

Revelation 11

New American Standard Bible (NASB)

The Two Witnesses

11:1 Then there was given me a measuring rod like a staff; and someone said, "Get up and measure the temple of God and the altar, and those who worship in it.

I. Context

- A. Before the final trumpet has been sounded, John is given a private message from God and told that he needs to absorb the Bible into his every part - and warn the world to return to God.
- B. John is now told to measure the true Temple - the church of God
 - 1. But only the inner part that includes the altar of prayer and the Holy of Holies
 - a) So - HE IS ONLY TO MEASURE THE CHRISTIANS THAT CHOOSE TO ENTER THE CLOSE PRESENCE OF GOD — NOT THOSE THAT REMAIN IN THE OUTER COURTS
 - (1) This would suggest that distinction is being made between those that claim to be a Christian, but do not seek to be connected to God, and those that dive deep into God's presence.
 - (2) This would also suggest (because of the verses just before), that this connection to God comes from listening for God's voice (meditation) and eating the Bible.

II. Notes

- A. Ezekiel 40:3 - *So He took me there, and I saw a man whose appearance was like bronze. He was standing in the gateway with a linen cord and a measuring rod in his hand.*
- B. Zechariah 2:1 - *Then I lifted up my eyes and saw a man with a measuring line in his hand.*
- C. Here, again, we find the basis of the vision in the Old Testament. Ezekiel was brought, in vision, to a high mountain, and saw a man with a line of flax (for measuring long distances) and a measuring line (for shorter distances). But, more probably, the vision of Zechariah was in the seer's mind ([Zechariah 2:1-2](#)), for the vision there of the man with the measuring rod to measure Jerusalem is followed, in the fourth chapter ([Zechariah 4:1-6](#)), by the vision of the two olive-trees, which are distinctly identified with the two witnesses in the present chapter (see [Revelation 11:3-4](#)). - *Ellicott's Commentary for English Readers*
- D. The measuring implies the protecting of, or the token of a resolve to protect, a portion of the sacred enclosure from desecration. The measuring, like the sealing of Revelation 7, is a sign of preservation during impending dangers. To understand what is thus measured out for protection we must remember that there are two Greek words which are rendered Temple: the one (*hieron*) signifies "the whole compass of the sacred enclosure, including the outer courts, porches, porticoes, and other buildings subordinated to the Temple itself;" the other (*naos*) is the Temple itself, the house of God, the Holy and Holy of Holies. When it is said that Christ taught the people in the Temple, the first of these words is used; and it may be supposed that in one of the porches or courts of the sanctuary our Lord carried on His teaching. But when Zacharias is described as going into the Temple, the word is the second (*naos*), for he went into the Temple proper, and left the people in the outer court, or court where the brazen altar stood. It is the second of these words which is used here: the Temple proper, the *naos*, the house of God, is measured, together with the altar. We are not told which altar is intended. It is at least too hasty to say that it must be the altar of incense, as this alone was in the Temple proper; for the explicit direction to measure the altar

sounds like an extension of the measured area, and may perhaps mean that some portion of the court reserved for Israel is to be included in the measurement. The next verse, however, seems to imply that every spot outside the Temple proper was given up to the Gentiles, and was not to be measured. It is perhaps wisest, therefore, not to settle too definitely. The gist of the measurement is the preservation of the true, invisible Church, the Church within the Church; and everything necessary to the worship— Temple, altar, worshippers—all are reserved. - [Ellicott's Commentary for English Readers](#)

- E. The house and the inner court where the altar stood, in which the priests worshipped God and performed the duties of their office, and into which such as offered private sacrifices for themselves were admitted. A proper representation of the church of God and his true worship, and of such as were true worshippers of him. The reason, it seems, of St. John's being commanded to measure the inner court and the temple was, to show that during all this period there were some true Christians, who conformed to the rule and measure of God's word and worship. "Measuring the servants of God is equivalent to sealing them" - [Benson Commentary](#)

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

I. Context

- A. After telling John to absorb the Bible and warn the nations, He is told to measure the part of the temple that is close to the Holy of Holies — the place where only those that are truly seeking closeness to God will be.
- B. There are several interpretations of this verse
1. Some believe this was a prophecy of the destruction of the temple (and all the sacred objects in it) by a gentile nation (Rome) or a different religion (Islam).
 2. Some believe this means that there will be two forms of the Christian church
 - a) The true church that has drawn close to God and holds the Sacred and Holy.
 - b) And those that are trampling in the outer courtyard - who claim to be Christian but do not draw nearer to God. These do not hold the things of God sacred, but instead allow worldly ideas fill their worship.
- C. Either way, the church of God is in danger and this will last for 42 months
1. or 3 1/2 years
 - a) Which is the time Daniel prophesied that the people would be persecuted.
 - b) This corresponds to the persecution between the two testaments in which the Temple was overrun by the Greeks and a pig was sacrificed on the alter.
 - c) This number (Time, Times, and half a time — or 3 1/2) has come to be a prophetic sign for times of persecution.
 2. This would seem to indicate that there would be time when the church would be in danger, but those that cling to the holiness and truth of the core message of Jesus will remain close to God - but those that have only a surface faith will be left on the outside and in danger.

II. Notes

- A. Isaiah 5:5 - Now I will tell you what I am about to do to My vineyard: I will take away its hedge, and it will be consumed; I will tear down its wall, and it will be trampled.
- B. Isaiah 52.1 - Awaken, awaken, clothe yourself with strength, O Zion! Put on your garments of splendor, O Jerusalem, Holy City! For the uncircumcised and unclean will not again enter you.
- C. Ezekiel 40:7 - Then he brought me into the outer court, and there were chambers and a pavement laid out all around the court. Thirty chambers faced the pavement,
- D. Daniel 8:13 - Then I heard a holy one speaking, and another holy one said to him, "How long until the fulfillment of the vision of the daily sacrifice, the rebellion that causes desolation, and the surrender of the sanctuary and of the host to be trampled?"

- E. Daniel 8:14 - He said to me, "It will take 2,300 evenings and mornings; then the sanctuary will be properly restored."
- F. Daniel 12:7 - And the man dressed in linen, who was above the waters of the river, raised his right hand and his left hand toward heaven, and I heard him swear by Him who lives forever, saying, "It will be for a time, times, and half a time. When the power of the holy people has been shattered, all these things will be completed."
- G. Luke 21:24 - They will fall by the edge of the sword and be led captive into all the nations. And Jerusalem will be trodden down by the Gentiles, until the times of the Gentiles are fulfilled.
- H. The outer court—meaning, perhaps, all that lies outside the Temple itself—is to be omitted. A strong word is used; the words "leave out" are far too weak. He is not only not to measure it, but he is, in a sort, to pass it over, as though reckoned profane. The reason of this is that it was given to the Gentiles. Our Lord had said that Jerusalem should be trodden down of the Gentiles (Luke 21:24); the sacred seer catches the thought and the deeper significance. There is a treading down worse than that of the conqueror. It is the treading under of sacred things when the beast-power, or the world-power in men, tramples, like the swine, the pearls of grace under their feet, and turns fiercely upon those who gave them. Such an experience must the Church of Christ undergo. The shrine shall be safe, but the spirit of the nations, though nominally Christian, will be the spirit of Gentilism, worldliness, and even of violence. In the outer court of Church life there will be "the ebbing and flowing mass," who "sit in the way of knowledge," who "stand idle in the market-place," who have no oil in their lamps, and who indirectly pave the way for utter worldliness and practical heathenism. - [Ellicott's Commentary for English Readers](#)
- I. To an observer this would seem to be a part of the temple, and the persons there assembled a portion of the true worshippers of God; but it was necessarily neither the one nor the other. In forming an estimate of those who, according to the Hebrew notions, were true worshippers of God, only those would be regarded as such who had the privilege of access to the inner court, and to the altar. In making such an estimate, therefore, those who had no nearer access than that court, would be omitted; that is, they would not be reckoned as necessarily any part of those who were regarded as the people of God. - [Barnes' Notes on the Bible](#)
- J. They occupied it, not as the people of God, but as those who were without the true church, and who did not pertain to its real communion. This would find a fulfillment if there should arise a state of things in the church in which it would be necessary to draw a line between those who properly constituted the church and those who did not; if there should be such a condition of things that any considerable portion of those who professedly pertained to the church ought to be divided off as not belonging to it, or would have such characteristic marks that it could be seen that they were strangers and aliens. The interpretation would demand that they should sustain some relation to the church, or that they would seem to belong to it - as the court did to the temple; but still that this was in appearance only, and that in estimating the true church it was necessary to leave them out altogether. Of course this would not imply that there might not be some sincere worshippers among them as individuals - as there would be found usually, in the court of the Gentiles in the literal temple, some who were proselytes and devout worshippers, but what is here said relates to them as a mass or body that they did not belong to the true church, but to the Gentiles. - [Barnes' Notes on the Bible](#)
- K. Forty and two months - Literally, this would be three years and a half; - [Barnes' Notes on the Bible](#)

11:3 And I will grant authority to my two witnesses, and they will prophesy for twelve hundred and sixty days, clothed in sackcloth."

I. **Context**

- A. John is told that the church will face a time of persecution in which those that hold only a surface faith will be crushed by the world, but those that truly seek God will find a security.
- B. During the time of trouble for the church, 2 witnesses will arise.
 - 1. These may be Elijah and Enoch (who never tasted death) or some other literal men.
 - 2. But most likely this is the representation of the local church
 - a) Where two or more are gathered, there Jesus is.
 - b) Two people are the beginning of a church and can do much to spread the Gospel in an area.

II. Notes

- A. Genesis 37:34 - Then Jacob tore his clothes, put sackcloth around his waist, and mourned for his son many days.
- B. 2 Samuel 3:31 - Then David ordered Joab and all the people with him, "Tear your clothes, put on sackcloth, and mourn before Abner." And King David himself walked behind the funeral bier.
- C. 1 Kings 21:27 - When Ahab heard these words, he tore his clothes, put on sackcloth, and fasted. He lay down in sackcloth and walked around meekly.
- D. 2 Kings 19:1 - On hearing this report, King Hezekiah tore his clothes, put on sackcloth, and entered the house of the LORD.
- E. Nehemiah 9:1 - On the twenty-fourth day of the same month, the Israelites gathered together, fasting and wearing sackcloth, with dust on their heads.
- F. Esther 4:1 - When Mordecai learned of all that had happened, he tore his clothes, put on sackcloth and ashes, and went out into the middle of the city, wailing loudly and bitterly.
- G. Daniel 7:25 - He will speak out against the Most High and oppress the saints of the Most High, intending to change the set times and laws, and the saints will be given into his hand for a time, and times, and half a time.
- H. Daniel 8:14 - He said to me, "It will take 2,300 evenings and mornings; then the sanctuary will be properly restored."
- I. Daniel 12:7 - And the man dressed in linen, who was above the waters of the river, raised his right hand and his left hand toward heaven, and I heard him swear by Him who lives forever, saying, "It will be for a time, times, and half a time. When the power of the holy people has been shattered, all these things will be completed."
- J. Joel 1:13 - Put on sackcloth and lament, O priests; wail, O ministers of the altar. Come, spend the night in sackcloth, O ministers of my God, because the grain and drink offerings are withheld from the house of your God.
- K. Jonah 3:5 - And the Ninevites believed God. They proclaimed a fast and dressed in sackcloth, from the greatest of them to the least.
- L. Jonah 3:8 - Furthermore, let both man and beast be covered with sackcloth, and have everyone call out earnestly to God. Let each one turn from his evil ways and from the violence in his hands.
- M. Matthew 11:21 - "Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.
- N. It is the opinion of one able and pre-eminently painstaking commentator that "no solution has ever been given of this portion of the prophecy." I quote this that none may be disappointed when no satisfactory solution is given here; further light in the knowledge of the Bible, and the light of history, and, above all, the aid of the Holy Spirit, may show what the real solution is. At present it is best to lay down the lines which seem to lead in the direction of such a solution. First, the aim of the present vision must be kept in mind; and secondly, the vision in Zechariah (Zechariah 4, all), on which this is professedly built, must be remembered... Now the aim of our present vision seems to be to explain that in the great progress towards victory the Church itself will suffer

through corruptions and worldliness, but that the true Temple—the kernel, so to speak, of the Church—will be unharmed and kept safe in her Master’s hands... If this be so, the witnesses can scarcely be literal individual men, though it is true that many literal individual men have played the part of these witnesses - [Ellicott's Commentary for English Readers](#)

- O. Turning to the foundation vision in Zechariah, we find that the vision there is designed to encourage the weak and restored exiles in their work of rebuilding the Temple; they are shown that, weak as they are, there is a hidden strength, like a sacred stream of oil, which can make them triumph over all their difficulties: not by might or power, but by God’s Spirit, the mountain would become a plain ([Zechariah 4:6-7](#)), and “Grace! Grace!” would be the triumphant shout when the headstone of the Temple was raised. - [Ellicott's Commentary for English Readers](#)
- P. In both visions, then, our minds are turned to the hidden sources of divine strength; there is a safe and secret place measured off by God, where He gives His children strength—not of ordinary might or power, but strength of grace. This is the grace which made Zerubbabel and Joshua strong to achieve their work; this is the grace which can make the two witnesses strong to do their part in the building of that more glorious spiritual temple which is built on the foundation of Apostles and prophets, Jesus Christ Himself being the chief corner-stone. - [Ellicott's Commentary for English Readers](#)
- Q. The witnesses, then, stand as the typical representatives of those who, in the strength of God, have, through the long ages, borne witness for Christ against all wrong and falsehood, against a world in arms or a Church in error, or against a nominal Christianity in danger of becoming as corrupt and as cruel as heathenism. Such witnesses stand, like the two columns Jachin and Boaz, before the true Temple of God. - [Ellicott's Commentary for English Readers](#)
- R. Two witnesses were required for competent evidence ([Deuteronomy 17:6](#); [Deuteronomy 19:15](#), et al.), and there has constantly been a sending forth of God’s chosen messengers in pairs— Moses and Aaron, Elijah and Elisha, besides Joshua and Zerubbabel, alluded to by Zechariah; and in New Testament times our Lord sent forth His disciples “two and two,” as afterwards Paul and Barnabas, or Paul and Silas, went forth to preach - [Ellicott's Commentary for English Readers](#)
- S. The witnesses **prophecy**: the word prophecy must surely be allowed a much wider meaning than merely to predict or foretell future events. The compass of their work, as described afterwards, embraces much more than this (see [Revelation 11:5-7](#)): they work wonders, showing tokens that remind us of the days of Moses and Aaron; their words are mighty; their life is a testimony. - [Ellicott's Commentary for English Readers](#)
- T. forty and two months: a symbolical period, as we have seen, but a period corresponding to that during which other witnesses had witnessed for God. Thus long did Elijah bear witness, under rainless heavens, against the idolatries of Israel; thus long did a greater than Elijah offer the water of life to the Jews, and witness against the hard, unspiritual, worldly religionism of the Pharisee and Sadducee; thus, too, must the witnesses, for God bear testimony during the period that the world- power seems dominant. - [Ellicott's Commentary for English Readers](#)
- U. They are clad in sackcloth— the emblem of mourning ([2Kings 6:30](#); [Jonah 3:4](#)) adopted by the prophets, whose God-taught hearts saw reasons for mourning where shallower minds saw none ([Isaiah 20:2](#), and [Zechariah 13:2](#)). Compare the garb of Elijah and John the Baptist ([2Kings 1:8](#), and [Matthew 3:4](#)), whose very apparel and appearance were designed to testify against the evils they saw. - [Ellicott's Commentary for English Readers](#)
- V. “Of these witnesses,” says Bishop Newton, “there should be, though but a small, yet a competent number; and it was a sufficient reason for making them **two witnesses**, because that is the number required by the law, and approved by the gospel, [Deuteronomy 19:15](#); [Matthew 18:16](#); and upon former occasions two have often been joined in commission, as Moses and Aaron in Egypt, Elijah and Elisha in the apostacy of

the ten tribes, and Zerubbabel and Joshua after the Babylonish captivity, to whom these witnesses are particularly compared. Our Saviour himself sent forth his disciples, ([Luke 10:1](#);) **two and two**; and it hath been observed also that the principal reformers have usually appeared, as it were, in pairs; - [Benson Commentary](#)

- W. Not that I conceive that any two particular men, or two particular churches, were intended by this prophecy; but only that there should be some in every age, though but a few in number, who should bear witness to the truth, and declare against the iniquity and idolatry of their times. They should not be discouraged even by persecution and oppression, but, though **clothed in sackcloth**, and living in a mourning and afflicted state, should yet **prophecy** — Should yet preach the sincere word of God, and denounce the divine judgments against the reigning idolatry and wickedness: - [Benson Commentary](#)
- X. The **witnesses**, therefore, cannot be any two men, or any two churches, but must be a succession of men, and a succession of churches.” - [Benson Commentary](#)
- Y. The word "two" evidently denotes that the number would be small; and yet it is not necessary to confine it literally to two persons, or to two societies or communities. Perhaps the meaning is, that as, under the law, two witnesses were required, and were enough, to establish any fact (notes on [John 8:17](#)), such a number would during those times be preserved from apostasy as would be sufficient to keep up the evidence of truth; to testify against the prevailing abominations, errors, and corruptions; to show what was the real church, and to bear a faithful witness against the wickedness of the world. The law of Moses required that there should be two witnesses on a trial, and this, under that law, was deemed a competent number. - [Barnes' Notes on the Bible](#)
- Z. There is no reason for limiting it strictly to two persons, or for supposing that they would appear in pairs, two and two; nor is it necessary to suppose that it refers particularly to two people or nations. The word rendered "witnesses" - *μάρτυρι* *marturi* - is that from which we have derived the word "martyr." It means properly one who bears testimony, either in a judicial sense [Matthew 18:16](#); [Matthew 26:65](#), or one who can in any way testify to the truth of what he has seen and known, [Luke 24:48](#); [Romans 1:9](#); [Philippians 1:8](#); [1 Thessalonians 2:10](#); [1 Timothy 6:12](#). Then it came to be employed in the sense in which the word "martyr" is now - to denote one who, amidst great sufferings or by his death, bears witness to the truth; that is, one who is so confident of the truth, and so upright, that he will rather lay down his life than deny the truth of what he has seen and known, [Acts 22:20](#); [Revelation 2:13](#). In a similar sense it comes to denote one who is so thoroughly convinced on a subject that it is not susceptible of being seen and heard, or who is so attached to one that he is willing to lay down his life as the evidence of his conviction and attachment. The word, as used here, refers to those who, during this period of "forty and two months," would thus be witnesses for Christ in the world; that is, who would bear their testimony to the truth of his religion, to the doctrines which he had revealed, and to what was required of man - who would do this amidst surrounding error and corruption, and when exposed to persecutions and trials on account of their belief. It is not uncommon in the Scriptures to represent the righteous as witnesses for God. See the notes on [Isaiah 43:10](#), [Isaiah 43:12](#); [Isaiah 44:8](#). - [Barnes' Notes on the Bible](#)
- AA. there hath been a great dispute amongst godly and learned men, who these **two witnesses** should be: some have thought them to be Enoch and Elijah, who, though long since glorified, they have thought (with no great probability, as I suppose any indifferent person will judge) shall come again, and be killed on the earth; yet this is the general notion of the popish writers. Others would have them the two sorts of gospel churches, one of which was made up of native Gentiles, the other of Jews proselyted to the Christian faith. Others have interpreted it of the Old Testament and the New: others, of some two eminent divines; and as to them there have been various guesses: others, of the ministers whom God employed upon the Reformation: others, of a Christian magistracy and ministry. - [Matthew Poole's Commentary](#)

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

I. Context

- A. Although it will be persecuted, the churches of every community (small groups of true believers) will speak for God and make an impact on the world.
- B. The churches are compared to the two lampstands in Zechariah 4:3
 - 1. Zechariah was referring to Zerubbabel (king) and Joshua (Priest) who used their respective positions to rebuild the temple during the time of exile.
 - 2. Zechariah does not use their names because he is trying to say that we all should be this type of witness for the church in whatever time we live.
- C. putting these two visions together
 - 1. We see the olive trees provide the oil for the lamp — this is the individual believers that stand up for true faith.
 - 2. We see the lampstands which represents the church.
 - a) This would indicate that the those that are seeking to be close to God should provide the light for the churches that are being persecuted.

II. Notes

- A. Psalm 52:8 - But I am like an olive tree flourishing in the house of God; I trust in the loving devotion of God forever and ever.
- B. Jeremiah 11:16 - The LORD once called you a flourishing olive tree, beautiful with well-formed fruit. But with a mighty roar He will set fire to it, and its branches will be consumed.
- C. Zechariah 4:3 - There are also two olive trees beside it, one on the right of the bowl and the other on its left.”
- D. Zechariah 4:11 - Then I asked the angel, "What are the two olive trees on the right and left of the lampstand?"
- E. Luke 21:36 - So keep watch at all times, and pray that you may have the strength to escape all that is about to happen, and to stand before the Son of Man.”
- F. These are the two olive trees and the two candlesticks which stand before the Lord of the earth. This is the verse which refers us to the vision of Zechariah for the basis of our present vision. There, as here, we have the two olive trees, which are explained to be “the two anointed ones which stand before the Lord of the whole earth.” The explanation is supposed to refer to Zerubbabel and Joshua. or, as others think, to Zechariah and Haggai. At that time these men were the witnesses for God in their land and among their people. But the answer of the angel is general: “the olive trees are the two anointed ones which stand,” &c. For the vision is general and age-long; it reminds us of the returned Jewish exiles, and of those who were then among them, as anointed witnesses, but it shows us that such witnesses are to be found in more than one era; for it is not Zerubbabel and Joshua who can exhaust the fulness of a vision which is the representation of the eternal truth that the oil of gladness and strength from God will rest on those who rely, not on might or power, but on God’s Spirit. - [Ellicott's Commentary for English Readers](#)
- G. These witnesses are burning and shining lights; in them is centred the light of their age; in them is found the token that the grace of God never fails, but as the Church’s day so shall her strength be. Here, too, we have the pledge that from Him who is both Priest and King the civil rulers as well as the ecclesiastical rulers may draw grace according to their gifts; and from Him, too, all who are made kings as well as priests to God may derive the power to give the double witness of a life anointed by the Spirit of consecration and ruled by the sceptre of righteousness. - [Ellicott's Commentary for English Readers](#)
- H. John uses this emblem, not in the sense exactly in which it was employed by the prophet, but to denote that these two "witnesses," which might be compared with the two olivetrees, would be the means of supplying grace to the church. As the olive-tree

furnished oil for the lamps, the two trees here would seem properly to denote ministers of religion; and as there can be no doubt that the candlesticks, or lamp-bearers, denote churches, the sense would appear to be that it was through the pastors of the churches that the oil of grace which maintained the brightness of those mystic candlesticks, or the churches, was conveyed. The image is a beautiful one, and expresses a truth of great importance to the world; for God has designed that the lamp of piety shall be kept burning in the churches by truth supplied through ministers and pastors. - [Ellicott's Commentary for English Readers](#)

- I. These are the two olive trees,.... Or represented by the two olive trees in [Zechariah 4:3](#), which there design Joshua and Zerubbabel; and who in laying out themselves, their gifts and wealth, in rebuilding and finishing the temple, were types of these witnesses, the ministers of the Gospel, in the successive ages of the apostasy; - [Gill's Exposition of the Entire Bible](#)

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

I. Context

- A. In a troubled time, and a persecuted church, the individual Christian (that seeks to be close to God by absorbing the teachings of Scripture and sharing them to warn the world) will be God's witness (representative), with authority from God.
- B. There will be those that try to stop these witnesses, but the truth that flows from them (because they have absorbed the Scriptures and God speaks out of them) will destroy the lies of these adversaries - and will eventually stop them from attacking. They will themselves be destroyed because they tried to destroy the witnesses.

II. Notes

- A. Numbers 16:35 - *And fire came forth from the LORD and consumed the 250 men who were offering the incense.*
- B. 2 Kings 1:10 - *Elijah answered the captain, "If I am a man of God, may fire come down from heaven and consume you and your fifty men." And fire came down from heaven and consumed the captain and his men.*
- C. Jeremiah 5:14 - *Therefore this is what the Lord GOD of Hosts says: "Because you have spoken this word, I will make My words a fire in your mouth and this people the wood it will consume.*
- D. These last characteristics remind us of the spirit and power of Moses and Elias, but we must not forget what has gone before: the witnesses are like olive trees and lights. In them is concentrated grace, light, and power; their witness recalls the great features of various Old Testament teachers and leaders; they display the light of truth, and men may not oppose or injure them with impunity; they wield a power which it is not safe to provoke. - [Ellicott's Commentary for English Readers](#)
- E. We may compare the sword out of the mouth of Christ ([Revelation 1:16](#)), and the promise to Jeremiah ([Jeremiah 5:14](#)), "Behold I will make my words in thy mouth fire and this people wood, and it shall devour them." The word which is like a sword to lay bare man to himself may become a consuming fire to those who resist or oppose it. The witnesses for God are thus armed with a spiritual might; for that word which, when accepted and lived by, brings peace, when rejected causes pain and danger. - [Ellicott's Commentary for English Readers](#)
- F. And if any man will hurt them - This implies that there would be those who would be disposed to injure or wrong them; that is, that they would be liable to persecution. The word "will" is here more than the mere sign of the future; it denotes "intention, purpose, design," θέλει thelei - "if any man wills or purposes to injure them." See a similar use of the word in [1 Timothy 6:9](#). The word "hurt" here means to do "injury" or "injustice" - ἀδικῆσαι adikēsai - and may refer to wrong in any form - whether in respect to their character, opinions, persons, or property. The general sense is, that there would be

those who would be disposed to do them harm, and we should naturally look for the fulfillment of this in some form of persecution. - [Barnes' Notes on the Bible](#)

- G. Fire proceedeth out of their mouth - It is, of course, not necessary that this should be taken literally. The meaning is, that they would have the power of destroying their enemies as if fire should proceed out of their mouth; that is, their words would be like burning coals or flames. There may possibly be an allusion here to [2 Kings 1:10-14](#), where it is said that Elijah commanded the fire to descend from heaven to consume those who were sent to take him (compare [Luke 9:54](#)); but in that case Elijah commanded the fire to come "from heaven"; here it proceedeth "out of the mouth." The allusion here, therefore, is to the denunciations which they would utter, or the doctrines which they would preach, and which would have the same effect on their enemies as if they breathed forth fire and flame. So [Jeremiah 5:14](#), "Because ye speak this word, Behold, I will make my words in thy mouth fire and this people wood, and it shall devour them." - [Barnes' Notes on the Bible](#)
- H. As there is no reason to believe that there would be literal fire, so it is not necessary to suppose that their enemies would be literally devoured or consumed. The meaning is fulfilled if their words should in any way produce an effect on their enemies similar to what is produced by fire: that is, if it should destroy their influence; if it should overcome and subdue them; if it should annihilate their domination in the world - [Barnes' Notes on the Bible](#)

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

I. Context

- A. Even though the church is persecuted, the individual Christians who band together to be true witnesses for God are unstoppable - and they will crush those that do try to oppose the work of God.
- B. The same power that helped Moses stand in the desert and Elijah against the nation of Israel - is still alive in these churches.

II. Notes

- A. Exodus 7:17 - This is what the LORD says: By this you will know that I am the LORD. Behold, with the staff in my hand I will strike the water of the Nile, and it will turn to blood.
- B. I Samuel 4:8 - Woe to us! Who will deliver us from the hand of these mighty gods? These are the gods who struck the Egyptians with all kinds of plagues in the wilderness.
- C. I Kings 17:1 - Now Elijah the Tishbite, who was among the settlers of Gilead, said to Ahab, "As surely as the LORD, the God of Israel, lives, I stand before Him, and in these years there will be neither dew nor rain except at my word!"
- D. Luke 4:25 - But I tell you truthfully that there were many widows in Israel in the time of Elijah, when the sky was shut for three and a half years and great famine swept over all the land.
- E. This would properly refer to some miraculous power; but still it may be used to denote merely that they would be clothed with the power of causing blessings to be withheld from people, as if rain were withheld; that is, that in consequence of the calamities that would be brought upon them, and the persecutions which they would endure, God would bring judgments upon people as if they were clothed with this power. The language, therefore, it seems to me, does not necessarily imply that they would have the power of working miracles. - [Barnes' Notes on the Bible](#)
- F. The whole verse is descriptive of the powers entrusted to Moses and Elijah, and is intended to convey the idea that the power which supported them would likewise support the two witnesses. It is doubtful whether the meaning should be pressed further than this - [Pulpit Commentary](#)

11:7 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.

I. Context

- A. Even though the Church will be persecuted, those that hold firm to the teachings of Jesus and Scripture, would be protected. The God who helped Moses and Elijah will help them.
- B. As the end of this period comes, the church will face a demonic spirit in the world (as opposed to the Godly Spirit in the church).
 - 1. When the testimony of the church is at its completion, the demonic spirit will overwhelm them and deaden the Gospel message to the world.
 - a) Individual Christian's will lose this effective witness to the world - the world will not listen.

II. Notes

- A. Daniel 7:21 - As I watched, this horn was waging war against the saints and prevailing against them,
- B. Luke 8:31 - And the demons kept begging Jesus not to order them to go into the Abyss.
- C. Revelation 9:1 - Then the fifth angel sounded his trumpet, and I saw a star that had fallen from heaven to earth, and it was given the key to the pit of the Abyss.
- D. Only when their work is done has the wild beast power over them. To every one there are the symbolical twelve hours in which his life's work must be achieved; to every one there is the time secured when he may accomplish for God what God sent him to fulfil: then, but not till then, cometh the night, when none can work. - [Ellicott's Commentary for English Readers](#)
- E. Here we are told distinctly that the wild beast will have his hour of triumph; he rises out of the abyss, as the locust horde did ([Revelation 9:1-2](#)). There is, then, a beast-spirit which is in utter hostility to the Christ-spirit. - [Ellicott's Commentary for English Readers](#)
- F. If the witnesses are those who have taught the principles of a spiritual and social religion, the death of the witnesses following their overthrow signifies the triumph of opposing principles, the silencing of those who have withstood the growing current of evil. - [Ellicott's Commentary for English Readers](#)
- G. the true English of it is, when they shall be about to finish their testimony: when they have prophesied in sackcloth the most of their twelve hundred and sixty years, they shall meet with *ultimum conatum antichristi*, the last struggle of the beast for life. - [Matthew Poole's Commentary](#)
- H. It is a great question, whether this be to be understood of taking away their natural lives, or of a civil death relating to them as witnesses, making them as if they were naturally dead. The latter of these seemeth to me much the more probable - [Matthew Poole's Commentary](#)

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

I. context

- A. When the individual churches and Christians have finished spreading the Gospel to the world - a demonic spirit will cloud the world so that it will not listen to the message of the church.
- B. The churches will become empty - as corpses lying in the streets of a great city.
 - 1. The demonic spirit that is not prevalent in the world will be compared to the sins of four cities
 - a) The Great City: Babylon - a people dedicated to wealth and personal gain.
 - b) Sodom - a people dedicated to personal desires and immediate gratification.
 - c) Egypt - a people that enslave and oppress those that seek to live righteously.

- d) Jerusalem - a people that would rather kill God than to surrender their opinions of faith and selfish power.

II. Notes

- A. Isaiah 1:9 - Unless the LORD of Hosts had left us a few survivors, we would have become like Sodom, we would have resembled Gomorrah.
- B. Isaiah 3:9 - The expression on their faces testifies against them, and like Sodom they flaunt their sin; they do not conceal it; woe to them, for they have brought disaster upon themselves.
- C. Jeremiah 23:14 - And among the prophets of Jerusalem I have seen a horrible thing: They commit adultery and walk in lies. They strengthen the hands of evildoers, so that no one turns his back on wickedness. They are all like Sodom to Me; the people of Jerusalem are like Gomorrah."
- D. Ezekiel 16:49 - Now this was the iniquity of your sister Sodom: She and her daughters were arrogant, overfed, and complacent; they did not help the poor and needy.
- E. Ezekiel 23:3 - and they played in Egypt, prostituting themselves from their youth. Their breasts were fondled there, and their virgin bosoms caressed.
- F. The city is described as the great city (comp. Revelation 16:19), and also as Sodom, Egypt, and Jerusalem. - [Ellicott's Commentary for English Readers](#)
- G. The city is great, for it is all-important in the eyes of the inhabitants, as public opinion is all-important to the weak or the worldly; it is Sodom, for it is the place where, through pleasure and luxuriousness (fulness of bread), the worst forms of immorality take root; it is Egypt, for it is the house of bondage, where the wages of sin become tyrannous; it is Jerusalem, for it is the apostate place where the presence of Christ is hated. The same spirit which slew their Lord is alive to persecute His servants. - [Ellicott's Commentary for English Readers](#)

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

I. Context

- A. A demonic spirit of selfishness will overwhelm the world and choke the Gospel - the churches will be empty.
- B. For a short time, the world will observe the death of the churches.
1. they will point at this (and the empty buildings) as a triumph over God.
 - a) saying that spirit of the world (humanism) is greater than the Spirit of God (truth).

II. Notes

- A. 1 Kings 13:22 - but you went back and ate bread and drank water in the place where He told you not to do so, your body shall never reach the tomb of your fathers."
- B. Psalm 79:2 - They have given the corpses of Your servants as food to the birds of the air, the flesh of Your saints to the beasts of the earth.
- C. there are great disputes what time these three days and an half denote: it cannot be understood of three natural, or artificial days; for (as it is noted by the most judicious interpreters) this is much too short a time for all people to see their dead bodies, to rejoice over them, and to make merry, and to send gifts one to another - [Matthew Poole's Commentary](#)
- D. The fourfold enumeration points to the wide distribution of the state of things symbolized (cf. Revelation 4:6; Revelation 5:9, etc.), and seems of itself almost sufficient to demonstrate that the two witnesses are not two individual persons who are hereafter to appear. The period is but three days and a half; again, as in vers. 2, 3, a broken, that is, a finite but uncertain period; but, as compared with the three years and a half - the period of the world's existence - very short. - Pulpit Commentary

11:10 And those who dwell on the earth will rejoice over them and celebrate; and they will send gifts to one another, because these two prophets tormented those who dwell on the earth.

I. Context

- A. Because of a spirit of selfishness over the land, the churches will be empty and the world will feel like it defeated God.
- B. The world will celebrate and make holidays out of the loss of the churches.

II. Notes

- A. Esther 9:19 - This is why the rural Jews, who live in the villages, observe the fourteenth day of the month of Adar as a day of joy and feasting. It is a holiday for sending gifts to one another.
- B. Those dwelling in the land would rejoice over their fall and ruin... The meaning is, that while alive they would, by their faithful testimony against existing errors, excite so much hatred against themselves, and would be so great an annoyance to the governing powers, that there would be general exultation when the voice of their testimony should be silenced. - [Barnes' Notes on the Bible](#)
- C. The Greek word does not necessarily denote the lighthearted mirth expressed by our word merriment, but rather joy or happiness in general. The meaning is, that they would be filled with joy at such an event. - [Barnes' Notes on the Bible](#)
- D. As expressive of their joy. To send presents is a natural expression of our own happiness, and our desire for the happiness of others - as is indicated now by "Christmas" and "New Year's gifts." - [Barnes' Notes on the Bible](#)
- E. these therefore shall keep holiday, when they see these their enemies conquered, and show all signs and expressions of joy. These preachers were they that hindered them from a quiet sleep in their beds of lust. - [Matthew Poole's Commentary](#)

11:11 But after the three and a half days, the breath of life from God came into them, and they stood on their feet; and great fear fell upon those who were watching them.

I. Context

- A. After the churches have completed their message to the world, the world will tear them down and rejoice over their destruction.
- B. Using the symbolism of the Scriptures (both old and new), John sees that when the Christian gives his entire life - even to death - to God, there is nothing (not even death) that can stop him — this shows the difference between those that stay in the courtyard and those that enter the inner part of the temple.
 - 1. God breathed life into man (Genesis)
 - 2. Ezekiel preached new life into dead bones. (Ezekiel)
 - 3. When the Israelites walked around the city of Jericho - they were silent until God said it was time to shout. (the church is silent and then explodes with God's power) (Joshua)
 - 4. Jesus was in the grave for three days - but He walked out and said that the church would do likewise (Gospels)

II. Notes

- A. Ezekiel 37:5 - This is what the Lord GOD says to these bones: I will cause breath to enter you, and you will live.
- B. Ezekiel 37:9 - Then He said to me, "Prophecy to the breath; prophesy, son of man, and tell it that this is what the Lord GOD says: 'Come from the four winds, O breath, and breathe into these slain, so that they may live!'"
- C. Ezekiel 37:10 - So I prophesied as He commanded me, and the breath entered them, and they came to life and stood on their feet--a vast army.
- D. The vision of the dry bones will be remembered; in part, the very wording of it is employed here—e.g., "they stood upon their feet" ([Ezekiel 37:1-10](#)); and a yet more sacred remembrance—the three days of our Master's death-sleep—will be traced here.

“Where I am there shall also My servant be” (John 12:26). “If we suffer with Him, we shall also be glorified together” (Romans 8:17). There is a resurrection power in even rejected truth; the strength of it is undying. If it be of God, men cannot overthrow it. “The corn of wheat that dies brings forth much fruit.” The cause that seemed dead is found to be possessed of a renewed power and life. - [Ellicott's Commentary for English Readers](#)

- E. The living, or life-giving Spirit that proceeds from God entered into them. Compare the notes on Job 33:4. There is evidently allusion here to Genesis 2:7, where God is spoken of as the Author of life. The meaning is, that they would seem to come to life again, or that effects would follow as if the dead were restored to life. If, when they had been compelled to cease from prophesying, they should, after the interval here denoted by three days and a half, again prophesy, or their testimony should be again borne to the truth as it had been before, this would evidently be all that would be implied in the language here employed. - [Barnes' Notes on the Bible](#)
- F. The fact that they seemed to come to life again would, therefore, fill them with consternation, for they would anticipate a renewal of their troubles, and they would see in this fact evidence of the divine favor toward those whom they persecuted, and reason to apprehend divine vengeance on themselves. - [Barnes' Notes on the Bible](#)

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

I. Context

- A. Just when the world thinks the Church of God has failed and died, it will arise and bring fear to everyone that opposed it.
- B. Then the Christians (the Church) would be removed from the world - along with God's Spirit (which is found in the Churches)
 - 1. And this heralds the end of the world (the 7th trumpet) and it being too late to chose to follow Jesus.

II. Notes

- A. 2 Kings 2:11 - As they were walking along and talking together, suddenly a chariot of fire with horses of fire appeared and separated the two of them, and Elijah went up into heaven in a whirlwind.
- B. Acts 1:9 - After He had said this, they watched as He was taken up, and a cloud hid Him from their sight.
- C. I Thessalonians 4:17 - After that, we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air. And so we will always be with the Lord.
- D. The resurrection of the witnesses is followed by their ascension. It is the token that in this too they shall have a portion with their Lord; rejected and slain, there is welcome and honour for them; they take their place with those who through faith and patience inherit the promises; they rest from their labours. But this is not all. Like Elijah (2Kings 2:11), they are taken up gloriously, but not, like Elijah, in comparative secret; their enemies see their exaltation. As for the witnesses themselves there is the welcome rest of heaven, so there is the visible recognition of their work and power on earth; the cause which seemed dead revives, and with its revival comes the recognition of those who laboured for it - [Ellicott's Commentary for English Readers](#)
- E. John says that a voice was addressed to them calling them to ascend to heaven - [Barnes' Notes on the Bible](#)
- F. That is, it was done openly, so that their enemies, who had put them to death, saw that they were approved of God, as if they had been publicly taken up to heaven. It is not necessary to suppose that this would literally occur. All this is, manifestly, mere symbol. The meaning is, that they would triumph as if they should ascend to heaven, and be received into the presence of God. The sense of the whole is, that these witnesses,

after bearing a faithful testimony against prevailing errors and sins, would be persecuted and silenced; that for a considerable period their voice of faithful testimony would be hushed as if they were dead; that during that period they would be treated with contempt and scorn, as if their unburied bodies should be exposed to the public gaze; that there would be general exultation and joy that they were thus silenced; that they would again revive, as if the dead were restored to life, and bear a faithful testimony to the truth again; and that they would have the divine attestation in their favor, as if they were raised up visibly and publicly to heaven. - [Barnes' Notes on the Bible](#)

- G. a cloud—Greek, "the cloud"; which may be merely the generic expression for what we are familiar with, as we say "the clouds." But I prefer taking the article as definitely alluding to THE cloud which received Jesus at His ascension, Ac 1:9 (where there is no article, as there is no allusion to a previous cloud, such as there is here). As they resembled Him in their three and a half years' witnessing, their three and a half days lying in death (though not for exactly the same time, nor put in a tomb as He was), so also in their ascension is the translation and transfiguration of the sealed of Israel (Re 7:1-8), and the elect of all nations, caught up out of the reach of the Antichristian foe. In Re 14:14-16, He is represented as sitting on a white cloud. - [Jamieson-Fausset-Brown Bible Commentary](#)

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

I. Context

- A. The church is removed from the world - showing that God's protection and Spirit are removed and the end of the world has come.
- B. When the Christians are removed - there is a great confusion through the world.
1. And by the loss of the church, one of two things happen.
 - a) Many come to respond to God's message because they saw the fulfillment and they repent at the last second.
 - b) Everyone comes to realize that Jesus is Lord - and they bow their knees and confess, but too late because the door closed when the church left.

II. Notes

- A. Isaiah 29:6 - *you will be visited by the LORD of Hosts with thunder and earthquake and loud noise, with windstorm and tempest and flame of consuming fire.*
- B. Is it accidental that the number is the same as the number of those who had not bowed to Baal? ([1Kings 19:18.](#)) - [Ellicott's Commentary for English Readers](#)
- C. Rejected reformation avenges itself in revolution, and the city which might have been purified by the word is purged by the spirit of judgment ([Isaiah 4:4](#)); good is effected, even through fear; some are saved though as by fire; and, unlike those who repented not ([Revelation 9:21](#)), they give glory to the God of heaven. - [Ellicott's Commentary for English Readers](#)
- D. The meaning here is, that the triumph of the witnesses, represented by their ascending to heaven, would be followed by such revolutions as would be properly symbolized by an earthquake. - [Barnes' Notes on the Bible](#)
- E. great earthquake—answering to the "great earthquake" under the sixth seal, just at the approach of the Lord (Re 6:12). - [Jamieson-Fausset-Brown Bible Commentary](#)
- F. Ten is the number of the world kingdoms (Re 17:10-12), and the beast's horns (Re 13:1), and the dragon's (Re 12:3). Thus, in the Church-historical view, it is hereby implied that one of the ten apostate world kingdoms fall. - [Jamieson-Fausset-Brown Bible Commentary](#)
- G. by *earthquake* doubtless is here meant a great confusion in the world, and shaking of nations by differences one with another, and wars: - [Matthew Poole's Commentary](#)

- H. by the city is doubtless meant the great city before named, spiritually called Sodom and Egypt; elsewhere, Babylon; by which Rome is to be understood. - [Matthew Poole's Commentary](#)
- I. seven thousand is a small number to fall in such a quarrel: - [Matthew Poole's Commentary](#)

11:14 **The second woe is past; behold, the third woe is coming quickly.**

I. Context

- A. The local churches are removed from the world and many come to see that the message they brought was from God - but it is too late.
- B. In Revelation 8, the last three trumpets are separated from the first four. They are called the “Woe” trumpets because the Eagle said they were coming with the words “Woe, woe, woe.”
 - 1. These trumpets were future events to John - two seem to be present to us (5th - depressed generation and 6th - world war in the middle east).
 - 2. The third and last woe is about to be sounded - which (according to Revelation 10) brings all of history to an end.

II. Notes

- A. Revelation 8:13 - *And as I observed, I heard an eagle flying overhead, calling in a loud voice, "Woe! Woe! Woe to those who dwell on the earth, because of the trumpet blasts about to be sounded by the remaining three angels!"*
- B. Revelation 9:12 - *The first woe has passed. Behold, two woes are still to follow.*
- C. The eagle flying in mid-heaven had announced the three woe trumpets. A voice now reminds us that two of these had passed, just as at the close of the fifth trumpet a voice proclaimed that the first woe was past. We must remember, too, that the angel which descended from heaven declared that the end should not be delayed beyond the sounding of the seventh trumpet; the last woe trumpet, therefore, is the trumpet which will usher in the closing woe and the finishing of the mystery of God. Whatever view we adopt concerning the interpretation of the Apocalypse must be governed by the plainly declared fact that the seventh trumpet brings us to the very end. The next verse only serves to make this plainer. - [Ellicott's Commentary for English Readers](#)
- D. the **third woe** signifies those calamities which should come in that period of time prophesied of by the sounding of the seventh trumpet; this makes a late learned author think that all that which went before, viz. the Gentiles treading down the outward court, the slaying of the witnesses, and their resuscitation, must be under the sixth trumpet; which period endeth not until the church's enemies be ready to be destroyed; whose destruction is afterwards opened to us in the angels pouring out their vials. - [Matthew Poole's Commentary](#)

The Seventh Trumpet—Christ's Reign Foreseen

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

I. context

- A. Six warning trumpets have been given by the churches - to warn the world and draw people to God.
 - 1. The sixth warning was that the church (and the Spirit of God) would be removed from the world - and then the world will end.
- B. The seventh trumpet warning is given that when the world ends, God's eternal kingdom begins.
 - 1. This is to let people know that Jesus is greater than this world and we need to put our faith in Him - not in the things that will disappear.

II. Notes

- A. Exodus 15:18 - The LORD will reign forever and ever!"
- B. Psalm 2:2 - The kings of the earth take their stand and the rulers gather together, against the LORD and against His Anointed One:
- C. Psalm 82:8 - Rise up, O God, judge the earth, for all the nations are Your inheritance.
- D. Isaiah 27:13 - And in that day a great trumpet will sound, and those who were perishing in Assyria will come forth with those who were exiles in Egypt. And they will worship the LORD on the holy mountain in Jerusalem.
- E. Daniel 2:44 - In the days of those kings, the God of heaven will set up a kingdom that will never be destroyed, and this kingdom will not be left to another people. It will shatter all these kingdoms and bring them to an end, but will itself stand forever.
- F. Daniel 7:14 - And He was given dominion, glory, and kingship, so that every people, nation, and language should serve Him. His dominion is an everlasting dominion that will not pass away, and His kingdom is one that will never be destroyed
- G. Daniel 7:27 - Then the sovereignty, dominion, and greatness of the kingdoms under all of heaven will be given to the people, the saints of the Most High. His kingdom will be an everlasting kingdom, and all rulers will serve and obey Him.'
- H. Obadiah 1:21 - The deliverers will ascend Mount Zion to rule over the mountains of Esau. And the kingdom will belong to the LORD.
- I. Matthew 24:3 - And He will send out His angels with a loud trumpet call, and they will gather His elect from the four winds, from one end of the heavens to the other.
- J. Luke 1:33 - and He will reign over the house of Jacob forever. His kingdom will never end!"
- K. This is the last of the trumpets, implying, of course, that under this the series of visions was to end, and that this was to introduce the state of things under which the affairs of the world were to be wound up. - [Barnes' Notes on the Bible](#)
- L. The world judgments are complete in six, but by the fulfilment of seven the world kingdoms become Christ's - [Jamieson-Fausset-Brown Bible Commentary](#)

11:16 And the twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped God,

I. Context

- A. The seventh trumpet warning sounds that Jesus is returning to claim His kingdom.
- B. The 24 elders - that represent God's people from all time (before and after the cross) - begin to worship Jesus for His return.

II. Notes

- A. Matthew 19:28 - Jesus said to them, "Truly I tell you, in the renewal of all things, when the Son of Man sits on His glorious throne, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.
- B. The four-and-twenty elders represent the Church of God in all ages; they sit with Christ in heavenly places, even while they are toiling and sorrowing on earth; every one of the true children of the kingdom appear before God, and their angels behold the presence of their Father who is in heaven - [Ellicott's Commentary for English Readers](#)

11:17 saying, "We give You thanks, O Lord God, the Almighty, who are and who were, because You have taken Your great power and have begun to reign.

I. Context

- A. The seventh trumpet blows - and Jesus returns to claim His kingdom. All of God's people begin to praise Him.
- B. The church praises God because through all the ups and downs of history - God never changed - This is clear as the end comes and God achieves exactly what He said He would, with exactly the results He promised.

II. Notes

- A. Revelation 1:8 - "I am the Alpha and the Omega," says the Lord God, who is and was and is to come--the Almighty.
- B. We can catch the echo of the Second Psalm throughout this chorus of grateful praise... never did the real sovereignty of the Lord cease ([Psalm 2:6](#)); but the nations would not believe in His rule; they were not wise; they turned from the kiss of reconciliation, which was life ([Psalm 2:10-12](#)); then came His anger, and the season of judgment and the season of reward. - [Ellicott's Commentary for English Readers](#)
- C. The reference here is to the fact that God, who had thus established his church on the earth, is unchanging. In all the revolutions which occur on the earth, he always remains the same. What he was in past times he is now; what he is now he always will be. - [Barnes' Notes on the Bible](#)

11:18 And the nations were enraged, and Your wrath came, and the time *came* for the dead to be judged, and *the time* to reward Your bond-servants the prophets and the saints and those who fear Your name, the small and the great, and to destroy those who destroy the earth."

I. Context

- A. At the sounding of the 7th trumpet, Jesus reclaims His Kingdom to the praise of His church. This begins the end of the world.
- B. When God claims His kingdom, He will reward those that have been faithful to Him and will punish those that have not. It is the time of judgement.

II. Notes

- A. Psalm 2:1 - [Why do the nations rage and the peoples plot in vain?](#)
- B. Psalm 2:5 - [Then He rebukes them in His anger, and terrifies them in His fury:](#)
- C. Psalm 110:5 - [The Lord is at Your right hand; He will crush kings in the day of His wrath.](#)
- D. Psalm 115:13 - [He will bless those who fear the LORD--small and great alike.](#)
- E. Daniel 7:10 - [A river of fire was flowing, coming out from His presence. Thousands upon thousands attended Him, and myriads upon myriads stood before Him. The court was convened, and the books were opened.](#)
- F. There will be, in the setting up of the kingdom of God, some manifestation of his wrath against the powers that opposed it; or something that will show his purpose to destroy his enemies, and to judge the wicked. The representations in this book lead us to suppose that the final establishment of the kingdom of God on the earth will be introduced or accompanied by commotions and wars which will end in the overthrow of the great powers that have opposed his reign, and by such awful calamities in those portions of the world as shall show that God has arisen in his strength to cut off his enemies, and to appear as the vindicator of his people - [Barnes' Notes on the Bible](#)
- G. proving that this seventh trumpet is at the end of all things, when the judgment on Christ's foes and the reward of His saints, long prayed for by His saints, shall take place - [Jamieson-Fausset-Brown Bible Commentary](#)

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

I. context

- A. At the sound of the last trumpet, Jesus claims His kingdom and the world is judged.
- B. At the beginning of this chapter, we saw that only those that truly sought God's presence could go into the holy places of the temple - now we see that in the kingdom of Jesus, all people are able to go into the holiest parts of the temple. Everyone is welcome to meet with God.

II. Notes

- A. Isaiah 29:6 - [you will be visited by the LORD of Hosts with thunder and earthquake and loud noise, with windstorm and tempest and flame of consuming fire.](#)

- B. Ezekiel 13:13 - Therefore this is what the Lord GOD says: 'In My wrath I will release a windstorm, and in My anger torrents of rain and hail will fall with destructive fury.
- C. Hebrews 9:4 - containing the golden altar of incense and the gold-covered ark of the covenant. Inside the ark were the gold jar of manna, Aaron's staff that had budded, and the stone tablets of the covenant.
- D. Revelation 4:5 - From the throne came flashes of lightning, and rumblings, and peals of thunder. Before the throne burned seven torches of fire. These are the seven Spirits of God.
- E. Now this (naos) Temple is opened, yes, to its very inmost recesses; for not the holy place alone is disclosed, but the holiest, of all, the shrine of shrines, into which the high priest alone—and he only once a year—entered, is opened, as though anew the veil of the Temple had been rent in twain, and there the ark of the covenant of God is seen. - [Ellicott's Commentary for English Readers](#)
- F.