

Chapter 1

Preface to the Seventh Trumpet (10:1-11:14)

With the completion of the sixth trumpet, also called the second woe, the seventh trumpet does not come immediately, but awaits the preparation which includes: (a) the announcement of the end of delay (10:1-11) and (b) the measurement of the temple and its worshippers (11:1-14).

1.1 Announcement of the End of Delay (10:1–11)

1.1.1 The announcement of the end of delay (10:1-11)

Just as two visions between sixth and seventh seal, here also two visions between sixth and seventh trumpets. They are: (a) angel with little scroll (10:1-11) and (b) the two witnesses (11:1-13). This section do not contain any judgment to earth-dwellers, but consoles the believers with the sovereignty and faithfulness of God.

A A climatic announcement (10:1-7)

Revelation 10:1

And I saw another strong angel descending from heaven, clothed in a cloud, and the rainbow was over his head, and his face shine as the sun, and his feet were as pillars of fire,

Strong angel: Many try to identify the being as Gabriel or Michael, but it is only a guess work. Some try to identify him as Christ. However swearing in God's name by this being 10:6 and identification as angle rejects this possibility. The best possibility is that this angle is similar to but distinct from the angel in 5:2 and 18:21.

Descending: John sees him indicates he also moved from heaven to earth.

Clothed in a cloud enhances the glory of angel's appearance and points to their mission of judgment: 9/24 occurrence of cloud in NT is in connection to judgment

Mt 24:30. Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory

Rainbow iris: indicated the divine majesty (4:3), but also mercy in the midst of judgment like in the days of Noah. The face of the angel is compared to the

Sun: It is showing glory and majesty.

Pillars of fire: The feet and the leg is like pillars of fire reminds the columns of fire that mercifully led the Israelite under Moses. This also reinforces judgment

Ex 13:21-22. And the Lord went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light, so as to go by day and night. 22 He did not take away the pillar of cloud by day or the pillar of fire by night from before the people

and he had in his hand a little scroll opened. And he placed his right foot on the sea and his left on the land,

Little scroll biblaridion: This word is found only here in the NT. This scroll is different from 5:1, but it contains a portion of the big scroll. It must carry through the end if it includes the mystery of God (10:7). It also relates to re-commissioning in 10:11. A parallel case exist in OT. The prophet ate the scroll which turned out to be God's command and commissioning of the prophet. The bitterness of the coming judgments parallel the bitterness John experiences. John's prophetic call is renewed.

Ezk 3:1-4, 10-11. Moreover He said to me, "Son of man, eat what you find; eat this scroll, and go, speak to the house of Israel." 2 So I opened my mouth, and He caused me to eat that scroll. 3 And He said to me, "Son of man, feed your belly, and fill your stomach with this scroll that I give you." So I ate, and it was in my mouth like honey in sweetness. 4 Then He said to me: "Son of man, go to the house of Israel and speak with My words to them. 10 Moreover He said to me: "Son of man, receive into your heart all My words that I speak to you, and hear with your ears. 11 And go, get to the captives, to the children of your people, and speak to them and tell them, 'Thus says the Lord God,' whether they hear, or whether they refuse"

Opened The scroll is an allusion to Ezekiel signifying the revealed counsels of God. It contrasts the undisclosed meaning of the seven thunder-voices (10:3).

Ezk 2:9-10. Now when I looked, there was a hand stretched out to me; and behold, a scroll of a book was in it. 10 Then He spread it before me; and there was writing on the inside and on the outside, and written on it were lamentations and mourning and woe.

Sea and the land: The strong angel then put his right foot on the which shows his intention to take possession of both. The gigantic size of the angel indicates his message is to the whole world

Deut 11:24. Every place on which the sole of your foot treads shall be yours: from the wilderness and Lebanon, from the river, the River Euphrates, even to the Western Sea, shall be your territory

Ex 20:4, 11. You shall not make for yourself a carved image—any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; 11 For in six days the Lord made the heavens and the earth, the sea, and all that is in them . . .

Ps 69:34. Let heaven and earth praise Him, The seas and everything that moves in them

Rev 7:2. Then I saw another angel ascending from the east, having the seal of the living God. And he cried with a loud voice to the four angels to whom it was granted to harm the earth and the sea

Revelation 10:3

and he cried with a great voice as a lion roars. And when he cried, the seven [peals of] thunder uttered their own voices.

Cried out: The strong angel accompanied by thunder cried out with a great voice indicating power and vengeance. Loud cries are characteristics of Revelation (1:10; 5:2, 12; 6:10; 7:2, 10; 8:13; 14:7, 9, 15; 18:2) and shows emphasis to an individual or what he says.

Lion's roar in OT is associated with God's voice. It demands greater attention and deeper awe

Hos 11:10. They shall walk after the Lord. He will roar like a lion. When He roars, Then His sons shall come trembling from the west

Amos 1:2. And he said: "The Lord roars from Zion, And utters His voice from Jerusalem; The pastures of the shepherds mourn, And the top of Carmel withers"

Jer 25:30. "Therefore prophesy against them all these words, and say to them: 'The Lord will roar from on high, And utter His voice from His holy habitation; He will roar mightily against His fold. He will give a shout, as those who tread the grapes, Against all the inhabitants of the earth

Joel 3:16. The Lord also will roar from Zion, And utter His voice from Jerusalem; The heavens and earth will shake; But the Lord will be a shelter for His people, And the strength of the children of Israel

Thunder: The seven peals of thunder reminds of Ps 29:3-9 as well as John 12. Note that thunder is different from the angel's voice, the above references indicate it is God's voice. Further, they are intelligible sounds since John was about to write them although the text does not reveal the content. However, similar instances in 8:5; 11:19; and 16:18 indicates the added terror

Psalms 29:3-9. The **voice** of the Lord is over the waters; The God of glory thunders; The Lord is over many waters. 4 The **voice** of the Lord is powerful; The **voice** of the Lord is full of majesty. 5 The **voice** of the Lord breaks the cedars, Yes, the Lord splinters the cedars of Lebanon. 6 He makes them also skip like a calf, Lebanon and Sirion like a young wild ox. 7 The **voice** of the Lord divides the flames of fire. 8 The **voice** of the Lord shakes the wilderness; The Lord shakes the Wilderness of Kadesh. 9 The **voice** of the Lord makes the deer give birth, And strips the forests bare; And in His temple everyone says, "Glory!"

Jh 12:28-29. Father, glorify Your name.” Then a voice came from heaven, saying, “I have both glorified it and will glorify it again.” 29 Therefore the people who stood by and heard it said that it had thundered. Others said, “An angel has spoken to Him”

Revelation 10:4

And when the seven thunders spoke, I was about to write; and I heard a voice from heaven saying, "Seal the things which the seven thunders spoke, and do not write them."

Voice from heaven: John was commissioned by Christ to write (1:11,19) and hence this voice most likely from Christ. Similar instances of voice from heaven is there in 14:13 and 18:4. The voice from heaven ask to seal the vision, meaning do not write them.

Do not write: The prohibition to write gives an indirect indication of John's prophetic authority (1:1; 22:7). It indicates the inspiration of restraint. This restrain subjectively prepares him for his remaining prophecies.

Jn 21:25. And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written. Amen

2Co 12:1-4. It is doubtless not profitable for me to boast. I will come to visions and revelations of the Lord: 2 I know a man in Christ who fourteen years ago—whether in the body I do not know, or whether out of the body I do not know, God knows—such a one was caught up to the third heaven. 3 And I know such a man—whether in the body or out of the body I do not know, God knows— 4 how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter

Revelation 10:5

And the angel whom I saw standing on the sea and on the land lifted his right hand to heaven

Lifted right hand: This is a free allusion to Daniel 12:7 where God's eternity is addressed, but here it is His works of creating all things. Observe that here the angel is lifting only one hand since the other holds the little scroll

Dan 12:7. Then I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him who lives forever, that it shall be for a time, times, and half a time; and when the power of the holy people has been completely shattered, all these things shall be finished

and swore by the one who lives fore ever and ever, who created the heaven and the things which are in it and the earth and the things which are in it and the sea and the things which are in it, that there will no longer be delay,

Swear mean affirm by an oath and it marks this as a moment of increased solemnity because o the nearness of the time f fulfillment.

The One who lives for ever refers to the eternal existence of God (1:18; 4:9, 10; 15:7), and hence He is called a living God.

Created: He is the creator of all (Gen 1:1; Ex 20:11; Ps 33:6; 102:25; 146:6; Isa 37:16; 42:5; Jer 32:17; Act 14:15; Col 1:15; Heb 11:3; Rev 4:11; 14:7). The eternal one and the creator will fulfill the purpose of His creation. He has the prerogative of destroying it and replacing it with a new creation, if He so chooses.

Heaven, earth, and sea indicates that He crated all things.

Delay chronos: The most solemn proclamation of the angel is that there is no time delay to the prayer of the saints in 6:10. The rest of God's plan is ready to accomplish. This is very similar to the answer given by the angel in

Dan 12:7. Then I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him who lives forever, that it shall be for a time, times, and half a time; and when the power of the holy people has been completely shattered, all these things shall be finished.

Revelation 10:7

but in the days of the sound of the seventh angel, when he will sound, then the mystery of God will be completed, as he preached the good news to His own slaves the prophets.

The days: There is no delay does not imply fulfillment in no time, but refers to a period of time which covers the period of the seventh trumpet, which is also the the seven bowls (16:1) culminating in the destruction of the Babylon and consummation of all things. The sounding marks the completion or fulfillment of the mystery of God. They will have been fulfilled in a prophetic sense.

Mystery **mysterion** of God is what reaches its fulfillment in those days. Mystery is secret revealed by God. Examples include

(a) redemptive plan

Rom 16:25-26. Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began 26 but now made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the everlasting God, for obedience to the faith—

(b) the church

Mt 13:10-35. 10 And the disciples came and said to Him, “Why do You speak to them in parables?” 11 He answered and said to them, “Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given

(c) Antichrist

2Th 2:6-8. And now you know what is restraining, that he may be revealed in his own time. 7 For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way. 8 And then the lawless one will be revealed. . .

Rom 11:25. For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in

(d) all shall not die or **rapture**

1Co 15:51. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—

(e) Gentiles will be part of God's program

Eph 3:1-10. . . . He made known to me the mystery . . . that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel . . .

(f) Trinity

Col 2:2. that their hearts may be encouraged, being knit together in love, and attaining to all riches of the full assurance of understanding, to the knowledge of the mystery of God, both of the Father and of Christ,

and

(g) Deity of Christ

1Tim 3:16. And without controversy great is the mystery of godliness: God was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory

Here, the **mystery** of God refers to the fulfillment of His kingdom which was hidden from the beginning of the world. This is evident from the thanks giving when the trumpet was sounded in 11:15. The subsequent chapter will tell the institution of God's kingdom on earth and eventually in the new heavens and new earth.

Good news which the prophets were waiting was about the kingdom that the kingdoms of this world becomes the kingdom of our Lord in spite of the hardships faced by God's people. His

own slaves the prophets refers primarily to the OT prophets in this context

Jer 7:25. Since the day that your fathers came out of the land of Egypt until this day, I have even sent to you all My servants the prophets, daily rising up early and sending them

Jer 25:4. And the Lord has sent to you all His servants the prophets, rising early and sending them, but you have not listened nor inclined your ear to hear

Amos 3:7. Surely the Lord God does nothing, Unless He reveals His secret to His servants the prophets

Further, John also depends heavily on OT prophets in Revelation indicates them as referring to OT prophets.

B The recommissioning of John (10:8-11)

Revelation 10:8

And the voice which I heard from heaven again spoke with me and said, "Go, take the scroll which is opened in the hand of the angel who stands on the sea and on the land."

Voice: John heard the same voice as in 10:4 which is of Christ.

Take: Though not allowed to write the utterance, John is to receive the scroll from the angel.

Stands: The posture is mentioned third time (2, 5) showing the complete authority of the angel over the whole earth.

Revelation 10:9

And I went away to the angel, requesting him to give me the little scroll. And he says to me, "Take and eat it, and it will make your stomach bitter, but in your mouth it will be sweet as honey."

I went away: John left his former place as a spectator and now assumes a role in the drama that is unfolding. The angel gave the scroll and tell John to take and eat.

Eat katapahge is a Hebrew idiom for receiving knowledge (similar to English word *digest* used for meditating on the things learned). It indicate a through assimilation of the scroll's content. The angel also warned of its effect, bitterness to the stomach. For John the bitterness is delivering the message and consequence of it seen in the judgment. The parallel situation in OT, bitterness was the rejection of the message of the prophets

Ezek 3:1-3. Moreover He said to me, "Son of man, eat what you find; eat this scroll, and go, speak to the house of Israel." 2 So I opened my mouth, and He caused me to eat that scroll. 3 And He said to me, "Son of man, feed your belly, and fill your stomach with this scroll that I give you." So I ate, and it was in my mouth like honey in sweetness. 14 So the Spirit lifted me up and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me

Jer 15:6, 17. Your words were found, and I ate them, And Your word was to me the joy and rejoicing of my heart; For I am called by Your name, O Lord God of hosts. 17 I did not sit in the assembly of the mockers, Nor did I rejoice; I sat alone because of Your hand, For You have filled me with indignation

Bitter ...sweet: When the angel tells John to eat the scroll, he's telling him what will happen. It will taste sweet, but it will feel bitter in his stomach. The word for bitter is **pikros** in Greek, and it can describe

anything that is sharp to the senses, like taste or sound. It's the opposite of **glykys**, which means sweet. The prophets Ezekiel and Jeremiah also had to deliver difficult messages, but the Bible doesn't mention them feeling this bitterness directly. However, it's implied because the people they spoke to were rebellious, and God was going to judge them. The angel mentions the bitterness first because it's the surprising part of the prophecy. Before the good things happen, John has to deliver some harsh and difficult predictions about the future. His stomach, or **koilia** in Greek, is where he'll feel this bitterness. This means that when he takes the prophecy into himself, he will feel the painful and difficult truth it contains. The sweet taste of the scroll, which is like honey, likely represents the initial satisfaction John feels from understanding God's plan for the future. The sweetness is only in his mouth, which suggests it is a temporary feeling. However, when he fully understands and digests the message, it becomes bitter. This bitterness comes from the sad news of future persecutions, betrayals, and judgments. So, the scroll isn't sweet in some parts and bitter in others. Instead, the feeling changes from an initial, satisfying sweetness to a later, difficult bitterness as John fully grasps the entire prophecy.

Revelation 10:10

And I took the little scroll from the hand of the angel and ate it, and it was in my mouth as sweet as honey; and when I ate it, my stomach was made bitter.

I took: John complied with the angel's instruction and ate it.

Ate it: Probably, this may need to understand literally. The effects were same as angels told in the previous verse, except in the reverse order.

Revelation 10:11

And it was said to me, "It is necessary for you to prophecy again concerning many peoples and nations and tongues and kings."

It was said to me: Here John receives a direct guideline regarding his future ministry. The source of the commission is possibly an indefinite source (like 12:6; 13:16; 16:15). The phrase shows that this is an instruction from God.

It is necessary: it shows the logical necessity to accomplish the will of God. The word used for *necessary* in Greek, **dei**, emphasizes that this is a compulsory and divine order. John must obey and continue his prophetic work because it is God's will.

Ezek 4:7. Therefore you shall set your face toward the siege of Jerusalem; your arm shall be uncovered, and you shall prophesy against it

Jer 1:10. See, I have this day set you over the nations and over the kingdoms, To root out and to pull down, To destroy and to throw down, To build and to plant."

Again: indicates that it is not new, but a renewal of the old one. The renewal is necessary because the rest of the prophecies are more burdensome than the previous.

Concerning: the subject of his prophecy concerns the humanity.

Many: The group includes Peoples **laois**, Nations **ethnesin**, Languages **glōssais**, and Kings **basileusin**.

Kings: While kings are part of the other groups, their separate mention highlights that God's message applies to even the most powerful human leaders. Their applicability would go far beyond John's immediate time and geographical circumstances.

1.2 Measurement of the Temple and Worshipers (11:1–14)

Revelation 11:1

And a reed like rod was given to me, saying, "Rise and measure the temple of God and the altar and those who worship in it.

Reed: a plant with hollow stalk that was often used for measuring because of its light weight

Eze 42:16-19. He measured on the east side with the measuring reed five hundred reeds by the measuring reed. nasb

Was given: Not specified from whom it was received, most likely the strong angel who spoke in 10:9-11.

Measure: Similar symbolic acts exists in OT denoting judgment, destruction, and/or restoration

Isa 20:2-4. at the same time the Lord spoke by Isaiah the son of Amoz, saying, “Go, and remove the sackcloth from your body, and take your sandals off your feet.” And he did so, walking naked and barefoot. 3 Then the Lord said, “Just as My servant Isaiah has walked naked and barefoot three years for a sign and a wonder against Egypt and Ethiopia, 4 so shall the king of Assyria lead away the Egyptians as prisoners and the Ethiopians as captives, young and old, naked and barefoot, with their buttocks uncovered, to the shame of Egypt

Ezk 12:3-6. Therefore, son of man, prepare your belongings for captivity, and go into captivity by day in their sight. You shall go from your place into captivity to another place in their sight. It may be that they will consider, though they are a rebellious house. 4 By day you shall bring out your belongings in their sight, as though going into captivity; and at evening you shall go in their sight, like those who go into captivity. . .

Zech 2:1-5. ...behold, a man with a measuring line in his hand. 2 So I said, "Where are you going?" And he said to me, "To measure Jerusalem, to see what is its width and what is its length....

Ez 40:5. Now there was a wall all around the outside of the temple. In the man's hand was a measuring rod six cubits long, each being a cubit and a hand breadth; and he measured the width of the wall structure, one rod; and the height, one rod

2Sam 8:2. Then he defeated Moab. Forcing them down to the ground, he measured them off with a line. With two lines he measured off those to be put to death, and with one full line those to be kept alive. . .

2Ki 21:13. And I will stretch over Jerusalem the measuring line of Samaria and the plummet of the house of Ahab; I will wipe Jerusalem as one wipes a dish, wiping it and turning it upside down

Is 28:17. Also I will make justice the measuring line, And righteousness the plummet; The hail will sweep away the refuge of lies, And the waters will overflow the hiding place

Lam 2:8. The Lord has purposed to destroy The wall of the daughter of Zion. He has stretched out a line; He has not withdrawn His hand from destroying; Therefore He has caused the rampart and wall to lament; They languished together.

oting: (a) the measurement does not results in any dimensions of the temple (b) the immediate context is recommissioning of John in (10) and (c) the use of this word in

Mt 7:2. For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you.

all indicate it is an evaluation and forming of an opinion. God's evaluation results in favour toward the sanctuary, the altar, and their worshippers and disapproval of the Gentiles for profaning the holy city. The same favour is on the two witness (not the protection) and disapproval on the Gentile enemies of God.

Temple: Many try to see the temple as the church. This interpretation required non-literal interpretation and it fails to identify altar, worshippers, courts, etc. On the contrary, they points strongly to the Jewish ground. The non-literal interpretation is inconsistent and self-contradictory. So, this is literal temple that will exist in actually during the future period just before Christ returns.

Mat 24:15. “Therefore when you see the ‘abomination of desolation,’ spoken of by Daniel the prophet, standing in the holy place” (whoever reads, let him understand),

nd

2Th 2:4. who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.

require a literal temple in the future.

Altar must be the one where people could gather, located in the court outside the sanctuary.

Worshippers are the godly remnant in Israel who will worship God in the rebuilt temple

Ezk 14:22. Yet behold, there shall be left in it a remnant who will be brought out, both sons and daughters; surely they will come out to you, and you will see their ways and their doings. Then you will be comforted concerning the disaster that I have brought upon Jerusalem, all that I have brought upon it

Rom 11:4-5. But what does the divine response say to him? “I have reserved for Myself seven thousand men who have not bowed the knee to Baal.” 5 Even so then, at this present time there is a remnant according to the election of grace

They might have come to faith through the two-witnesses.

Revelation 11:2

And cast out the court which is outside the temple and do not measure it, because it has been given to the Gentiles, and they will trample on the holy city forty-two months.

Outer court: There are two courts: outer one between the door and the street and an inner one surrounded by building. Gentiles could enter the outer court, but not the inner.

Cast out: reject or the removal of the favour

Jh 6:37. All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out

It is opposite of measure.

Gentiles: This will be the group in rebellion against God who will oppress the Jewish remnant and wreak havoc in Jerusalem in the period just before His return (Rev 11:18; 14:18; 19:15; 20:3).

Holy city: Literal city of Jerusalem on earth

Neh 11:1. Now the leaders of the people dwelt at Jerusalem; the rest of the people cast lots to bring one out of ten to dwell in Jerusalem, the holy city, and nine-tenths were to dwell in other cities

Isa 52:1. Awake, awake! Put on your strength, O Zion; Put on your beautiful garments, O Jerusalem, the holy city! . . .

Dan 9:24. Seventy weeks are determined For your people and for your holy city. . .

Mt 27:53. and coming out of the graves after His resurrection, they went into the holy city and appeared to many

If the temple is on earth, then the city must be Jerusalem. The heavenly city has no temple (21:22).

42 months: Some see this is symbolic and make futile attempt to identify it as Messiah or David. Literal understanding leads to three and half years or 1260 days (11:3; 12:6; 12:14; 13:5). It also connects with Dan 9. However, some try to identify these with the first half. It is unlikely for several reason, particularly, it is unlikely that during this time temple worship and Gentile oppression to happen simultaneously. Hence, it is better to understand this period is the second half, because: [a] covenant breaking happens in the middle of the week

Dan 9:27. Then he shall confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the desolate

[b] connect easily with 1260 days of 11:3.

Trample: not an utter destruction. Invalid attempts were made by many to identify it with the Jerusalem destruction in AD 70 by combining symbolic understanding of temple as church but trample as historically happened. An assignment of the period to a future defilement and domination of Jerusalem and the rebuilt temple is aligns with consistent literal hermeneutics and allows for the well known expectation of Israel's future (Mt 24:15; Rom 9-11).

And I will give [authority] to My two witnesses, and they will prophesy a thousand two hundred and sixty days clothed in sackcloth.

And: this verse is connected to the earlier and hence it implies that John's measuring and two witnesses are connected. It shows that God will convey His message in spite of Gentile oppression.

I... My: God speaks at this point and the witnesses belong to God and not to angels.

Two witnesses: We will evaluate several possibilities put forward to their identity.

- (a) *church*: it assumes symbolic interpretation. However, descriptions such a making war, wearing sackcloth, their death, watching by people etc make it unlikely.
- (b) *Enoch and Elijah*: they have not tasted death (Gen 5:24; 2Ki 2:11), but have to die (Heb 9:27). However, descriptions do not match Enoch, and many at the coming of Christ will not die (1Th 4:17).
- (c) *Moses and Elijah*:
 - i. Elijah shuts rain (1Ki 17:1) and fire came (2Ki 1:10);
 - ii. Moses turned water to blood and struck many plagues (Ex 7);

- iii. Moses will come again (Deut 18:15, 18);
 - iv. Elijah will come again (Mal 4:5);
 - v. Both met Jesus on the mount (Mt 17:3);
 - vi. Mystery surrounds Moses' death (Deut 34:5-6; Jude 9),
 - vii. Translation of Elijah (2Ki 2:11),
 - viii. Duration of drought matches their period of witness.
 - ix. However, some objections present: John the Baptist fulfilled the prophecy of Malachi, Moses did die and two death are not possible. But Lazarus had two death.
- (d) *Two like them*: Two men like Moses and Elijah.
- (e) *Conclusion*: The overwhelming evidence is from Moses and Elijah.

Prophecy: They preach repentance (sack cloth) and foretelling of the future. They also witness simultaneous trampling of the holy city and gentile oppression.

Revelation 11:4

These are the two olive branches and the two lamp stands which are standing before the Lord of the earth.

Two olive: Mission of the two witnesses resembles that of Zerubabel and Joshua who sought to restore Israel (Zech 3, 4).

Lamp stands: Role of Holy Spirit is alluded here (1:4). In Zechariah's vision olive oil from the trees provided fuel for the lamp stand as an emblem of the light brought through Joshua and Zerubbabel.

Zech 4:6. So he answered and said to me: "This is the word of the Lord to Zerubbabel: 'Not by might nor by power, but by My Spirit,' Says the Lord of hosts

Stand: The source of their strength is from God

Zech 4:14. So he said, "These are the two anointed ones, who stand beside the Lord of the whole earth."

Revelation 11:5

And if anyone desires to hurt them, fire goes forth from their mouths and devours their enemies; and if anyone desires to hurt them, it is necessary thus for him to be killed.

Fire: The power given to them to accomplish their mission is tremendous. The fire could be literal just like Elijah did. Ironical to note that John desired such power

2Ki 1:10-14. So Elijah answered and said to the captain of fifty, “If I am a man of God, then let fire come down from heaven and consume you and your fifty men.” And fire came down from heaven and consumed him and his fifty. . .

Lk 9:54-55. And when His disciples James and John saw this, they said, “Lord, do You want us to command fire to come down from heaven and consume them, just as Elijah did?” 55 But He turned and rebuked them, and said, “You do not know what manner of spirit you are of

Kill: The physical life will be taken from anyone who desires to hurt them. This immediate judgment of God protects them for prolonged ministries.

Revelation 11:6

These have the authority to shut heaven, lest it give forth rain during the days of their prophecy, and they have authority over the waters to turn them into blood and to smite the earth with every plague as often as they desire.

They have: indicates they are well equipped for their ministry and have power over forces of nature.

Shut heaven: it reminds of what Elijah did

1Ki 17:1,7. And Elijah ...said to Ahab, "As the Lord God of Israel lives, before whom I stand, there shall not be dew nor rain these years, except at my word." ...7 And it happened after a while that the brook dried up, because there had been no rain in the land

Lk 4:25. But I tell you truly, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, and there was a great famine throughout all the land

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

Blood: Their power to turn water into blood and smite earth with plagues alludes to what Moses did. Their power exceeded Moses for they can call upon it whenever they desire unlike Moses had to await a divine command or Elijah who had to pray

Ex 7:20. And Moses ...lifted up the rod and struck the waters that were in the river, in the sight of Pharaoh and in the sight of his servants. And all the waters that were in the river were turned to blood

Ex 9:14. for at this time I will send all My plagues to your very heart, and on your servants and on your people, that you may know that there is none like Me in all the earth

Revelation 11:7

And when they will finish their witness, the beast who ascends from abyss will make war with them and will conquer them and kill them.

Finish: indicates they will complete the divinely appointed task.

Beast therion: The word indicate a carnivore like lion with a connotation to cunning, cruel, unreasonable violence. First appearance of the word out of 36 times in the book. Note that there is an overlap of the beast and the ministry of the Two. More about beast will come in Ch 13 and 17. Beast is not Satan, since dragon is the representation of Satan (12:3, 9). In OT beasts are earthly empires that opposes the saints (Dan 7:18, 27). But in Revelation, beast must be earthly ruler since [a] healing of wound (13:3, 12), [b] masculine pronoun (13:8), and [c] an object of worship (13:8).

Ascends from abyss: Abyss is the home of demons and beast coming from there indicated the demonic orientation. The ascension happens in 13:1.

War ... conquer: Alludes to Dan 7:21. He likewise will make war with the rest of the woman's seed (12:17; 13:7). This will result in the death of the two witnesses.

Dan 7:21. "I was watching; and the same horn was making war against the saints, and prevailing against them,

Revelation 11:8

And their corpses [will be] in the street of the great city, which spiritually called Sodom and Egypt, where also their Lord was crucified.

Corpses: Their bodies will be left unburied to add insult

Ps 79:2-3. The dead bodies of Your servants They have given as food for the birds of the heavens,
The flesh of Your saints to the beasts of the earth. 3 Their blood they have shed like water all around Jerusalem, And there was no one to bury them

Spiritual: This point to the allegorical or non-literal interpretation since the text makes it clear. One thing that is common between these two cities is their enmity with God and His people.

Sodom and Egypt: Some interpret it as figurative of all cities opposing God, since 11:10 points to the who world scope. However, the language is very clear that it is Jerusalem, since the Lord was crucified there. Moses and Elijah has strong connection with Jerusalem. Jerusalem can be connected to Egypt (Ezk 23:3, 4, 8, 19).

Revelation 11:9

And [those] from peoples and tribes and tongues and nations see their corpses three and half days, and they do not permit their corpses to be placed into a tomb.

Peoples . . . : People from all walks of life as seen in 5:9 and 7:9, but here they are on the side of the beast.

for 3.5 days: The duration is an indication of great shame inflicted upon them.

Revelation 11:10

And those who dwell upon the earth rejoice over them and make merry, and they send gifts to one another, because these two prophets tormented those who dwell upon the earth.

Earth dwellers: refers the unbelieving world now celebrates over the death of the two witnesses. It is not necessary that every single person will see the dead body, but the representatives from all groups will be there to witness it personally.

Make merry: it show the state of their mind, immature, but possessing intense hatred to God and all His people. Contrast the celebration of Jews over the death of Haman

Est 9:19, 22. Therefore the Jews of the villages who dwelt in the unwalled towns celebrated the fourteenth day of the month of Adar with gladness and feasting, as a holiday, and for sending presents to one another

Because: The reason for their rejoicing is the end of the torment inflicted by the two. The worst form of inflict may by the pricking of their conscience. In spite of an opportunity to hear the word of God, the world always shows such hostility to God and His messengers.

Revelation 11:11

And after the three and half days the breath of life from God entered them, and they stood on their feet, and a gray fear fell on those beholding them.

Breath of life is a an allusion to

Ezek 37:5,10. Thus says the Lord God to these bones: "Surely I will cause breath to enter into you, and you shall live. 10 So I prophesied as He commanded me, and breath came into them, and they lived, and stood upon their feet, an exceedingly great army.

where God sends the breath of life into dead bones and the life came to them and stood on their feet

2Ki 13:21. So it was, as they were burying a man, that suddenly they spied a band of raiders; and they put the man in the tomb of Elisha; and when the man was let down and touched the bones of Elisha, he revived and stood on his feet

The international celebration is abruptly halted.

Great fear struck on them and even the greatest weapon available to humanity (killing) cannot silence the two.

Revelation 11:12

And they heard a great voice, from heaven saying to them, 'Come up here'; and they went up into heaven, in the cloud, and their enemies beheld them.

The great voice from heaven might that of Christ.

Come up here: and they went heaven reminds of Elijah's ascension

2 Ki 2:11. Then it happened, as they continued on and talked, that suddenly a chariot of fire appeared with horses of fire, and separated the two of them; and Elijah went up by a whirlwind into heaven

Deut 34:5-6. So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. 6 And He buried him in a valley in the land of Moab, opposite Beth Peor; but no one knows his grave to this day.

Cloud: reminds of the ascension of Jesus and the rapture of the church

Act 1:9. Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight

1The 4:17. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord

Revelation 11:13

And a great earthquake occurred in the hour, and the tenth [part] of the city fell, and seven thousand persons were killed in the earthquake, and the rest became afraid and gave glory to the God of heaven.”

Great earthquake: must be literal movement of the surface of the earth.

Tenth: the fall of the city is partial and casualty is limited.

Gave glory: Some think they gave glory under compulsion and not under repentance. This need not be true given the circumstances and contrasting 9:20-21. This come near the end of bowl judgment and could be the future repentance of Israel

Rom 11:26. And so all Israel will be saved, as it is written: "The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob;

God of heaven: An OT title God who is distinguished from the goads of the earth

Ezra 1:2. Thus says Cyrus king of Persia: All the kingdoms of the earth the Lord God of heaven has given me. And He has commanded me to build Him a house at Jerusalem which is in Judah

Dan 2:19. Then the secret was revealed to Daniel in a night vision. So Daniel blessed the God of heaven

Jon 1:9. So he said to them, "I am a Hebrew; and I fear the Lord, the God of heaven, who made the sea and the dry land."

The second woe has gone away; behold the third woe comes soon.

Second woe: it follows 8:13, 9:12, and the second woe in 9:13-21. The portion 10:1-11:13 is an interlude or parenthetical and is not the second woe. Now the third woe is coming.

Come soon: a phrase usually reserved for the imminence of Christ's return. These events are imminent because the progression of seals and trumpets has now reached the point that return of Christ as Warrior-King (19:11-16). However, the content of the seventh trumpet or third woe will not come until 16:1 because the seventh trumpet requires more introductory explanation due to broader scope.

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