the earth-dwellers would be much more appropriate at the middle of Daniel's 70th week than they would at the battle of Armageddon. Rev.11:10
46. These **two witnesses** appear at the beginning of Daniel's 70th week (on the day of the rapture), **prophecy** during the first half of it, and are killed by Antichrist setting the stage for Israel to embrace him as the messiah.
47. Their clothing will consist of **sackcloth** that was the traditional garment worn by those that had a prophetic ministry.
48. **Sackcloth** was a coarse garment, usually made from the hair of animals and worn by those that were mourning, penitent, or working in a prophetic capacity.

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49. Their clothing is appropriate to the fact that they are there to call the nation to recovery, which will largely not be successful as they will be opposed by the apostate Jewish leadership.
50. Their message, demeanor, and appearance will be similar to that of John the Baptist at the 1st Advent sent to call the nation to repentance and to prepare for the coming of Messiah. Mat.3:1-2
51. However, their message will obviously have a far greater urgency since the time of grace is about to expire for those living on planet earth, and the DOL is about to begin.
52. Vs.4 functions as a parenthesis designed to provide supplemental information further identifying these 2 men, “**These are the two olive trees and the two lampstands that stand before the Lord of the earth**”.
53. John identifies these two men with the imagery of **olive trees and lampstands** that is taken from the OT and readily familiar to those that studied the scripture. Zec.4
54. In that passage, there was but a single lampstand with the **two olive trees** but John modifies this by making the single lampstand **two** and the **two olive trees** identical with the **two lampstands**.
55. The imagery of **olive trees** is obviously significant and the following facts are germane to this identification of these **two witnesses** with the **olive** tree.
 - A. The **olive** tree has been throughout history one of the most characteristic, valued, and useful trees in the land of Palestine.
 - B. These most fruitful trees are found on bare and rocky ground, where the earth only covers the limestone rock by inches.
 - C. The **olive** tree is a slow growing tree that requires a certain degree of settlement and tranquility for it to reach full fruitfulness.
 - D. On the outside the **olive** tree may seem like any other tree, being rather ordinary in appearance and size; the foliage of the **olive** tree is dense, and when it becomes old the fairly tall trunk acquires a unique pattern of twists and turns, protuberances and knots, on its bark and in its form, giving the tree a very interesting appearance.
 - E. The **olive** was one of the most valuable trees to the ancient Hebrews; it is first mentioned in Scripture when the dove returned to Noah’s ark carrying an **olive** branch in its beak Gen.8:11
 - F. Since that time, the **olive** branch has been a symbol of peace to the world, and we often hear the expression, “extending an **olive** branch” to another person as a desire for peace.
 - G. The most famous product of the **olive** tree is the oil that was used to anoint priests and kings. Exo.28:41; 1Sam.15:1
 - H. The **olive** tree became a figure for the adjusted believer operating in faith and righteousness (Psa.52:8) and further employed as a symbol for spiritual Israel (Rom.11:17).
56. While Joshua and Zerubbabel were the **two olive trees** in the near portion of the prophecy, these **two witnesses** constitute the distant element of the prophecy.
57. Joshua was a priest and Zerubbabel was a ruler, the civil governor of Israel; even so, Elijah was a priest and Moses was a ruler of the Jews, and both are called prophets. Deu.18:15; 1Kgs.18:22,36

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58. Like the **olive** tree, they are rather rough in appearance, stationed for the duration of their ministry, will offer God's terms of peace to Israel and the world and are exceedingly valuable to the nation.
59. Further, like their historic counterparts, they appear at a difficult time in history when Israel will be the object of worldwide hatred and minister to the nation under the most distressing of circumstances, calling them to spiritual recovery. *Zec.12:3*
60. In the book of Zechariah, these **two olive trees** were stationed on either side of the menorah and each provided the oil for the **fire** of the lampstand. *Zec.4:12*
61. The **olive** oil is a clear symbol of the Holy Spirit and His anointing ministry that provides the fuel for the light that comes from the lampstand. *1Joh.2:20,27*
62. In fact, the passage in Zechariah literally refers to these two as *sons of fresh oil* (*Zec.4:14 "anointed ones/sons of fresh oil"*) that fulfills the prophetic predictions about a renewed working of the Holy Spirit in the end times. *Joe.2:29*
63. The term "**lampstands**/*λυχνία* – *luchnia*" has been used previously in this book and refers to the object that is used to provide light.
64. We first saw it used with respect to the seven churches of Asia causing many interpreters to believe that these **two lampstands** are the 2 churches that triumphed through their suffering—Smyrna and Philadelphia. (Aune, Kraft, Wall)
65. Clearly though, there are some major differences between the two and they cannot be identical; however, their similarity is significant.
66. The **lampstands** that represented the churches were made of gold and were seven in number; these **lampstands** are of undisclosed material and there are only **two**.
67. The similarity lies in the fact that they are **lampstands**, an object designed to provide light in darkness and thus convey the image of the Divine viewpoint shining in the Devil's world through them. *Mat.5:14-16*
68. Therefore, all this symbolic language is designed to communicate the fact that the church will be removed and replaced with these **two lampstands**, who are both righteous, anointed, Jewish prophets that will minister in Israel during the first half of Daniel's 70th week.
69. The similarity to the events of *Zec.4* is also designed to communicate the importance of the Holy Spirit in their ministry summarized by *Zec.4:6*.
70. The fact that they are viewed as **olive trees** symbolizes their orientation to God, His blessing on them, and their righteousness; the fact that they are viewed as **lampstands** focuses on their ministry of providing the light in the spiritually dark world. *Exo.35:14*
71. The last portion of vs.4 notes that they are **standing** indicating being positioned in one particular place eliminating any conjecture this refers to the 144,000 that were not confined to one geographic region. *Rev.7:1*
72. Based on this, and the fact that they are killed in Jerusalem, we might deduce that their ministry is primarily if not exclusively confined to Israel, while the ministry of the 144,000 extends to the four corners of the earth. *Rev.11:8*
73. The language of vs. 4 is similar, but not identical to the language of *Zec.4:14* in the LXX that employs the verb "*παρίστημι* – *paristemi*/to **stand before**".
74. That term means to put/**stand** someone beside or near and has the nuance of placing a thing or person at another's disposal.

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75. They are said to be positioned in the presence of **the Lord of the earth** correctly interpreted as referring to the Son of Man and His control over the planet.
76. That our passage is interpreted in light of the Zechariah passage indicates that these **two** prophets are entirely at God's disposal and He watches over every aspect of their work.
77. This is quite important since the two witnesses will become the primary target of the world's hatred and hostility, they will act as lightning rods and attract the antagonism of the world away from the 144,000 that almost seem to operate under the radar screen.
78. It has been suggested that these 2 **witnesses** are instrumental in evangelizing the 144,000.
79. Vs.5 is introduced with a first class condition, which is assumed to be true, "**And if anyone desires to harm them**".
80. This makes it quite plain that there will be those that will desire **to harm them**.
81. At the rapture, which will have to be explained, the **two witnesses** and Antichrist make their appearance on the stage of human history.
82. These rival forces will serve to polarize both Jewish and world opinion, with the vast majority of the world (those that are negative) siding with the Antichrist and against these 2 prophets.
83. Although it is clear from the grammar that there will be those that will desire **to harm them**, it becomes clear that they are under supernatural protection and cannot be injured or stopped.
84. The verb "**desires**/θέλω – thelo" has a broad variety of usages related to the concept of the will, but here should be understood to mean desire, intend, resolve, determine, or purpose.
85. The Greek term "ἀδικέω – adikeo/**to harm** or do wrong to another in an unjust way" should be taken in the ultimate sense of the cosmic desire/intention to kill these men and stop their message.
86. This is quite clear at the end of this verse that links the desire **to harm them** with the necessity of physical death for those that would attempt it.
87. This is another example of the principle of *lex talionis*, the law of equal and just retribution.
88. This is the force of the 3rd class condition (maybe yes, maybe no) introducing the last half of vs.5, "**and if anyone would desire to harm them, in this manner he must be killed**".
89. The very fact that there are those that **would** scheme **to harm the two witnesses** compared to those that **would** not proves that they are aligned with the forces of evil.
90. No doubt their messages will focus on the evil in the world around them and will be directed against the Antichrist, False Prophet, political and religious Babylon, Islam and other world religions, as well as Israel's unbelief.
91. In fact, it should be clear that they will incur the wrath of -V Jews, Arabs, the U.S., the EU, along with the Roman Catholic Church and other world religions, causing them to be opposed by nations, their politicians, bankers, theologians, and possibly military.

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92. Beyond that, the verse that follows provides further insight into why the world would want to stop these 2 men that are striking the earth with various plagues as they desire. Rev.11:6
93. The means of these 2 men protecting themselves fills in the gap between the 2 conditional clauses, “**fire proceeds out of their mouth and devours their enemies**”.
94. The OT precedent for destruction by **fire** is found in the life of Elijah, who called **fire** down from heaven devouring his **enemies**. 2Kgs.1:5ff
95. Based on this precedent, some interpret this literally, suggesting that “*the miraculous use of fire has an Old Testament precedent...incineration by fire would be a very effective means of disposing of your enemies.*” Van Kampen, Ballinger, Luginbill
96. They further cite the fact that supernatural events will be occurring at this time (2The.2:9; Rev. 13:13) and this would be in perfect harmony with that reality.
97. Several interpreters (Aune, Gill, Pett, Balding) understand the **fire** to be figurative for the Word of God (since men cannot breathe **fire**) that they will pronounce in judgment against their enemies and effect their deaths. Jer.5:14; 23:29; Hos.6:5
98. In either case, the real thrust of this passage is to make it plain that people will not effectively be able to resist these men or **harm** them in any way until they have completed their mission.
99. This is quite clear from the picture that the language portrays that is very similar to the event that occurs at the end of the Millennium. Rev.20:9
100. In both these cases, **fire** is pictured as the agent of judgment and the result is the deaths of those that are on the wrong side of God’s plan.
101. It is quite clear that these two men function as a single unit, and are completely unified in their ministry as seen in the use of the singular **mouth** and the plural of the pronoun “**their/αὐτόν** – autos”.
102. This indicates that their communication and ministry is in tandem with the H.S. tying these 2 in with the single lampstand of Zec.4.
103. Yet, they both existed in the past with separate ministries and hence why they are now called **two lampstands**.
104. The administration of the death penalty is pictured in the verb “κατεσθίω – katesthio/**devours**” that is a strengthened form of the verb “to eat” and has the nuance of completely consume or devour.
105. The destruction of **their enemies** no doubt will be blamed on the **two witnesses** themselves, but is actually a matter of Divine necessity as seen in the use of the impersonal verb “δεῖ - dei/it is necessary/**must**” in the final phrase of vs.5. Cp.Mat.16:21; Joh.4:4
106. It seems natural to take the adverb “οὕτως – houtos/**in this manner**” as referring to the **fire**/judgment that **proceeds** from the mouths of the **two witnesses**.
107. Here is an unprecedented situation in which 2 believers are the objects of such complete protection as to be invincible up to completion of their ministry.
108. While some have labeled this as patently cruel and completely unjust, one must remember that these 2 men are merely acting in self-defense in order to fulfill their appointed task.
109. We would certainly acknowledge that they must have a very good understanding of the will of God and a great level of humility and restraint not to abuse such power. Num.12:3

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EXEGESIS VERSES 6 – 7:

^{GNT} Revelation 11:6 οὗτοι ἔχουσιν τὴν ἐξουσίαν κλείσαι τὸν οὐρανόν, ἵνα μὴ ὑετὸς βρέχη τὰς ἡμέρας τῆς προφητείας αὐτῶν, καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ εἰς αἷμα καὶ πατάξαι τὴν γῆν ἐν πάσῃ πληγῇ ὡσάκις ἐὰν θελήσωσιν.

^{NAS} Revelation 11:6 **These have the power to shut up the sky, in order that rain may not fall during the days of their prophesying;** οὗτοι οὗτος (*near dem.pro./nm-p*) ἔχουσιν ἔχω (*vipa--3p; "keep on having"*) τὴν ἢ ἐξουσίαν ἐξουσία (*d.a. + n-af-s; "the freedom of choice/right to make decisions/power/authority"*) κλείσαι κλείω (*inf.purp./aa; "to shut"*) τὸν ὁ οὐρανόν, οὐρανός (*d.a. + n-am-s*) ἵνα (*conj.purp.; "in order that"*) μὴ (*neg +*) ὑετός (*n-nm-s; "rain"; emphasizes the substance of water produced by rain, storms, showers; used 5x*) βρέχη βρέχω (*vspra--3s; "to moisten/wet/water"; looks to the act of raining; hence, "no rain might fall"*) τὰς ἢ ἡμέρας ἡμέρα (*d.a. + n-af-p; "the days/during the total time"*) αὐτῶν, αὐτός (*nprgm3p; ref. Moses and Elijah*) τῆς ἢ προφητείας προφητεία (*d.a. + n-gf-s; "prophesying"*) **and they have power over the waters to turn them into blood,** καί (*cc*) ἔχουσιν ἔχω (*vipa--3p*) ἐξουσίαν ἐξουσία (*n-af-s*) ἐπὶ (*pg; "upon/over"*) τῶν τό ὑδάτων ὕδωρ (*d.a. + n-gn-p; "the waters"*) στρέφειν στρέφω (*inf.purp./pa; "to turn/to change"*) αὐτὰ αὐτός (*npan3p; ref. waters*) εἰς (*pa*) αἷμα (*n-an-s; "blood"*) **and to smite the earth with every plague, as often as they desire.** καί (*cc*) πατάξαι πατάσσω (*inf.purp./aa; "to smite/strike"*) τὴν ἢ γῆν γῆ (*d.a. + n-af-s*) ἐν (*pI; "with"*) πάσῃ πᾶς (*a-If-s "every/each"*) πληγῇ πληγή (*n-If-s; "plague/calamity"*) ὡσάκις (*cs; "as often as/as many times as/whenever"*) ἐάν (*part. intro. 3rd class*) θελήσωσιν. θέλω (*vsaa--3p; "might desire"*)

^{GNT} Revelation 11:7 καὶ ὅταν τελέσωσιν τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαλῖνον ἐκ τῆς ἀβύσσου ποιήσει μετ' αὐτῶν πόλεμον καὶ νικήσει αὐτούς καὶ ἀποκτενεῖ αὐτούς.

^{NAS} Revelation 11:7 **And 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.** καί (*cc*) ὅταν (*temp. conj.*) τελέσωσιν τελέω (*vsaa--3p; "the might complete/finish/conclude"*) αὐτῶν, αὐτός (*nprgm3p*) τὴν ἢ μαρτυρίαν μαρτυρία (*d.a. + n-af-s; "testimony/witness"*) τὸ θηρίον (*d.a. + n-nn-s; "the beast"; same as 6:8*) τὸ

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ἀναβαλῖνον ἀναβαίνω (d.a. + adj.pptc./p/a/nn-s; "the one ascending/coming up") ἐκ (pAbl; "from out of") τῆς ἢ ἀβύσσου ἄβυσσος (d.a. + n-gf-s; "the abyss/hades/hell") ποιήσει ποιέω (vifa--3s; "will make") πόλεμον πόλεμος (n-am-s; "war/battle"; same as 9:7,9) μετ' μετά (pg) αὐτῶν αὐτός (nprgm3p) καί (cc) νικήσει νικάω (vifa--3s; "will overcome/have victory/conquer") αὐτοῦς αὐτός (npram3p) καί (cc) ἀποκτενεῖ ἀποκτείνω (vifa--3s; "will kill") αὐτούς. αὐτός (npram3p)

ANALYSIS VERSES 6 – 7:

1. In addition to the supernatural protection Moses and Elijah receive, God gives them extraordinary powers over the elements.
2. It is kept in mind that these judgments occur in addition to the seal and trumpet judgments increasing the intensity of pressure placed upon the world during the 1st half of the tribulation.
3. By all appearances, these judgments begin immediately upon the beginning of their ministry at the outset of the tribulation and will give the world a prelude as to the more catastrophic events to beset mankind.
4. There are 3 specific areas of authority these 2 men have as outlined in vs.6:
 - A. **These have the power to shut up the sky, in order that rain may not fall during the days of their prophesying.**
 - B. **And they have power over the waters to turn them into blood.**
 - C. **And to smite the earth with every plague, as often as they desire.**
5. The whole world will be cognizant of them for 1260 **days** and through the convenience of modern technology and the media, **these** two despised celebrities will enter into homes around the world.
6. Most interpreters have correctly noted that the powers these two men have are the most notable of the powers that were manifested by Moses and Elijah during their earthly ministry.
7. There is no question that Elijah did in fact **shut** the heavens for 3½ years during the divided monarchy. 1Kgs.17:1; Luk.4:25; Jam.5:17
8. Further, there is no question that the miracle performed through Moses of turning the water **into blood** (Exo.7:21-22) and the other plagues he oversaw upon Egypt (Exo.8-11) mirror the final 2 judgments of our verse.
9. These powers, coupled with what we know of these two men, their appearance at the transfiguration, and the abnormal manner of their departure from the planet, further serve to strengthen this identification of these two prophets as Moses and Elijah.
10. The verse is logically divided into two parts based on the Greek syntax further hinting at the highlighted miracles performed by each prophet.
11. The difference in their future scenario is that both men will be unified in their actions sharing their notable miracles as one together.
12. The first part concerns their authority to close up the sky so that no **rain** falls during the first half of Daniel's 70th week.
13. The interesting thing here is that we are not told why it would be necessary to shut up the sky during the **days of their prophesying**.
14. One feasible suggestion is simply to validate their credentials.

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15. This would be the best way for Elijah to demonstrate that he is indeed Elijah i.e., perform the most famous miracle for which he and he alone was noted.
16. The purpose of shutting up the sky is so that **rain may not fall** (as seen in the negative purpose clause introduced by ἵνα – hina) that also denotes the result of shutting **up the sky**.
17. The present subjunctive is used to denote a continuing or repeated potential action.
18. This teaches that not even any potential of **rain** will fall and a severe drought will characterize the 3 ½ years of their ministry.
19. This obviously will play a role in the worlds economy creating shifts of economic balance and place a premium on fresh water supplies seen to becoming more and more critical (Rev.8:10) throughout the 7 years (Rev.16:4).
20. The second part of the verse concerns water pollution and plagues that the 2 witnesses will have authority to use at their discretion.
21. The first area under their authority is defined simply as extending over the **waters** more clearly explained by the infinitive clause **to turn them into blood**.
22. Whether the **waters** will become literal **blood** is not the primary issue and could be a figure of speech to indicate contamination.
23. Any form of toxic algae or other contaminant would serve the same purpose as evidenced by the results of red tide.
24. The primary issue is the fact that they will become useless to men and toxic to any life in them just as they did in Egypt.
25. While this does not preclude these men turning the **waters** into literal **blood**, the most notable emphasis is on the fact that the **waters** become worse than only unusable.
26. Their second area of authority is also seen in the infinitive clause that follows and focuses on the land portion of the environment as seen in the term **earth**.
27. Therefore, these 2 witnesses will be able to control every aspect of the hydrologic cycle and the physical portions of the land as well.
28. As the University of Illinois states, *“Water is the source of all life on earth. The distribution of water, however, is quite varied; many locations have plenty of it while others have very little.”*
29. Therefore, anyone that had the power and ability to control the water cycles on planet **earth** would strike fear and anger into the hearts of those affected by such **power**.
30. Their impact on terra firma is described as having the ability **to strike the earth with every plague**, a term denoting a blow or stroke that comes by means of a judgment, and has the nuance of heavy affliction or calamity.
31. The verb **“smite/πατάσσω – patasso”** is somewhat unusual, is used 10x in the NT and found to be used of fatal situations. Mat.26:31; Act.7:24
32. The aorist subjunctive **“they desire”** sets up a contingency not relating to whether there will be plagues, but when the plagues will occur.
33. The final portion of vs.6 **“as often as they desire”** uses the term **“ὅσάκις – hosakis”** found only 3x in the NT and each is followed by the conjunction **“ἐάν – ean”** and the subjunctive, which has the notion of indefinite repetition and means **as often as**. 1Cor.11:25-26
34. The phrase **every plague** is certainly indefinite, but we would conclude that the plagues of Egypt performed by Moses would serve as models for what may be in view.

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35. Therefore, these 2 men will have an unlimited range of possible plagues to chose from, an unlimited number of times that they can strike, the total surface of the earth would be constantly at risk, and no nation or people would be immune.
36. How fitting against the background of the NWO under Antichrist seeking to prove that no nation or people are immune to his authority and politics.
37. There should be no doubt as to why these two will quickly incur the wrath of the unbelieving world that will certainly want their torment to cease. Rev.11:10
38. For the first half of Daniel's 70th week these two invincible super prophets will irritate and provoke mankind with the righteous judgments that they deserve, and the world will be powerless to withstand them.
39. Nevertheless, their ministry is limited to the 1,260 **days** of vs.3 , “**And 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**”.
40. Vs.7 introduces this reality with the conjunction ὅταν – hotan and the subjunctive, which is an indefinite temporal clause that has the nuance of “**whenever they complete their testimony**”.
41. While the world will not necessarily be focused on the content of their message but on the plagues that are afflicting them, it is important to recognize that the primary function of these 2 men is to serve as God’s witnesses on behalf of the truth.
42. We are now reintroduced to the Antichrist that most interpreters recognize is the only one that can satisfy the language of this passage in his character as the **beast**.
43. Many interpreters have recognized that the use of the definite article is an indication that this was a figure with whom the audience was familiar. 1Joh.2:18
44. They go on to explain that the readers had sufficient oral teaching about this subject and were expected to identify this man as the Antichrist.
45. It is important to note that the definite article here does refer to a specific **beast** that is to rise from the abyss since the term “**beast/θηρίον** – therion” is used to identify 4 beasts in this book.
 - A. The plural of beasts identifying those that align themselves with Antichrist assuming his character. Rev.6:8
 - B. The resuscitated humanity of Antichrist. Rev.11:7; 17:8
 - C. The political/military/geographical aspect of the Revived Roman Empire. Rev.13:1; 17:3
 - D. The false prophet. Rev.13:11
46. Some (Beale) have identified the attributive participle **comes up** as being timeless and suggest that this describes the ascension of the **beast** throughout the course of church history.
47. However, given this context and the fact that the three verbs that follow are all future tenses, it is best to understand this participle with a future force and translate the phrase as **the beast that will ascend from the abyss**.
48. We are told that his place of origin is the **abyss** that we know to be equivalent to Sheol/Hades, and currently holds only unbelievers and demons.
49. For this reason, some have immediately concluded that he must be a demonic figure (Osborne) rather than a human brought back from the dead.
50. While this would be a possible interpretation if we had no other information on this character, when we factor in other passages that refer to the Antichrist we are led to

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- the conclusion that he is a human that will lead a united political organization that has ties with the ancient Roman Empire. Dan.2:40-44; 7:7-8,11; 2The.2:3-4,8
51. It is clear from the passages in Daniel that this man will not appear to lead this confederacy until the time just preceding the Second Advent (7 years). Dan.2:44
 52. We acknowledge that the spirit of Antichrist was alive and flourishing in the apostolic era, but that the ultimate manifestation of lawlessness and rejection of God awaits the time of the end. 1Joh.2:18; 4:3
 53. Therefore, this man will be a resuscitated unbeliever from Hades, will appear on the **earth** at the same time as the 2 witnesses, will be their primary antagonist for the first half of Daniel's 70th week, and will seek to mimic Christ in every way. Rev.17:8
 54. We note that both the witnesses and the Antichrist will be able to document a previous existence and no doubt both will claim to be here on a mission from God.
 55. This will serve to make their rivalry and conflicts all the more dramatic to the world.
 56. The reason that the term **beast**/wild animal is used is to denote the fact that this man is a brutal, savage, and ferocious person that is ruled by the most contemptible of instincts.
 57. As noted in Dan.11:36, he will be a person that worships the **power** principle and will exemplify the ultimate in Luciferian humanism.
 58. While he will be irreligious, he does acknowledge his complete devotion to warfare and world conquest, fully intending to rule the entire planet that cannot be done apart from tremendous military power. Dan.11:37-38
 59. He is the ultimate Luciferian humanist, the pinnacle of human ambition and achievement, which is something that the world will cheer and embrace wholeheartedly.
 60. The Luciferian ideology states that might is right, claiming beings of proven superior intelligence have the right to rule those less gifted because the masses don't know what is best for them.
 61. With the indefinite sense attached to this verse, the clause that follows about the fact that he will **make war with them** tends to denote an extended campaign rather than a single battle.
 62. This strongly indicates that his conflict with them will not be short or easy, nor will it yield an instantaneous victory for the Antichrist.
 63. However, his extended attacks on the 2 witnesses will finally culminate in his victory over **them** as seen in the use of the verb "**overcome/conquer**/νικάω – nikao".
 64. This in turn leads to the situation that was described in Dan.7:21 and will begin the worldwide persecution of believers.
 65. However, the victory of Antichrist is only a temporary illusion, which will be made perfectly clear after 3½ **days** that certainly appears to correspond to the 3½ years of their prophetic work. Rev.11:11
 66. It is intriguing to note that Antichrist is not successful against the 2 witnesses until the middle of Daniel's 70th week.
 67. This fits the model that not until the midpoint will the Antichrist become Satan-possessed and then has sufficient power to **overcome** these two men.
 68. His military campaign against these two men is really not explained here (how he wages **war** against them), but the culmination of that campaign clearly results in the death of these two prophets.

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69. From future current events, it is evident that the 2 witnesses will be vilified by the Antichrist, will be blamed by him for the problems that the world is encountering, and will become the focal point of his persecution.
70. It's no stretch of the imagination that Antichrist will use them as part of his propaganda campaign depicting them as evil necessary for extinction to ensure global peace.
71. That he makes **war with them** further could provide a cover for the use of NATO in the Middle East building his credentials as a necessary global defensive force.
72. God permits the Antichrist to martyr them as part of a great operation of deception that is perpetrated on those that are negative and have rejected the truth. 2The.2:9-12
73. The timing of his victory is the middle of Daniel's 70th week and will no doubt serve to strengthen his claims that he represents God and has rid the world of these two evil tormenters.
74. While we are not specifically given an exact time, it certainly sets the stage for the negative Jews to sign their treaty with the Antichrist during the time that the witnesses lie dead in the streets. Dan.9:27
75. It would also certainly be a good time for him to fulfill the prophecy that Paul records about taking *his seat in the temple of God*. 2The.2:4
76. This would only serve to reinforce the words of the masses that will probably become their mantra for the final half of Daniel's 70th week. Rev.13:4
77. His apparent victory and exaltation by the masses of -V only serves to demonstrate their -V and brings on them the active wrath of God as seen in the 7 bowl judgments that follow.

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EXEGESIS VERSES 8 – 10:

^{GNT} Revelation 11:8 καὶ τὸ πτώμα αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως τῆς μεγάλης, ἣτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ κύριος αὐτῶν ἐσταυρώθη.

^{NAS} Revelation 11:8 **And their dead bodies will lie in the street of the great city** καὶ (cc) αὐτῶν αὐτός (nrgm3p; ref. Moses and Elijah) τό πτώμα (d.a. + n-nn-s; "dead body/corpse"; seen as a collective singular noting a tandem death; used 7x) "will lie" supplied ἐπί (pg; "upon") τῆς ἡ πλατείας πλατύς (d.a. + ap-gf-s; "the street/broad or main street"; used 10x) τῆς ἡ μεγάλης, μέγας (d.a. + a--gf-s; "the great") τῆς ἡ πόλεως πόλις (d.a. + n-gf-s; "city") **which mystically is called Sodom and Egypt, where also their Lord was crucified.** ἣτις ὅστις (rel.pro./nf-s; "which"; denotes quality, used to define a specific class; "the very city") πνευματικῶς (adv.; "spiritually"; mystic as to its allegorical representation; used 2x, 1Cor.2:14) καλεῖται καλέω (viap--3s; "being called") Σόδομα (n-nn-p; "Sodom") καί (cc) Αἴγυπτος, (n-nf-s; "Egypt") ὅπου(adv.; "where/in what place") καί (ab; adjunct.; "also") αὐτῶν αὐτός (nrgm3p; ref. Moses and Elijah) ὁ κύριος (d.a. + n-nm-s) ἐσταυρώθη. σταυρώω (viap--3s; "had been crucified/nailed to a cross")

^{GNT} Revelation 11:9 καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἔθνῶν τὸ πτώμα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ καὶ τὰ πτώματα αὐτῶν οὐκ ἀφίουσιν τεθῆναι εἰς μνήμα.

^{NAS} Revelation 11:9 **And those from the peoples and tribes and tongues and nations will look at their dead bodies for three and a half days,** καί (cc) ἐκ (pAbl) τῶν ὁ λαῶν λαός (d.a. + n-Ablm-p; "the peoples") καί (cc) φυλῶν φυλή (n-Ablf-p; "tribes") καί (cc) γλωσσῶν γλῶσσα (n-Ablf-p; "tongues/languages") καί (cc) ἔθνῶν ἔθνος (n-Abl-p; "nations") βλέπουσιν βλέπω (viap--3p; "they keep on looking at"; forward in the sentence for emphasis) αὐτῶν αὐτός (nrgm3p) τό πτώμα (d.a. + n-an-s; "corpse/dead body") τρεῖς (card.adj./af-p; "three") καί (cc) ἥμισυ ἥμισυς (ap-an-s; "one-half"; used 5x) ἡμέρας ἡμέρα (n-af-p) **and will not permit their dead bodies to be laid in a tomb.** καί (cc) οὐκ οὐ (neg. +) ἀφίουσιν ἀφίημι (viap--3p; "are not allowing/permitting") αὐτῶν αὐτός (nrgm3p) τὰ τό πτώματα πτώμα (d.a. + n-an-p; "corpses") τεθῆναι τίθημι (inf.purp./ap; "to be put/laid") εἰς (pa) μνήμα. (n-an-s; "tomb/grave")

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^{GNT} Revelation 11:10 καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρουσιν ἐπ’ αὐτοῖς καὶ εὐφραίνονται καὶ δῶρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

^{NAS} Revelation 11:10 **And those who dwell on the earth will rejoice over them and make merry;** καί (cc) οἱ ὁ κατοικοῦντες κατοικέω (d.a. + subs.ptc./p/a/nm-p; "those who dwell") ἐπί (pg) τῆς ἡ γῆς γῆ (d.a. + n-gf-s) χαίρουσιν χαίρω (vipa--3p; "keep on rejoicing/are glad/delighted") ἐπ’ ἐπί (pd) αὐτοῖς αὐτός (npdm3p; more specifically their deaths) καί (cc) εὐφραίνονται εὐφραίνω (vipr--3p; "are being merry/living gaily"; contextually has the nuance of celebrating/having a party) **and they will send gifts to one another, because these two prophets tormented those who dwell on the earth.** καί (cc) πέμψουσιν πέμπω (vifa--3p; "they will send") δῶρα δῶρον (n-an-p; "gifts"; forward for emphasis) ἀλλήλοις, ἀλλήλων (recip.pro./dm3p; "to one another") ὅτι (causal conj.) οὗτοι οὗτος (near dem.pro./nm-p; ref. Moses and Elijah) οἱ ὁ δύο προφῆται προφήτης (d.a. + card.adj./nm-p + n-nm-p; "the two prophets") ἐβασάνισαν βασανίζω (viaa--3p; "tested via pain/torment"; same as 9:5) τοὺς ὁ κατοικοῦντας κατοικέω (d.a. + subs.ptc./p/a/am-p; "those who dwell") ἐπί (pg) τῆς ἡ γῆς. γῆ (d.a. + n-gf-s)

ANALYSIS VERSES 8 – 10:

1. The execution of the 2 witnesses does not satisfy the STA of Antichrist and the remaining unbelieving world as their corpses are left for public viewing “**And their dead bodies will lie in the street of the great city**”.
2. The singular of the Greek term “**dead body/πτῶμα – ptoma**” indicates that their death is a tandem murder.
3. Just as they were unified in their lives with respect to the truth of BD and the appropriate judgments to level against humanity, even so they are unified in their deaths.
4. Their bodies are left in an “open **street/πλατύς – platus**” in Jerusalem that denotes a broad, wide or main thorough fare in contrast to a narrow road or alley.
5. Whether they are killed in this most visible place or moved here after the fact is not stated.
6. What is obvious is the contempt and pride Antichrist possesses regarding their +V and his success at ending their ministry.
7. **The great city** in view can be no other than Jerusalem, as it is further identified for us in vs.8b, “**which mystically is called Sodom and Egypt, where also their Lord was crucified**”.
8. The phrase “**The great city**” is used with reference to 3 geographical entities in Revelation:

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- A. Jerusalem. Rev.11:8; 16:19
 - B. Rome, specifically the Vatican as religious Babylon. Rev.17:18 cp. vs.5
 - C. The U.S. as political Babylon. Rev.18:10,16,18,19,21
9. While some interpreters seek to identify our **great city** with religious Babylon, the final adverbial clause, “**where also their Lord was crucified**” can only mean Jerusalem. Cp.Luk.13:33
 10. Political Babylon is also rejected as a candidate since that **great city** is not a **city** at all, but a nation among the nations. Jer.50:3,12
 11. While Joh.19:20 indicates Christ was **crucified** “near” Jerusalem or outside **city** limits, this area would be considered as part of the metropolis just as many suburbs are considered today.
 12. Further, Jesus’ trial and sentencing took place in Jerusalem noting the legal jurisdiction residing over His death. Luk.23:7
 13. That this future murder of the two prophets occurs and is sponsored by Jerusalem, it is then tagged two-fold spiritually as **Sodom and Egypt**.
 14. The adverb “**mystically**/πνευματικῶς – pneumatikos” is used 2x in the NT and has the force of spirituality as opposed to a literal or physical sense.
 15. The NAS translation recognizes that it is used here to denote something in a non-literal, symbolic, allegorical or prophetic sense by describing one thing using the image of another.
 16. The first term that is applied to the modern **city** of Jerusalem is **Sodom**, an ancient city that existed (and ceased to exist) in the time of Abraham (c. 1851 BC). Gen.13:10
 17. There is no doubt that the wickedness of this **city** was proverbial and is connected with the sin of sodomy that Scripture recognizes as an offense against nature. Rom.1:26-27
 18. However, it is not correct to interpret this term as being applied to the city of Jerusalem to indicate that they are engaged in homosexual, phallic reversionism.
 19. The spiritual implication of applying this term to Jerusalem is to focus on their ungodly actions that have resulted from an unnatural union with the beast. Cp.2Pet.2:6; Isa.28:15
 20. The second term that is applied to Jerusalem is **Egypt** not a **city** at all, but an entire nation that was known for its opposition to God’s plan and enslaving His people.
 21. The Egyptians were certainly one of the nations that were most guilty of oppressing God’s people, opposing the worship of YHWH, and engaging in mass idolatry. Exo.3:9; 12:12
 22. In similar fashion, Jerusalem will become the capital for oppressing believers during the latter half of Daniel’s 70th week.
 23. She will be characterized by the idolatrous worship of Antichrist after he takes a seat in the Temple and institutes an all-out persecution of the saints. Rev.12:13; 13:7
 24. Another thing that supports the identification of Jerusalem with these horrible symbols is the fact that both of these places came under God’s judgment.
 25. Just as **Sodom** came under the righteous judgment of God and was destroyed, even so the unnatural alliance with Antichrist will be voided by God and the **city** will fall under His judgment. Isa.28:18

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26. These spiritual realities of Jerusalem now makes clear why she is here referred to as “**the great city**”, a phrase in Revelation otherwise indicating spiritually repulsive entities.
27. The martyrdom of these two witnesses that were identified with Christ in glory at the transfiguration, fully completes their identification with the sufferings of Christ and His death.
28. Like their **Lord** they endure undeserved suffering to the maximum and ultimately lose their lives for their witness on behalf of the truth. Mar.8:34-35
29. Further, it cannot go unnoticed that Christ is referred to as Moses and Elijah’s **Lord** (genitive of relationship) indicating their faith in His Person pre-incarnate for saving faith and whom they also served. Cp.Rom.3:28; 4:1-3
30. In vs.9, we are informed that Jerusalem will not be the only participants in viewing the corpses, “**And those from the peoples and tribes and tongues and nations will look at their dead bodies for three and a half days**”.
31. This verse has been used as ammunition by many over the centuries to deny the truth of the Bible since they said that it would be impossible for representatives of the whole world to view these **dead bodies in the street** in Jerusalem.
32. With the advent of modern technology and the use of satellites, it is easily believable that people all over the globe will be able to see their **dead bodies**.
33. However, the text actually says that **men from the peoples, tribes, tongues, and nations will look at their dead bodies**, which preposition “**from/ἐκ – ek**” has a partitive nuance and does not demand every single person.
34. It appears that their **bodies** will become sort of a circus sideshow, with many either being in or traveling to Jerusalem in order to see the sight for themselves.
35. For a specific period of 3½ **days** these **dead bodies will lie in the street** in a display that some have termed as *contemptible, inhumane, abominable, fiendish and barbaric*.
36. For anyone to refuse to allow the dead to be buried was a terrible insult in the ancient world, and serves to illustrate the complete scorn that was heaped on these men.
37. Don’t be surprised when the world hates you in your stand for the truth. Joh.15:18-19; 17:4; 1Joh.3:13
38. Many ancient burial customs were similar and both the Greek and Jewish custom was to bury the body as soon as possible.
39. Ancient Jewish custom included the fact that Jewish funerals almost always took place the same day a person died.
 - A. This custom, a part of the Mosaic Law, was applied to everyone, including criminals. Deu.21:22-23
 - B. This was a sanitary precaution in hot Eastern climates and also a safeguard against violating the law of cleanness by touching the corpse. Num.19:11-14
 - C. The Jewish rituals of death, however, did not end with the burial; a week of intense grieving called shiv’ah (“seven”) followed, during which family members would stay home and receive the sympathy of friends.
 - D. During this period, the mourners did not wash or anoint themselves. 2Sam.14:2
 - E. The next stage in this mourning process would be a month of less intense mourning, called shloshim (“thirty”), during which the family members did not leave town, cut their hair, or attend social gatherings.

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- F. After shloshim, most aspects of normal life resumed, but the immediate family of the deceased continued to mourn for one year.
40. Modern Jewish customs are similar and detailed by the following, *“The mourning period begins with the funeral. It is tradition for the burial to take place as soon as possible, even on the same day of the death, but no more than two nights after the death. Only under certain circumstances was the burial to be delayed. It is considered disrespectful to keep the body from being buried as soon as possible. His soul has returned to G-d, but his body is left to linger in the land of the living. That would be considered a matter of great shame.”*
 41. Therefore, for the **bodies** of these **two prophets** to be treated in such a shameful fashion is a horrific indictment of the -V of the world in general and the Jews in particular.
 42. However, it should be noted that the text implies that there are those that will seek to bury the prophets in vs.9b, **“and will not permit their dead bodies to be laid in a tomb”**.
 43. Those that have some common decency will be prevented from doing so by the greater force of their antagonists.
 44. The calloused nature of their -V is further seen in vs.10, **“And those who dwell on the earth will rejoice over them and make merry”**.
 45. This further indicates that the joy over their demise is not limited to Jerusalem or the nearby environs.
 46. It is clear that the **two prophets** were engaged in a ministry that had worldwide implications; therefore, it is equally clear here that their deaths are the direct cause of worldwide glee.
 47. That the world of -V en masse is preoccupied in this regard is seen in the prophetic presents of the verbs in vss.9,10, **“look, not permit, rejoice and make merry”** designed to give a vivid picture of continuous present activities over these 3 ½ days.
 48. Again, the subjects here are **those who dwell on the earth**, technical in this book for the masses of -V that are hostile to God, His plan, and His representatives.
 49. Here we observe the worst in human nature, the desire and willingness to gloat over the misfortunes of another, demonstrating that they have no real compassion. Pro.24:17; Mat.9:13; Col.3:12
 50. It is clear that the conflict between the Antichrist and the **two** witnesses has polarized the human race and the force of public opinion is very much on the side of the Antichrist.
 51. This verse uses two verbs to describe the response of the world to the deaths of these **two** men with the first **“rejoice/χαίρω** – chairō) denoting their mental attitude of joy, happiness, or glee that this brings them.
 52. The second verb **“make merry/εὐφραίνω** – euphrainō” is most often used to denote the type of joy or merrymaking that is associated with a party or celebration looking to their overt response. Luk.12:19; 15:23
 53. That is clearly the nuance here as seen in what follows, **“and they will send gifts to one another”**.
 54. It gives a picture of the world engaging in an extended party that is characterized by a Christmas-type atmosphere.

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55. The practice of gift giving to deities through sacrifices was an integral part of ancient religions.
56. The purposes of sacrificial gifts were quite varied: to give tribute to the deity as king; to express gratitude; to gain favor; to establish or reestablish ties; to be purged of sin; or to provide sustenance for the deity's earthly visits.
57. It certainly appears here that the party spirit that prompts this spontaneous outburst of world generosity is to be viewed as an expression of their gratitude to the beast for ridding the world of these **two** tormentors.
58. Vs.10b gives the rationale they consider justifies their celebrating, “**because these two prophets tormented those who dwell on the earth**”.
59. The Greek verb “**tormented**/βασανίζω – basanizo” looks to being tested under the pressure of pain and indicates the mental, emotional and spiritual torment associated with Moses and Elijah.
60. The constant pressure of having to hear the Divine viewpoint when you are negative is described here in the same terms as putting someone on the torture rack in order to obtain a confession.
61. The fact that their –V and antagonism against God and the truth has been flaunted in their faces for 3 ½ years has grated their nerves to such a degree that the relief expressed in their deaths is totally justifiable in their eyes.
62. Ironically enough, their torment does not end with the deaths of the **two** witnesses as we observed in chapter 9. Rev.9:5
63. When you are negative at any point of doctrine, the Divine viewpoint grates against your STA and becomes the source of internal torment, producing misery and unhappiness.
64. People that think other people are the source of their misery and problems are self-deceived.
65. The only reason you are miserable (mentally and spiritually) is rejection of doctrine(s) and allowing the STA to run your life.
66. By the middle of Daniel's 70th week, the world appears to be almost completely united in its hatred of the truth.

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EXEGESIS VERSES 11 – 13:

^{GNT} Revelation 11:11 καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἥμισυ πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν ἐν αὐτοῖς, καὶ ἕστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς θεωροῦντας αὐτοῦς.

^{NAS} Revelation 11:11 **And after the three and a half days the breath of life from God came into them,** καί (cc) μετὰ (pa; "after") τὰς ἢ τρεῖς (d.a. + card. adj./af-p; "the three") καί (cc) ἥμισυ ἥμισυς (ap-an-s; "one-half") ἡμέρας ἡμέρα (n-af-p) πνεῦμα (n-nn-s; "breath/wind/spirit") ζωῆς ζωή (n-gf-s; "of life") ἐκ (pAbl) τοῦ ὁ θεοῦ θεός (d.a. + n-Ablm-s) εἰσῆλθεν εἰσέρχομαι (viaa--3s; "came into") ἐν (pL) αὐτοῖς, αὐτός (npLm3p; ref. Moses and Elijah) **and they stood on their feet; and great fear fell upon those who were beholding them.** καί (ch) ἕστησαν ἕστημι (viaa--3p; "they stood") ἐπὶ (pa) αὐτῶν, αὐτός (nrgm3p) τοὺς ὁ πόδας πούς (d.a. + n-am-p; "feet") καί (ch) μέγας (a--nm-s; "great") φόβος (n-nm-s; "fear"; "great fear" is used to describe reaction to Divine intervention; cp.Luk.8:37; Act.5:5,11) ἐπέπεσεν ἐπιπίπτω (viaa--3s; "fell on"; fig. to take possession of) ἐπὶ (pa) τοὺς ὁ θεωροῦντας θεωρέω (d.a. + subs.ptc./p/a/am-p; "those beholding as spectators") αὐτοῦς. αὐτός (npam3p)

^{GNT} Revelation 11:12 καὶ ἤκουσαν φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης αὐτοῖς, Ἄνάβατε ὧδε. καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν.

^{NAS} Revelation 11:12 **And they heard a loud voice from heaven saying to them, "Come up here."** καί (cc) ἤκουσαν ἀκούω (viaa--3p; "they heard") μεγάλης μέγας (a-gf-s; "a great/loud") φωνῆς φωνή (n-gf-s) ἐκ (pAbl) τοῦ ὁ οὐρανοῦ οὐρανός (d.a. + n-Ablm-s) λεγούσης λέγω (adj.ptc./p/a/gf-s) αὐτοῖς, αὐτός (nrdm3p; ref. 2 witnesses) Ἄνάβατε ἀναβαίνω (vImpaa--2p; "Come up/Ascend") ὧδε. (adv.; "here/to this place") **And they went up into heaven in the cloud, and their enemies beheld them.** καί (ch) ἀνέβησαν ἀναβαίνω (viaa--3p) εἰς (pa) τὸν ὁ οὐρανὸν οὐρανός (d.a. + n-am-s) ἐν (pL) τῇ ἢ νεφέλῃ, νεφέλη (d.a. + n-Lf-s; "the cloud") καί (cc) αὐτῶν. αὐτός (nrgm3p) οἱ ὁ ἐχθροὶ ἐχθρός (d.a. + ap-nm-p; "enemies") ἐθεώρησαν θεωρέω (viaa--3p; "beheld/observed as spectators") αὐτοῦς αὐτός (npam3p)

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^{GNT} Revelation 11:13 Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμός μέγας καὶ τὸ δέκατον τῆς πόλεως ἔπεσεν καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ καὶ οἱ λοιποὶ ἔμβοβοι ἐγένοντο καὶ ἔδωκαν δόξαν τῷ θεῷ τοῦ οὐρανοῦ.

^{NAS} Revelation 11:13 **And in that hour there was a great earthquake, and a tenth of the city fell;** *Καί (cc) ἐν (pL) ἐκείνῃ ἐκείνος (remote dem.pro./Lf-s; "that") τῇ ἡ ὥρᾳ ὥρα (d.a. + n-Lf-s; "the hour") ἐγένετο γίνομαι (viad--3s) μέγας (a--nm-s) σεισμός (n-nm-s; "earthquake") καί (ch) τὸ δέκατον δέκατος (d.a. + ord.adj./nn-s; "one-tenth") τῆς ἡ πόλεως πόλις (d.a. + n-gf-s; "of the city") ἔπεσεν πίπτω (viaa--3s; "fell/collapsed/fell into ruins"; ref the physical structures) **and seven thousand people were killed in the earthquake,** *καί (cc) ἑπτὰ (card. adj./nf-p; "seven") χιλιάδες χιλιάς (n-nf-p; "thousand") ὀνόματα ὄνομα (n-nn-p; "names") ἀνθρώπων ἄνθρωπος (n-gm-p; "of men"; hence people; God knew exactly who He is killing) ἀπεκτείνω (viar--3p; "had been killed") ἐν (pL) τῷ ὁ σεισμῷ σεισμός (d.a. + n-Lm-s; "the earthquake") **and the rest were terrified and gave glory to the God of heaven.** *καί (ch) οἱ ὁ λοιποὶ λοιπός (d.a. + ap-nm-p; "the rest/remaining/remnant"; this word does not demand every other person but singles out a specific portion of those in view) ἐγένοντο γίνομαι (viad--3p) ἔμβοβοι ἔμβοβος (a--nm-p; "terrified/very afraid/alarmed"; used 5x) καί (cc) ἔδωκαν δίδωμι (viaa--3p; "gave") δόξαν δόξα (n-af-s; "glory") τῷ ὁ θεῷ θεός (d.a. + n-dm-s) τοῦ ὁ οὐρανοῦ. οὐρανός (d.a. + n-gm-s)***

ANALYSIS VERSES 11 – 13:

1. It is clear that the two witnesses spend one day in a state of physical death for each year that they so accurately proclaimed the truth, **“And after the three and a half days the breath of life from God came into them”**.
2. The 3½ **days** are mentioned again for emphasis and the definite article refers back to the same period that was mentioned in vs.9.
3. This reminder is an implicit emphasis that the 1st 3 ½ years of Daniel’s 70th week have come to a conclusion leaving the 7th trumpet and the DOL to be fulfilled.
4. Under normal circumstances there can be little doubt that the bodies would have begun to decay at this point and, like the incident with Lazarus, would leave no doubt about the fact that these two men were really dead.
5. While the phrase **“the breath of life/πνεῦμα ζωῆς – pneuma zoes”** is used only here in the NT, its Hebrew counterpart is found in the phrase **“נִשְׁמַת חַיִּים” - nishemath chayim** that is translated as **“the breath or spark of life”**. Gen.2:7
6. That passage makes it quite clear that the formation of the physical body of man preceded his actual **life** force and existence.
7. This is the template that **God** has used since the beginning as He first forms the physical body out of existing material and later breathes into it **the breath of life**.

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8. For all subsequent generations, the point of physical birth is the instant when God imputes a soul to the genetically formed body and the individual becomes a living soul/being.
9. **God** alone reserves the right to give **life** and to take **life** since He alone is the source of **life** and murder is a violation of His directive in this matter.
10. In spite of the fact that the Antichrist has trespassed into the sphere of God's authority, **God** will demonstrate that He has the final say in the matter **of life** and death.
11. The phrase "**breath of life**" may likely have a double nuance here since the first term can also be translated by the word **spirit**.
12. The Spirit of **God** is clearly revealed as the agent that gives **life** and would be the means by which **God** brought these men back to **life**. Eze.37:14; Joh.6:63
13. The prepositional phrase that follows "**from the God**/ἐκ τοῦ θεοῦ - ek tou theou" makes it explicit that the **life** principle resides in **God** and **God** alone. Joh.1:4
14. Therefore, when John attributes the principle of **life** to the Logos there is hardly a stronger affirmation of His deity in the NT. Joh.1:1-2
15. As the **life** principle enters these two dead bodies, they are resuscitated returning to their conscious waking state, "**and they stood on their feet**".
16. It's not much speculation that there is probably a Key West or Mardi Gras type of atmosphere surrounding these two dead men with **people** probably both physically and spiritually intoxicated, reveling in their sudden good fortune.
17. The psychological impact of their return from the dead can hardly be calculated as the celebration suddenly comes to a halt, and the great joy that characterized their religious celebration disappears "**and great fear fell upon those who were beholding them**".
18. An apt title for this verse could be "Yoo Hoo, SURPRISE!!!"
19. The only four times that the principle of **great fear** is mentioned in the NT all have to do with God's intervention in an overt and unexpected way. Luk.8:37; Acts5:5,11; Rev.11:11
20. The immediate wave of **fear** that swept through the world is initially limited to those that were watching them at the instant when they **stood up on their feet**.
21. However, given what we know of modern communications technology there can be little doubt that sudden terror will sweep around the rest of the world in very short order.
22. Can you imagine being an unbeliever, standing around the corpses, and they suddenly open their eyes, look at you, and leap to their **feet**.
23. It's not hard to imagine that their immediate **fear** is that the two witnesses that have evidenced a lot of power prior to their deaths, will again use their great power against those that were so happy at their demise.
24. One should readily understand that this dramatic, instantaneous, unparalleled, and seemingly impossible event serves as a clear sign to the world that they are on the wrong side of this fight.
25. As the two witnesses stand there, no doubt coolly surveying those around them, another jolt of shock hits, "**And they heard a loud voice from heaven saying to them, 'Come up here'**".

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26. This booming **voice** that comes from overhead, as has been the case, is not identified but obviously speaks the Divine will in the matter.
27. Based on the previous scenarios, the **voice** at the very least represents the Person of Christ exercising His sovereign right as creator of **life**. Rev.10:6
28. They immediately begin to levitate skyward, “**And they went up into heaven in the cloud, and their enemies beheld them**”.
29. It is apparent that they ascend in a slow enough fashion that allows everyone watching to observe and drink it all in.
30. There can be little doubt that this will all be recorded and played over and over again on the news around the world.
31. Such visual evidence of the impossible and as such, a persuasive display of power, is a strong and irrefutable witness to the truth that these men had been teaching.
32. While the world is already truly without excuse for their rejection of **God**, His person, and His plan, this event will further condemn -V in the world. Rom.1:20
33. More than a few interpreters seek to explain this event as the Rapture of the Church, thus effectively taking what is known as the mid-tribulation position.
34. A few have stated that the rapture coincides with the Second Advent (Taylor) that manifests a complete misunderstanding of both events (post-trib rapture).
35. Most often, those that seek to make this event the rapture have identified the two witnesses as the Church, or they suggest that what is happening to them is what is happening to the whole Church around the world (Pett).
36. Some (Beale, Johnson) have recognized that the concept of the ascension here refers to the vindication of the two prophets as is common in other Jewish writings.
37. While we will admit that there are some parallels between this event and the rapture, there are so many dissimilarities as to make it impossible to identify them as the same event.
 - A. There is nothing mentioned about this event that suggests that there are more than two people involved, and both are dead.
 - B. The rapture is specifically declared to involve a large number of people that will include the dead and the living. 1The.4:16-17
 - C. These two dead prophets are called up to **heaven** by an unidentified voice in **heaven**, while the rapture involves a descent of the Lord Himself from **heaven**. 1The.4:16
 - D. While there is a similarity with the **cloud**, this event involves one specific **cloud**, while clouds plural characterize the rapture. 1The.4:17
 - E. This event occurs in such a gradual way that people can stop and see it, and consider what the implications of it might be; the rapture is declared to happen so quickly as to be practically timeless. 1Cor.15:52
 - F. Further, there is no mention of the trumpet that is clearly associated with the rapture of the Church. 1Cor. 15:52; 1The.4:16; Rev. 4:1
38. As Walvoord has accurately noted, “*This act of resurrection and catching up into heaven is distinct from any other mentioned in the Bible in that it occurs after the rapture and before the resurrection in chapter 20.*”
39. One issue that must be addressed is what, if anything, we are to make of the fact that the singular term “**cloud/νεφέλη – nephele**” is used with the definite article.

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40. Beale recognizes that the nearest antecedent to this term is actually found back in Rev.10:1, and so links this **cloud** with the one that enveloped the mighty angel.
41. As a teaching aid that would associate the **life** of these men with the personification of Christ in judgment upon the world.
42. Others link the **cloud** with the very distant antecedent in Rev.1:7 since they think this provides a better conceptual parallel, however, that position ties this event to the 2nd Advent, which is incorrect.
43. Beyond any association with the personification of Christ, and there is no explicit direct antecedent, the definite article is obviously used here to denote the single **cloud** that was present at that time and used as a means to convey the two witnesses skyward.
44. This clearly is not an instantaneous event as documented by the use of the verb “**beheld**/θεωπέω – theoreo” that is not the simple term for seeing something momentarily, but has the force of observing something as a spectator considering the significance of what one sees.
45. While the world has long rejected the resurrection of Christ as an historical reality, they will not be able to reject this event that will be accomplished in full public view.
46. This event is clear vindication of these two men and their ministry.
47. However, the great deception that will characterize this portion of history, coupled with the negative volition of the masses, will cause the world to think otherwise.
48. John places the term “**their enemies**” at the very end of the Greek sentence to emphasize that while they may not have attempted to kill the two witnesses (or they would be dead already), their level of hostility and hatred has not modified or lessened in any way.
49. In other words, simply because they did not attempt to kill these two witnesses does not mean that their view of them has moderated in any way and they are still quite antagonistic toward them at the time of their deaths.
50. Vs.13 introduces us to the immediate judgment that God levels against the Jews and their capital city as another example of the principle of *lex talionis*, “**And in that hour there was a great earthquake, and a tenth of the city fell; and seven thousand people were killed in the earthquake**”.
51. The Greek phrase translated **in that hour** is used 8x in the NT and has the nuance of *at that specific time*. Mat.10:19; 18:1; 26:55; Mar.13:11; Luk.7:21; Joh.4:53; Act.16:33
52. There are three earthquakes that are characterized by the adjective “**great**/μέγας – megas” in this book and all occur within the last 4 years of Daniel's 70th week. Rev.6:12; 11:13; 16:18
53. The destruction of Jerusalem is limited to 10% of the physical structures, but the death toll is stated to be 7,000 **people**.
54. Both the visible triumph of the two witnesses and this catastrophic **earthquake** are designed to bring **people** to their senses and the point of faith in Christ.
55. With a current population of just over 700,000 this will leave one in a hundred dead in the **city** and probably thousands more injured.
56. In modern earthquakes, it is common for the injury toll to exceed the death toll by a factor of four or five leaving some 28-35,000 injured.

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57. Literally, the **people killed** is “names of men/ὀνόματα ἀνθρώπων – onomata anthropon” in the Greek text indicating **God** knew exactly who he took out on this occasion.
58. The Greek term for “names” indicates reputations denoting those with the reputation of unbelief and hostility towards **God** and the 2 witnesses.
59. This in part is designed to contrast the effect on those that survived as noted in the remainder of vs.13, “**And the rest were terrified and gave glory to the God of Heaven**”.
60. This has led to a great difference of opinion as to whether or not this is “true repentance” or the forced homage of a defeated foe.
61. Those that take this as a phrase to denote the salvation adjustment (Swete, Charles, Beasley-Murray, Caird, etc.) do so based on the two aspects of **fear** and giving **glory to God**.
62. The angel that makes the announcement in Rev.14:6-7 has long been understood to be offering salvation and the terms of God’s peace to those that dwell on the earth.
63. Since they are told to **fear God and** give Him **glory**, it only makes sense to understand this command to be the content of the eternal gospel that he proclaims to the masses of -V at the outset of Daniel’s 70th week.
64. However, several interpreters (Hendricksen, Kiddle, Mounce, Beale, etc.) argue that the magicians of Egypt confessed that the plagues had taken place under the finger of **God**, but did not change their minds and believe. Exo.8:19
65. The key is the Greek term “**rest**/λοιπός – loipos” that many have wrongly assumed to be universal and therefore referring to all the **rest** of the inhabitants of Jerusalem.
66. In fact, some (Caird, Krodel, Bauckham, etc.) have identified the great **city** as all earth-dwellers and state that everyone will eventually be saved.
67. There are a number of problems with this view that include:
 - A. There is no place in the Word of God that teaches universal salvation.
 - B. The great city does not stand for all unbelievers; it is the city of Jerusalem.
 - C. The rest of this book does not come close to suggesting that all will be saved.
68. A study of this term in the NT reveals that it must be understood in context, it is not technical, and can be universally inclusive or may refer to a very specific group.
69. This specific group is in contrast to –V that was **killed in the earthquake**.
70. In this case, it could be translated as “remnant” for proper understanding referring to a group of **people** living in Jerusalem that exercise +V and finally make the salvation adjustment.
71. It is not to be taken as referring to every person that survived the **earthquake**.
72. The phrase “**the God of heaven**” is an ancient title regularly used in Judaism to distinguish the sovereign, eternal **God** from the gods of the pagan world. Gen.24:3; Neh.1:4; Dan.2:19
73. While some have suggested that **fear** is not a proper motivation and demonstrates nothing about whether or not a change of mind is forthcoming, in this case it is clear that one leads to the other in those that are positive.
74. In fact, the Bible is quite clear on the fact that *the fear of the Lord is the beginning of wisdom* and this is no more evident than in the SAJG. Psa.111:10; Pro.1:7 cp.Pro.14:27; 19:23

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EXEGESIS VERSE 14:

^{GNT} Revelation 11:14 Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν· ἰδοὺ ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

^{NAS} Revelation 11:14 **The second woe is past; behold, the third woe is coming quickly.** ἡ δευτέρα δεύτερος (*d.a. + ord.adj./nf-s; "the second"*) Ἡ οὐαὶ (*d.a. nfs+ part.; "the woe"*) ἀπῆλθεν· ἀπέρχομαι (*v1aa--3s; "is past/gone away"*) ἰδοὺ (*part. interj.; "behold"*) ἡ τρίτη τρίτος (*d.a. + ord.adj./nf-s; "the third"*) ἡ οὐαὶ (*d.a.nfs + part.; "woe"*) ἔρχεται ἔρχομαι (*v1pd--3s; "is coming"*) ταχύ. ταχύς (*adv.; "quickly/promptly/rapidly"*)

ANALYSIS VERSE 14:

1. The parenthesis of 10:1-11:13 is now concluded returning to the chronological flow of the trumpet judgments, **“The second woe is past; behold, the third woe is coming quickly”**.
2. With the parenthesis, the stage has been set to initiate the epitome of judgment from God beginning the DOL.
3. The Person to execute that judgment was revealed in the personification of the strong angel in chapter 10 as no other than Jesus Christ.
4. The time that He will execute His judgment is at the mid-point of Daniel’s 70th week as implied by the equal division of time presented in chapter 11 (42 months cp. to 1260 days giving reference to both the 1st & 2nd halves vss.2,3).
5. His standard/rule for judgment centers on worship in the tribulational temple.
6. As long as the temple precincts remain undefiled in its format for worship (priestly functions, sacrifices, etc), judgment via the DOL is withheld.
7. As soon as Antichrist signs His pact with Israel (Dan.9:27), establishes His person (in image) in the temple (Dan.11:31; Rev.13:15), puts a halt to regular temple worship (Dan.8:11-12; 12:11), the temple precincts will be opened to the nations (Rev.11:2) and the DOL will commence.
8. The dominate event paralleling Christ that will lead up to the DOL is then seen in the 2 witnesses that prophecy for 1260 days.
9. Their ministries first and foremost operate as the forerunners of Christ mirroring Him in judgment that highlights the beginning of the DOL.
10. At the end of their ministries, they will be killed and during the 3 ½ days of their death is the opportune time for Antichrist to make his move with Israel.
11. Their resuscitation and ascension is significant as it pictures that judgment from them is over further implying that its execution has now been turned over directly to Christ via the DOL.
12. Deducing that our chronological model is correct, it now makes sense as to why the 2nd woe passing is not recorded until the end of the parenthesis as all the primary players have now been introduced.
13. With Antichrist/RRE introduced in the 1st 4 seals, the destruction of the US by Russian in the 6th seal, the alien invasion of the Locust demons via the 1st woe, the initiation of the Oriental Confederation military campaign of the 2nd woe, the main characters have now all been presented.

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14. The final clause of vs.14, “**the third woe is coming quickly**” indicates that the blowing of the 7th trumpet is very soon after the sixth trumpet coinciding with the strong angel’s oath that there shall be delay no longer of Rev.10:6.
15. It is the 7th trumpet that introduces the 7 bowl judgments and highlights the beginning of the reign of Christ.
16. It is His reign that is synonymous with the DOL that recognizes that His rule begins with judgment (Isa.13:9), the literal return and defeat of His enemies (Rev.19:19-21), assuming His earthly throne extending through the Millennium (Rev.20:1-4) and forward to the dissolution of the heavens and earth (2Pet.3:10).
17. Many interpreters want to place the 7th trumpet towards the end of Daniel’s 70th week or at the very end based on Christ’s reference of reign as His literal return at the 2nd Advent and occupying His earthly throne.
18. However, Christ always reigns over all the nations as Deity (Psa.96:10) and context must determine which aspect of His reign is in view.

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EXEGESIS VERSE 15:

^{GNT} Revelation 11:15 Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισεν· καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ λέγοντες, Ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.

^{NAS} Revelation 11:15 **And the seventh angel sounded; and there arose loud voices in heaven, saying,** *Καί (cc) ὁ ἕβδομος (d.a. + ord.adj./nm-s; "the seventh") ἄγγελος (n-nm-s) ἐσάλπισεν· σαλπίζω (viaa--3s; "sounded/trumpeted") καί (ch) ἐγένοντο γίνομαι (viad--3p; "there became/arose") μεγάλαι μέγας (a--nf-p; "loud/great") φωναὶ φωνή (n-nf-p; "voices") ἐν (pL) τῷ ὁ οὐρανῷ οὐρανός (d.a. + n-Lm-s; "the heaven"; ref. 3rd heaven) λέγοντες, λέγω (circ.ptc./p/a/nm-p) **"The kingdom of the world has become the kingdom of our Lord, and of His Christ; and He will reign forever and ever."** *ἡ βασιλεία (d.a. + n-nf-s; "the kingdom") τοῦ ὁ κόσμου κόσμος (d.a.+ n-gm-s) "the kingdom" supplied Ἐγένετο γίνομαι (viad--3s; "became"; forward for emphasis; a dramatic or immediate past aorist; "just now it became") ἡμῶν ἐγώ (npg-1p; ref. the loud voices) τοῦ ὁ κυρίου κύριος (d.a. + n-gm-s) καὶ (cc) αὐτοῦ, αὐτός (nrgm3s; ref. Lord) τοῦ ὁ Χριστοῦ Χριστός (d.a. + n-gm-s; "the Christ") καὶ (cc) βασιλεύσει βασιλεύω (vifa--3s; "He will reign"; the nearest antecedent is autos/His/Lord) εἰς (pa+) τοὺς ὁ αἰῶνας αἰών (d.a. + n-am-p +) τῶν ὁ αἰώνων. αἰών (d.a. + n-gm-p; "into the ages of the ages/forever and ever")**

ANALYSIS VERSE 15:

1. The 3rd and final woe is now introduced (Rev.8:13; 9:12; 10:14), **"And the seventh angel sounded"**.
2. This judgment completes the 7 trumpet judgments with the same style as the seal judgments (Rev.8:1-5) by first prefacing a heavenly scenario designed to orient the reader to a point of significance attached to the 7th judgment itself. Rev.11:15-19.
3. In contrast to the 7th seal, the 7th trumpet does not immediately introduce us to the next set of septet bowl judgments not introduced until Rev.15:1. Cp.Rev.8:2
4. That the 7th trumpet judgment is inserted in between two large parenthetical inserts (Rev.10-11 & 12-14) highlights this judgment as significant in the scheme of the septet presentations.
5. That significance can be seen in our chronological overview of the septet judgments as introducing us to the DOL marking the very midpoint of Daniel's 70th week.
6. Most interpreters approach the 7th trumpet judgment automatically assuming that chronologically we are at the end of Daniel's 70th week due to its references of a **kingdom** and reigning in conjunction with **Christ** (vs.15,17b).
7. Further, the allusion to the 2nd Advent and Millennium in vs.18, further influences their chronological orientation.

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8. However, neither the grammar nor context dictates this conclusion.
9. In fact, a closer scrutiny of these verses will mitigate against the conclusion that now is the time that Christ returns (or immediately preceding).
10. Rather, what we will see is context that while celebrating that His return is now imminent and the ultimate celebration of that fact is appropriate, the primary focus is on the POG instituting the DOL as that which ushers in the 2nd Advent.
11. The obvious parallels to the DOL and the 2nd Advent as seen in our verses is designed to note that all that occurs revolving around God's wrath and ultimate blessing of the Millennial kingdom is viewed as one day in the eyes of God and the events are inseparable in realizing this period of history.
12. A preliminary summary outline of vss.15-19 reveals:
 - A. In the praise of the heavenly **voices** of vs.15, the Father is presented as the primary object of praise and His Son as secondary in their order of presentation.
 - B. The future reference of reigning in vs.15 looks to the Father as its closest antecedent, though in correlation with **Christ**, indicating this eternal **reign** is future in contrast to the aorist/past tense reigning of vs.17b.
 - C. That the Father is the primary focal point of observation in these verses is further made clear in the worship of the 24 elders in vss.16-17.
 - D. The references to *God* and **Lord God** further looks to the Person of the Father as the One reigning in vs.17b.
 - E. This is designed to emphasize the POG as it applies to both the future and past aspects of reigning grammatically and theologically.
 - F. It makes no sense that the writer would use a future and then prophetic aorist to describe the same event within the same immediate context.
 - G. Both the future and prophetic aorist indicatives denote certainty as to future events and to arbitrarily swap uses in this way leaves the impression of nothing more than a grammatical exercise.
 - H. The aorist tenses of "*the nations were enraged*" and "*Your wrath came*" in vs.18 parallels with the aspect of Deity reigning in vs.17b.
 - I. This points to a period in tribulational history that the nations are at maximum hostility towards God and God responds with maximum wrath declaring war.
 - J. This looks to the period of wrath as designated by the Great Tribulation and the Day of the Lord proper. Mat.24:21; Mal.4:5
 - K. It is the final 3 ½ years that is the appointed *time* (*καιρός* – *kairos*; *time/season*; *Mat.21:41*) in view in vs.18 necessary to bring to conclusion the consummate result of God's wrath as applied to both believers and unbelievers.
 - L. It is therefore the final 3 ½ years that is viewed as the season of God's wrath.
 - M. Vs.19 indicates that judgment that now follows via the 7th trumpet is executed from the heavenly temple in contrast to what we would expect if we are dealing with the 2nd Advent as **Christ** executes judgment while personally on planet earth.
 - N. This coincides with the 7 bowl plagues delivered upon the human race by God Himself.
13. While we do not depreciate the fact of the Father and Son operating in synch in these verses, the distinctions between them contextually, theologically and grammatically are to be retained.

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14. Upon the sounding of the 7th trumpet, John then hears an audible placing us again in a heavenly scene, “**and there arose 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’**”.
15. Once again, we observe that those that are adjusted to God and His plan have a decidedly different emotional response to events than their cosmic counterparts do.
16. The adjective “**loud/great/μέγας – megas**” has been used 8x thus far to describe a singular voice and this is the only place it is used with **voices** in the plural.
17. That the speakers are not identified again is designed to focus the attention of the reader on the contents of the proclamation rather than the group that is amplifying it.
18. Some have suggested that the **voices** are angels, while feasible still a speculative conclusion.
19. That this plural use of **voices** (not just *sounds*) is only used in our verse in Revelation regarding the heavenly inhabitants, it makes more sense that this group is comprised of both angelic and human entities in response to the 7th trumpet. Cp.Rev.5:11-12 (angelic); 6:9-10 (human)
20. A further purpose of the anonymity of **loud voices** is simply to create an air of excitement surrounding the blasting of the 7th trumpet.
21. The phrase “**the kingdom of the world**” is used only here in the NT, but the plural *kingdoms of the world* is used of the prize that Satan offered Jesus if He would worship Him. Mat.4:8
22. The phrase is comprised of a genitive of apposition in which the lead noun **kingdom** is more closely defined by the term that follows.
23. The term **kingdom** is used in the WOG to denote both the **kingdom** itself and the inhabitants of a **kingdom**. Rev.1:6 (inhabitants) 1:9 (**kingdom** in general)
24. The **kingdom** of the *kosmos* refers to the entire structure of the **world**, based on satanic deception and principles that are perpetuated in fallen mankind by a combination of satanic/demonic activity and human -V.
25. The Greek term “**world/κόσμος – kosmos**” is used only 3x in this book and denotes its most basic sense of the physical creation that was arranged in a pleasing fashion and is adorned or characterized by a harmonious arrangement. Rev.13:8, 17:8
26. It looks to a **world** that God created in an orderly and perfect fashion.
27. In an ethical sense this term is used to denote the **world** system that is ordered and arranged under Satan on his principles of lies, force, greed, hatred, corruption, selfishness, ambition, sex, and pleasure. Cp.Joh.15:18,19; 17:4; 1Joh.3:13
28. The **world** system is very often outwardly religious, scientific, cultured, polite, mannered and elegant, however it is perpetually seething under the surface with a hatred for God and the Divine viewpoint of life.
29. That this phrase’ use in Revelation is presented in its most general sense is designed to automatically contrast the **world** as designed by God with the **world** as it exists under –V.
30. The **kingdom of this world** has Satan as its ultimate king and this is a fact with which the current world population is quite content. 1Joh.5:19
31. At some point in the proceedings, God is going to incarcerate the current king of this **world**, vanquish his subjects and take control of the physical aspects of this planet.

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32. What is happening here is nothing less than the act of reclaiming the **world** from those that were hostile to the **kingdom**.
33. The Greek here does not repeat the noun **kingdom** but places it side by side with the genitives **of our Lord and of His Christ** designed to further stress the contrast between the **kingdom of the kosmos** and the Divine reality about to supersede it.
34. At that time **the kingdom of this world has become *the kingdom of our Lord and of His Christ***, a clear allusion to Psa.2:2.
35. In contrast to what the NWO ultimately under Antichrist has schemed, the Father and **His Son** have now actively began to reclaim this planet as theirs.
36. At this point in the text we are introduced to a series of aorist tense verbs as noted in our previous outline.
37. Some grammarians have classified them as prophetic aorists that stress the certainty of what will happen in the future although it has not come to pass at the point of speaking.
38. Their purpose for so doing is because they place this trumpet at the end of the trib and are forced to project forward a tense that under normal circumstances occurs in the past.
39. However, by placing this trumpet at midpoint, this is not necessary.
40. The aorist of “**has become**” is a dramatic/immediate past aorist indicating an action as recently occurring and can be translated “just now **has become**”. Cp. Mat.9:18; 26:65 “*..Behold, you have just now heard..*” for a clear use; Cf. Wallace, “*Greek Grammar Beyond the Basics*”
41. The sense of time with our aorist is that upon the sounding of the 7th trumpet immediately before the heavenly voices, the rule over planet earth has formally taken a dramatic change.
42. This further maintains the chronological flow of the immediate remote context:
 - A. The 5th trumpet of Rev.9 presenting a 5 month lead to the midpoint.
 - B. The 6th trumpet of Rev.9 embarking upon the midpoint.
 - C. There will be delay no longer of Rev.10 looking to the DOL.
 - D. The midpoint chronological division presented in Rev.11 as well as the 2 witnesses ushering in the midpoint.
 - E. All chronologically point us to the sounding of the 7th trumpet.
43. While Satan and his armies will continue to do battle for another 3 ½ years, the Father and **His Son** have just now implemented operation Day of the **Lord** strategically taking control over this planet with overruling wrath.
44. The period of the Great Tribulation could be likened to a preliminary military barrage of artillery upon the enemy designed to declare war and proclaim to the enemy the intent to subject them and ultimately physically occupy their territory.
45. It is at this point that **Christ** now executes His executive privileges as the Kinsman Redeemer to evict the squatters from the premises.
46. A verdict upon the behalf of the Lamb was reached upon opening of the scroll in the seal judgments and now the High Court of the **Lord** God has issued the judicial orders (the sounding of the 7th trumpet) for eviction to commence on behalf of **His Son, Christ**.
47. This is the force of the double genitive phrases, “**of our Lord**” and “**of His Christ**”.

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48. In this context, the term **Lord** must be understood to refer to God the Father and the phrase **His Christ** must refer to the glorified God/man.
49. The first genitive, “**of the Lord**” is a subjective genitive indicating the Father as that which produces the legal action of **the world** coming under a new landlord.
50. It emphasizes the Father as the planner of the POG and the highest authority in establishing and ensuring its proper and timely execution.
51. It looks to the design of **His** plan that decreed this time in history would occur.
52. Further, that the Father is here given the title “**Lord**” is totally apropos as we are now introduced to the Day of the **Lord**.
53. The second genitive “**of the Christ**” is then best taken as an objective genitive indicating that the Son of Man is the designed recipient of the actions of God as becoming the King of Kings and **Lord** of Lords over **the world**. Cp. Rev.17:14; 19:16
54. This reality visually and chronologically must yet wait in time as made distinctly clear in the final future clause, “**and He will reign forever and ever**”.
55. The student must first determine which aspect of God’s reigning is in view:
 - A. God is seen at all times throughout history as King and reigning over nations. Psa.47:2-3, 8
 - B. God’s **reign** in wrath in purging –V from Israel both in dispersion and restoration. Eze.20:33-44
 - C. God’s visible **reign** via the 2nd Advent and Millennium. Mic.4:7; Luk.1:32-33
 - D. God’s co-regency with **Christ** in the new eternal state. Rev.22:1,3
56. While the entire proceedings theologically implicate both the Father and the Son operating in tandem with all aspects of the DOL and Messianic **kingdom**, only in vs.15 of our verses are they viewed in tandem as applied to the concept of reigning.
57. And the **reign** in view is futuristic for all eternity.
58. This reigning looks to the future of the 2nd Advent yet to occur and the physical Millennial **reign** of **Christ**.
59. The future tense takes into account the ongoing process of the DOL as part of operation “footstool”. Psa.110:1; Mat.22:44
60. There is a sense that the Father and Son **reign** invisibly for 3 ½ years as they unleash their overruling will of direct wrath via the 6th trumpet and bowl judgments. Rev.9:14-15; 15:1
61. It is during this time that He will purge Israel of –V in His wrath and shatter the power of His people. Dan.12:7
62. It indicates that **Christ** is the recipient of the future visible rule of the Father as vested in His Son. Dan.2:44; 7:14
63. There are any number of passages that may be adduced to support the contention that the rule of Messiah is eternal. Isa.9:7; Luk.1:33; Heb.1:8; Rev.1:6
64. 1Cor.15:24-28 indicates that the visible kingdom **will** be instituted through Messiah until such time as He has subjugated all the enemies of God with the last being death.
65. At that time He will apparently enter into an overt joint-rulership with the Father for all eternity. Rev.21:22-23; 22:1,3
66. This eternal **kingdom** is the glorious destiny of every child of God, a doctrine designed to provide us comfort, encouragement and motivation in the midst of our earthly testing and sufferings. Heb.12:28; 1Cor.15:58

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EXEGESIS VERSES 16 – 18:

^{GNT} Revelation 11:16 καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ

^{NAS} Revelation 11:16 **And the twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped God,** καί (cc) οἱ ὁ (d.a./nmp +) εἴκοσι (card. adj./nm-p; "twenty" +) τέσσαρες (card.adj./nm-p; "four") πρεσβύτεροι πρεσβύτερος (ap-nm-p; "elders") οἱ ὁ καθήμενοι κάθημαι (d.a. + adj.ptc./p/d/nm-p; "the ones sitting") ἐπὶ (pa) αὐτῶν αὐτός (nrgm3p) τοὺς ὁ θρόνους θρόνος (d.a. + n-am-p; "the thrones") ἐνώπιον (p; "before/in the presence of") τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s) ἔπεσαν πίπτω (viaa--3p; "fell down") ἐπὶ (pa) αὐτῶν αὐτός (nrgm3p) τὰ τό πρόσωπα πρόσωπον (d.a. + n-an-p; "faces") καί (cc) προσεκύνησαν προσκυνέω (viaa--3p; "worshipped/did obeisance to") τῷ ὁ θεῷ θεός (d.a. + n-dm-s)

^{GNT} Revelation 11:17 λέγοντες, Εὐχαριστοῦμέν σοι, κύριε ὁ θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν, ὅτι εἴληφας τὴν δυνάμιν σου τὴν μεγάλην καὶ ἐβασίλευσας.

^{NAS} Revelation 11:17 **saying, "We give You thanks, O Lord God, the Almighty, who is and who was,** λέγοντες, λέγω (circ.ptc./p/a/nm-p) Εὐχαριστοῦμέν εὐχαριστέω (vira-1p; "We give thanks") σοι, σύ (npr-2s; "to you") κύριε κύριος (n-vm-s; case of address; "O Lord") ὁ θεός (d.a. + n-vm-s) ὁ παντοκράτωρ, (d.a. + n-vm-s; "the Almighty/Omnipotent Ruler") ὁ ὢν εἰμί (d.a. + adj.ptc./p/a/vm2s; "the One being/who is") καί (cc) ὁ (dvms; "the One" +) ἦν, εἰμί (viIPFa--3s; "always being/who was") **because You have taken Your great power and have begun to reign.** ὅτι (causal conj.) εἴληφας λαμβάνω (viPFa--2s; "You have taken") ου σύ (npr-2s) τὴν ἡ μεγάλην μέγας (d.a. + a--af-s; "great") τὴν ἡ δυνάμιν δύναμις (d.a. + n-af-s; "power") καί (cc) ἐβασίλευσας. βασιλεύω (viaa--2s; dramatic; "have now begun to reign")

^{GNT} Revelation 11:18 καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου καὶ ὁ καιρὸς τῶν νεκρῶν κριθῆναι καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις τὸ ὄνομά σου, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ διαφθεῖραι τοὺς διαφθειρόντας τὴν γῆν.

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^{NAS} Revelation 11:18 **"And the nations were enraged, and Your wrath came,** *καί (cc) τὰ τό ἔθνη ἔθνος (d.a. + n-nn-p; "the nations") ὠργίσθησαν, ὀργίζω (viap--3p; "have been enraged/made furious/angered") καί (cc) σου σύ (npg-2s; ref. the Father) ἡ ὀργή (d.a. + n-nf-s; "the wrath/anger/indignation"; same as 6:16,17) ἦλθεν ἔρχομαι (viaa--3s) and the time for the dead to be judged, *καί (cc) ὁ καιρός (d.a. + n-nm-s; "the time/season/a fixed period of time"; same as 1:3) τῶν ὁ νεκρῶν νεκρός (d.a. + ap-gm-p; "for the dead") κριθῆναι κρίνω (inf. purp./ap; "to be judged") and to give the reward to Your bond-servants the prophets and to the saints and to those who fear Your name, the small and the great,* *καί (cc) δοῦναι δίδωμι (inf. purp./aa; "to give") τὸν ὁ μισθὸν μισθός (d.a. + n-am-s; "reward/wages/compensation") σου σύ (npg-2s; ref. the Father) τοῖς ὁ δούλοις δούλος (d.a. + n-dm-p; "to the bond-servants") τοῖς ὁ προφήταις προφήτης (d.a. + n-dm-p; "the prophets") καί (cc) τοῖς ὁ ἁγίοις ἅγιος (d.a. + ap-dm-p; "the saints/the holy ones") καί (cc) τοῖς ὁ φοβουμένοις φοβέω (sub. ptc./p/dm-p; "those who fear") σου, σύ (npg-2s) τό ὄνομα (d.a. + n-an-s; "your name") τοὺς ὁ μικροὺς μικρός (d.a. + ap-am-p; "the small/insignificant") καί (cc) τοὺς ὁ μεγάλους, μέγας (d.a. + ap-am-p; "the great/important") and to destroy those who destroy the earth." *καί (cc) διαφθεῖραι διαφθείρω (inf. purp./aa; "to destroy") τοὺς ὁ διαφθείροντας διαφθείρω (d.a. + subs.ptc./p/a/am-p; "those who destroy") τὴν ἡ γῆν. γῆ (d.a. + n-af-s)***

ANALYSIS VERSES 16 – 18:

1. The heavenly focus of proclamation now shifts from the unidentified voices of vs.15, **"And the twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped God"**.
2. As previously identified, the 24 **elders** represent the Church being 24 +V P-T's, having had adjusted local churches, yet were martyred cutting short their ministries.
3. These 24 males have been given a special place of distinction in the 3rd heaven as history awaits the 2nd Advent.
4. What is conspicuously missing in our immediate verses is any mention of the 4 living beings.
5. Of the other 4 mentions of the 24 **elders**, the 4 living beings are seen in association with them in representation and worship in the 3rd heaven. Cp.Rev.4:4-11; 5:8; 19:4
6. This is preferred as it is the 4 living beings that represent the standards of Christ's rule and throne, a future event not yet a present reality chronologically at the sounding of the 7th trumpet.

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7. Whereas in Rev.19:4 where both the 24 men and 4 living beings are again associated together in the worship of **God** is clearly setting the stage for the events of the 2nd Advent further recorded in 19:6,11ff
8. That the Church is now being represented as part of the 7th trumpet is designed to highlight the expectation of all wreath winning CA saints in their upcoming role of ruling with Christ at the 2nd Advent. Cp.Rev.2:26-27
9. That the corner in time has been turned leading to the 2nd half of Daniel's 70th week, praise and thanksgiving by the Church would be expected as their own vindication is now imminent.
10. All OT saints and Age of Israel believers must wait until the execution of the 2nd Advent has been realized before they receive their rewards and vindication.
11. It harks to the doctrinal orientation of all adjusted believers that have GAP'd the significance and importance of the DOL as it begins the season for which all eternal blessings associated with Christ's eternal **reign** will spring forth.
12. Further, that only the Church is specifically identified here points to the fact that these are the only resurrected human beings at this point and as such are further intensified in expectation of the Father reclaiming the planet for Himself and His people.
13. Again, the Father takes center stage in the focus of these verses as these 24 P-T's prostrate themselves and offer their adoration to Him.
14. While their genuflecting overtly looks to the humility that they possess in their worship, it is the content of what is spoken that is the spiritual issue behind their worship "**saying, 'We give You thanks, O Lord God, the Almighty, who is and who was'**".
15. The evidence of the true humility these men possess is seen in the articulation of the truth of BD as it now pertains to this occasion.
16. It declares their orientation and acclimation to the Person of the Father and the WOG in fulfillment of His plan.
17. As Christ Himself taught, the format of true worship is found in the sphere of the Spirit and truth. Joh.4:23
18. The praise begins with thanksgiving in recognition of God's exalted Person.
19. This recognizes God's grace and mercy in the provision of His plan.
20. The titles used of **God** indicate:
 - A. **Lord God**, a term that denotes one that has authority over others and stresses the sovereignty of His Deity.
 - B. The repeat of the term **Lord** further emphasizes His **reign** as correlating with the time in history that His sovereignty is manifested beginning with the DOL.
 - C. **The Almighty**, a term that emphasizes His Sovereign power over all things and stresses His omnipotence.
 - D. That His omnipotence is here expressed in wrath is found in its use in the LXX to translate the phrases "**Lord** of the armies" or "**God** of the armies" implying His role of doing battle with and conquering the world.
 - E. The One **who is and who was** emphasizes His current and previous existence, pointing to the attribute of eternal life.
 - F. It is suggested that the omission of "**who is to come**" that is found in the other 3 uses of this title (Rev.1:4, 8; 4:8) indicates Christ has returned to establish His eternal kingdom.

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- G. However, when spoken strictly of the Father, it denotes that it is not His role in the Godhead to personally visibly manifest Himself to the world; that phenomenon is left to His Son. Joh.1:18
- H. Its omission further implies the Son is not now in view.
21. The particular doctrine that is the focus of the worship is found in the final causal clause of vs.17b, “**because you have taken Your great power and have begun to reign**”.
 22. The perfect tense of “**have taken**/λαμβάνω – lambano” is very well expressed in the NAS focusing on the fact that **God** has now determined to exercise His omnipotence freely.
 23. Further, the perfect tense indicates that once He has taken up His power in this fashion, He will not relinquish it ever again.
 24. All things will be conformed to His will from that time forward, the DOL into eternity.
 25. The time for the world to freely seek to usurp God’s authority is now over and His overruling will with direct wrath has begun.
 26. This is the sense of another of the dramatic aorists seen in these verses “**and have just now begun to reign**”.
 27. That God’s displeasure and anger is the focus of this period of His **reign** is further made clear in vs.18a, “**And the nations were enraged, and Your wrath came**”.
 28. While the two aorists “**were enraged**” and “**came**” maintain the flair of the dramatic sense, the past action here is more obvious.
 29. That **the nations were enraged** looks back to the immediate preceding 3 ½ years of the trib through which time the hostility and anger of the –V cosmos has arrived to a fever pitch.
 30. This was illustrated in part through the violation of temple worship sponsored by Antichrist and the ministry of the 2 witnesses both focusing in on exactly the midpoint.
 31. There is then a play on words between the “anger/ὀργίζω – orgizo” of the **nations** and the “**wrath/ὀργή - orge**” of **God**.
 32. On the one hand their **wrath** is based on the fact that they love darkness and evil rather than light, on the other hand God’s **wrath** is based on His +R and provides yet another example of the law of *lex talionis*.
 33. The noun “**wrath**” harks back to God’s first expression of anger towards the human race in the 6th seal and destruction of prophetic Babylon. Rev.6:16,17 cp. 16:19
 34. While this incident denotes the beginning of God’s anger, it remains yet isolated in expression.
 35. Not until another 5 months from Babylon’s destruction is His anger seen to be expressed in an open and continuous way beginning with the release of the 4 demons devoted to initializing and overseeing the Eastern Oriental Confederation of the 6th trumpet. Rev.9:13ff
 36. God’s **wrath** in this direct and continuous sense is implied through the use of the term “**plagues**” that is attached to the period of genocide by the Chicoms and the 7 bowl judgments also called plagues. Rev.9:20; Rev.15:1 cp.16:1 *where the 7 plagues are called God’s **wrath***.

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37. The beginning of God's **wrath** has been realized in the past, but now it is openly in full gear.
38. The final portion of vs.18 then focuses on the ultimate result that stems from the institution of the DOL.
39. The opening phrase of vs.18b as translated in the NAS "**and the time came**", while doing no real disservice to the overall **time** frame in view, is misleading.
40. There is actually no verb following the noun **time**.
41. Rather, it is fully described by the use of 3 purpose infinitives.
42. This is intentional by the author to denote that **the time** in view is not focused on a specific point of time (2nd Advent), rather an expanded period of **time** designed to usher in the action of the infinitives.
43. The Greek term for "**the time**/ὁ καιρός – ho kairos" can refer to a season or fixed period of time looking forward to the anticipated harvest or other expected results the season is designed to produce. Cp.Mat.13:30; 21:34,41; etc.
44. That is its nuance here as it looks to the 2nd 3 ½ years of the DOL that is purposed to bring to bear all that follows as preceded by the past actions of the 1st 3 ½ years..
45. The ultimate purpose of the DOL is then expressed by the 3 infinitives:
 - A. **For the dead to be judged.**
 - B. **And to give the reward to Your bond-servants the prophets and to the saints and to those who fear Your name, the small and the great.**
 - C. **And to destroy those who destroy the earth.**
46. The subjects of **the dead to be judged** can be limited to believers in this verse, as **God**, even at the 2nd Advent, is not finished judging the unbelieving **dead**, which ultimate judgment occurs at the Great White Throne judgment after the Millennium. Rev.20:11
47. It looks to the experiential death of believers prior to the Millennium.
48. In order to correctly identify these **dead**, one must understand the various waves of resurrection:
 - A. Christ represents the first wave of resurrection as the first fruit. 1Cor.15:23
 - B. The Church represents the second wave at the rapture. 1The.4:13ff
 - C. OT saints and tribulational believers killed during Daniel's 70th week represent the third wave. Dan.12:2; Rev.20:4
 - D. All unbelievers represent the fourth wave as they appear at the GWT. Joh.5:29; Rev.20:11ff
 - E. As a logical necessity there is a final unmentioned wave for those believers that die during the Millennium.
49. Since we are dealing with the strategic time that involves resurrection and reward of believers and the destruction of those that are destroying **the earth**, we must limit this to the establishment of and beginning portion of the Millennium.
50. Therefore, the **dead** in view are those believers outside of the CA that includes all believers from Adam to Pentecost, as well as those who died in Daniel's 70th week.
49. The judgment in view is one of **reward** as seen in the phrase that immediately follows explicitly focusing on the **time to give the reward**.
50. The Greek term "**reward**/μισθός – misthos" literally denotes the pay or wages that one received for his labor, and is a synonym for SG₃ in this context.

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51. It is a collective singular (as understood by the NAS translation) and focuses on every aspect of **reward** that will be given to believers at the beginning of the Millennium.
52. The principle of eternal rewards is nothing new in the Bible and was something that OT believers clearly understood. Gen.15:1; Psa.19:11; Isa.40:10
53. In fact, it is one of the most fundamental motivations for faithful service, being set forth as the primary reason that the great believers of history were faithful throughout their lives. Heb.11:1-2,6,10,26,35
54. Christ Himself set the example of focusing your attention on the **reward** package as motivation to endure the suffering incumbent in your niche. Heb.12:2
55. Like Him and the other great believers of history, we are to *fix your hope completely on the grace to be brought to us at the revelation of Jesus Christ.* 1Pet.1:13
56. There is some exegetical question as to how many groups are in view in our verse, and how the sentence structure is to be understood since there are four datives here that include **servants, prophets, saints, those who fear God**, while the phrase **the small and the great** is in the accusative case.
57. This has resulted in a lot of debate as to the exact relationship between the groups that are mentioned in our verse.
58. The first possibility sees the first term **servants** as a catch all phrase that is defined by the groups that follow, **the prophets, the saints, and those that fear Your name.** (Mounce, Krodel)
59. The next possible translation sees the phrase **the prophets** as modifying the previous phrase **your servants**, with the phrase **those who fear Your name** as modifying the phrase **the saints.**
60. Another possibility is that there are three groups in view, **Your servants the prophets, the saints, and those who fear your name.** (Johnson, Michaels, Ford)
61. Some interpreters have commented that the three terms are strongly reflective of an OT frame of reference based on the terminology employed here.
62. While the three groups in view as per point 59 above is feasible, with the general nature of the group being rewarded being more closely identified by the three groups that follow, there seems to be a sufficient number of verses that refer to the **prophets**, as **servants** per point 60. 2Kgs.9:7; Rev.10:7 *It is used 18x in the Old and New Testaments in like fashion.*
63. The first group is comprised of all that God called to a prophetic office.
64. These were men He employed in the capacity as spokesmen for Himself. 2Kgs.17:13; 21:10; Jer.7:25
65. As a group, these men were typically rejected and treated with scorn by the very people to whom they had been sent.
66. They often suffered physically for their witness to the truth, and many were killed. Jer.25:4; 26:5; 29:19; Dan.9:6,10 cp.Luk.11:47
67. Christ promised those that were responsible to function as prophets a great **reward** that would be commensurate with the extensive persecution they suffered. Mat.5:12; Rev.11:18
68. The second group in view is referred to as **the saints** that are not introduced in this book until after the removal of the Church at the rapture.

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69. This term cannot refer to CA believers (John does not use this term in any of his writings to refer to CA believers), but the question must be addressed as to whether or not it is technical in this book for Jewish believers.
70. There is little doubt that the term is used in the book of Daniel to refer to +V Jews that become the objects of Antichrist's hatred but are ultimately rewarded with the kingdom. Dan.7:18,21,22,27
71. In a similar fashion, this term is used to denote **dead** Jewish believers that came forth from the **dead** following the resurrection of Christ. Mat.27:52-53
72. At the minimum it may refer only to Jewish believers during this period of time while at the most it may also include Gentile believers, but it absolutely is not used of the Church.
73. If only Jewish believers is correct, we have two categories of believers in view, **the prophets** (communicators outside the CA), **the saints** (Jewish believers outside the CA), followed by a third that is comprised of **those who fear Your name**. (Gentile believers outside the CA)
74. The participle functions here as a substantive and is used in a few other places and seems to focus on Gentile +V. Act.10:35; 13:16
75. It is a known fact that the Hellenistic Jews admitted Gentiles under the name proselytes that were Gentiles following all the rules of the Torah.
76. Additionally, there were Gentiles who followed the meaning but not all of the ritual laws that were called **God-fearers**.
77. This threefold designation would then encompass all believers that died before the Church Age, and those that will have died during Daniel's 70th week.
78. There has been considerable discussion as to why the final phrase **the small and the great** is in the accusative case while the preceding three categories are found in the dative.
79. While there are some families of manuscripts that supply the easier dative reading, there is too much evidence against it and the more difficult reading is preferred here. *A Textual Commentary on the Greek New Testament, Metzger*
80. The answer is a grammatical one that supports the interpretation that all realms of the righteous dead are in view here.
81. These terms actually function as accusatives of general reference (the accusative is actually the subject of the passive infinitive **to be judged**) and indicate that all levels of believers are included.
82. For John to separate the accusative from the infinitive and include the principle of **reward** between them definitively shows that the judgment in view is one of **reward** for believers only.
83. **The small** refers to those that are inconsequential in terms of the world in which they live.
84. It denotes people that are not among the rich, the political elite, or the celebrities of this world.
85. **The great** refers to the highest classes of the social structure denoting those that are powerful, rich, well known, or born into royalty.
86. The final infinitive that completes the thought from the earlier portion of this verse follows and the sense of it is the strategic **time** has come **to destroy those who destroy the earth**.

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87. God's **wrath** referenced earlier is once again the focus of the last phrase of vs.18.
88. Again there is a word play in the Greek that is pretty accurately reflected in the NAS as the infinitive and the participle are both from the same root verb.
89. The verb "**destroy**/διαφθείρω – diaphtheiro" is used only 6x in the NT and has the sense of spoiling, ruining, consuming, or destroying something.
90. It is used in Luk.12:33 to describe the effects that moths have on clothing.
91. It is used in 2Cor.4:16 to refer to the degradation of the physical body and is translated by the word *decaying*.
92. It is used in a moral sense of false teachers in 1Tim.6:5 and is translated *depraved*.
93. It was used in Rev.8:9 of the incapacitation of the worldwide naval fleet.
94. The Louw-Nida lexicon suggests that the play on the word here employs the physical aspect of destruction and the moral aspect of depravity.
95. There is an interesting use of this verb by Plato in *Protagoras* 338 in which he uses the verb for breaking up a party, which is very appropriate to the context here.
96. Mankind, Satan, and his demons have been having a field day with the world, which has led to the destruction of much of the landmass and over half of the population.
97. Had God not shortened the days, there would be no world or inhabitants left to consider. Mar.13:20
98. The reality is that God is going to neutralize all those that are opposed to His plan at the 2nd Advent of Christ with that neutralization beginning with the plagues associated with the DOL.
99. As the plagues of Egypt were instituted to deliver Israel from the hands of their oppressors (and not until all plagues were instituted did the actual deliverance occur), so are these plagues designed to deliver the world from their negative oppressors.
100. This includes Satan (who will be confined in the abyss for 1000 years; Rev. 20:1-3), his demons (if they are not confined with him, they are apparently restrained from interfering in history during the Millennium--inferred), and all unbelievers (who will be killed). Rev.19:21
101. The moral corruption of the inhabitants and their physical destruction of the planet with WMD will be summarily brought to an end through God's **wrath** and ultimate physical intervention by Christ.

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EXEGESIS VERSE 19:

^{GNT} Revelation 11:19 καὶ ἠνοίγη ὁ ναὸς τοῦ θεοῦ ὁ ἐν τῷ οὐρανῷ καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ, καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμός καὶ χάλαζα μεγάλη.

^{NAS} Revelation 11:19 **And the temple of God which is in heaven was opened;** καί (cc) ὁ ναός (d.a. + n-nm-s; "the temple") τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s) ὁ (d.a.nms; "the one/which is") ἐν (pL) τῷ ὁ οὐρανῷ οὐρανός (d.a. + n-lm-s; ref. 3rd heaven) ἠνοίγη ἀνοίγω (viap--3s; dramatic; "has been opened"; forward in the sentence for emphasis) **and the ark of His covenant appeared in His temple,** καί (cc) ἡ κιβωτός (d.a. + n-nf-s; "box/chest/ark"; used 6x both of Noah's ark [1Pet.3:20] and the ark of the covenant [Heb.9:4]) αὐτοῦ αὐτός (npgm3s; ref. God) τῆς ἡ διαθήκης διαθήκη (d.a. + n-gf-s; "agreement/contract/covenant"; used; used 33x) ὤφθη ὀράω (viap--3s; "was seen/appeared"; also forward for emphasis) ἐν (pL) αὐτοῦ, αὐτός (npgm3s; ref. God) τῷ ὁ ναῷ ναός (d.a. + n-lm-s; "temple") **and there were flashes of lightning and sounds and peals of thunder and an earthquake and a great hailstorm.** καί (cc) ἐγένοντο γίνομαι (viad--3p; "there were") ἀστραπαὶ ἀστραπή (n-nf-p; "lightning"; same as 4:5; 8:5) καί (cc) φωναὶ φωνή (n-nf-p; "sounds") καί (cc) βρονταὶ βροντή (n-nf-p; "thunder") καί (cc) σεισμός (n-nm-s; "a shaking/an earthquake") καί (cc) μεγάλη μέγας (a--nf-s; "a great") χάλαζα (n-nf-s; "hailstorm"; same as 8:7)

ANALYSIS VERSE 19:

1. Vs.19 concludes the use of the dramatic/immediate past aorists associated with the 7th trumpet.
2. The scene in the 3rd **heaven** now centers upon the execution of God's wrath as it is associated with the heavenly **temple**, "**And the temple of God which is in heaven was opened**".
3. While the heavenly **temple** has previously been mentioned (Rev.3:12; 7:15), this is the first explicit mention of John visually looking at the **temple**.
4. If he had seen it before, and there is no reason he has not, what is made clear here is that this is the first time he has viewed the interior of the **temple** as it has just now been **opened**.
5. Most interpreters recognize that the heavenly **temple** referenced here is in clear contrast to the earthly **temple** mentioned earlier in 11:1-2.
6. It is this established contrast that provides our explanation of why the heavenly **temple** is viewed as having been shut up and now has been **opened**.
7. As noted in our analysis of 11:1-2, it is at the mid-point of the trib that the earthly **temple** is desecrated, regular sacrifice stopped and for all intents and purposes it loses all significance for true worship of God as it was so designed.

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8. The heavenly **temple** now being **opened** at the sounding of the 7th trumpet correlates perfectly with the earthly event.
9. While the world under Antichrist and negative volition has determined to stomp out the true worship of **God**, He in turn responds by revealing that no matter what men may do, the true **temple in heaven** cannot be touched and the POG cannot be hindered.
10. That men have closed down the earthly representation of the POG as taught through **temple** worship, **God** now opens the heavenly **temple** to expose the part of His plan designed to deal with the cosmos in retribution.
11. That aspect of His plan is then represented with what John saw in the interior of the heavenly **temple**, “**and the ark of His covenant appeared in His temple**”.
12. The **Ark of the Covenant** in the earthly tabernacle/**temple** was located in the MHP, the area now in view in the heavenly **temple**.
13. The **ark of the Father’s covenant** looks to the Person of Christ as the eternal **covenant** given to Israel and the world in fulfillment of the POG. Cp.Heb.7:15-28; 8:1-2; 13:20
14. Contextually, it emphasizes Christ’s right to be the Sovereign ruler over the world and the deliverer of Israel from her enemies. Luk.1:68-75 cp. Heb.8:8-12
15. It looks to **God** declaring a holy war upon His enemies starting with the DOL.
16. This was illustrated by the Jews that carried the earthly **ark** with them when they engaged in battles and the conquest of Canaan and served as the basis for their victories over their enemies. Cp.Num.10:35-36
17. That war has been declared is further seen to be apropos for what immediately follows in chapter 12 of a heavenly holy war between **God** and Satan in which **God** emerges victorious.
18. Further that it is associated with God’s wrath is seen in that the heavenly **temple** will again be mention is association with the destruction of the wicked (Rev.14:15-17) and the final bowl judgments (Rev.15:5-8).
19. For immediate clarification that judgment is in view, one only needs to read the remainder of vs.19 of the phenomenon associated with **the ark** appearing, “**and there were flashes of lightning and sounds and peals of thunder and an earthquake and a great hailstorm**”.
20. The first 3 items, “**lightening, sounds and thunder**” were first revealed in association with the Father’s throne of judgment in Rev.4:5.
21. The aspect of **an earthquake** was then added to the list in the 7th seal judgment (Rev.8:5) to indicate the further advancement of judgments from **God**.
22. The newest item now added to the list of judgments is a **great hailstorm**.
23. While hail was mentioned in connection with the 1st trumpet judgment, that which sets this phenomenon apart is the adjective **great**.
24. Most good chain reference Bibles direct the reader toward the 100-pound balls of ice that will be unleashed on the planet in Rev.16:21 concluding the 7th bowl of wrath.
25. That the entirety of our listing is found in part in connection with the 7th bowl (Rev.16:17-21), many interpreters insist that we are now looking at the 2nd Advent with the 7th trumpet, mostly based on the **great hailstorm** now mentioned with the hailstones of Rev.16.

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26. However, the **earthquake** of our verse is not presented with any extenuating circumstances other than a normal tremor, whereas the 7th bowl of Rev.16:18b-20 describes an **earthquake** of such magnitude as never before seen on this planet.
27. Therefore, there is a suggestion of correlation between the two passages, but not a direct correlation.
28. The suggestion is quite proper as it is the 7th trumpet that introduces the 7 bowl judgments, just as the 7th seal introduced the 7 trumpets.
29. In this sense, the **great hailstorm** is designed to encapsulate the intensity and severity of all the plague judgments in one event.
30. Further it serves to advance the judgments as with seal 7.
31. This suggestion is designed to focus the reader forward to the next premier event accompanying the DOL, the 7th bowl judgment that marks the 2nd Advent.
32. The earth, with the beginning of the DOL, will experience a prelude of natural phenomenon of judgments with the intensity of an **earthquake and a great hailstorm** designed to prepare them for the even greater wrath that will follow with the plagues.
33. This audio and visual phenomenon is designed to strike fear into the hearts of those that have rejected the free offer of salvation in Christ.
34. The omnipotent **God** of the Armies is set to invade this world with a final barrage of plagues, ultimately slaughter the rebellious inhabitants and install His Son as the King of the nations (Rev.11:15).
35. The fearful sights and sounds are only an introduction to the real fear that will strike their hearts as they observe the Son of Man coming on the clouds with power and great glory. Mat.24:30; Rev.1:7