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Revelation 11

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Learn the Bible at Home

Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Revelation 11.

Topics.

- John is to measure the temple and the altar and those who worship there.
 - Nations will trample the holy city underfoot for forty-two months.
 - The LORD will grant authority to His two witnesses, to prophesy 1,260 days.
 - Two olive trees and two lampstands stand before the LORD of the earth.
 - The beast from the bottomless pit will make war and kill the two witnesses.
 - Dead bodies lie in the street of the great city called Sodom and Egypt.
 - After the three and a half days the witnesses stand up on their feet.
 - The second woe has passed; the third woe is soon to come.
 - Twenty-four elders sit on their thrones before God and worshiped Him.
 - The heavenly ark is seen and there is lightning and an earthquake.
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A personal note: though I have always loved reading and studying the Scriptures and have now walked with Christ and in God's grace for around fifty years the following studies should not be taken to be dogmatic, inflexible or the final word on the matter since I am fully aware that my mind is limited by mortality and that greater understanding of God's revelation is continually becoming clearer before our eyes as we move closer to the time of Christ's return in glory.

The previous chapter: began with John seeing a mighty angel with a rainbow over his head, standing with his right foot on the sea and his left foot on the land holding a little scroll in his hand. The angel told John that there would be no more delay, for the seventh trumpet to sound and the mystery of God to be fulfilled. The chapter ended with the angel telling John to eat the little scroll, he ate it, and it was sweet as honey in his mouth, but bitter in his stomach, he was then told that he must prophesy again about many peoples and nations.

REVELATION 11:1

John is to Measure the Temple, the Altar and those who Worship.

- **Revelation 11:1:** Then I was given a measuring rod like a staff (reed like a rod in KJV), and I was told, "Rise and measure the temple of God and the altar and those who worship there,

When reading this book, it should always be kept in mind, that though it appears there is a general order of events, these are visions of the future that John is seeing and writing down in the present time, which means the symbolical representations may not always follow the exact chronological order. It is very likely that in some cases one event may overlap another so that some are mixed together until the final-end, while others are interludes that give greater detail of events already seen or are

inserted to give encouragement to the church during troublesome times, especially for those living during the final antichristian global empire. This chapter is an interlude chapter that anticipates the events spoken of in the succeeding chapters, which expand the detail of the themes spoken of in this chapter. The word "then," links us back to the end of the previous chapter. It ended with John being told (we are not told who by), that he must prophesy again about many peoples and nations and languages and kings (Rev. 10:11). Now in this chapter he is told to measure the temple of God, the altar and those who worship there. The altar symbolises the true church, while the outer court symbolises the corrupted church. The temple consisted of an inner sanctuary and an outer court, the inner sanctuary of the temple was where the priest served the LORD and was called the Holy Place while the outer court was for the common people and called by the Jews the common place.

- When the priests enter the Holy Place, they shall not go out of it into the outer court without laying there the garments in which they minister, for these are holy. They shall put on other garments before they go near to that which is for the people. (Ezek. 42:14)

There is a separation between the Holy Place and the common place.

- He measured it on the four sides. It had a wall around it, 500 cubits long and 500 cubits broad, to make a separation between the holy and the common. (the outer court) (Ezekiel 42:20)

The measuring rod like a staff (reed like a rod in KJV): (v1) a reed literally refers to a plant with a jointed hollow stalk, growing in wet grounds (much like bamboo), here it refers to the stalk cut to be used as a measuring-stick. Figuratively it signifies God's word. David in the following Psalm speaks of a measuring line going out through all the earth, showing that a measuring rod like a staff can symbolize God's word by which all in His Kingdom will be judged or rewarded accordingly.

- The heavens declare the glory of God, and the sky above proclaims his handiwork. ²Day to day pours out speech, ³There is no speech, nor are there words, whose voice is not heard, ⁴Their measuring line goes out through all the earth, and their words to the end of the world. (Psalm 19:1-3).

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He goes on to say:

- The law of the LORD is perfect, the precepts of the LORD are right, the commandment of the LORD is pure, the fear of the LORD is clean, the rules of the LORD are true and righteous and by them people are warned and keeping them brings great reward. (Psalm 19:7-10).

Ezekiel and a measuring reed: Ezekiel in his vision in chapter forty sees a man with a measuring reed in his hand going about measuring the entire temple, inside and out. This measuring was in, order to rebuild the literal temple of God, here in John's vision the measuring is in, order to preserve the spiritual temple of God (those who have a true heart toward Christ). The following verses show that the Old Testament temple was a type of the church in the New Testament:

- If anyone destroys God's temple, God will destroy him. For God's temple is holy, and you are that temple. (1 Cor. 3:17).
- What agreement has the temple of God with idols? For we are the temple of the living God; as God said, "I will make my dwelling among them and walk among them, and I will be their God, and they shall be my people. (2 Cor. 6:16).

The literal temple at Jerusalem was destroyed by the Romans more than twenty years before this prophecy which means the temple in John's vision is not to be interpreted literally, but symbolically of the church. Zechariah in a similar vision see man measuring the city of Jerusalem:

- I (Zechariah) lifted my eyes and saw, and behold, a man with a measuring line in his hand! ²Then 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." (Zech. 2:1-2).

Zechariah and a measuring line: Here, Zechariah in a vision (most likely in his mind) sees a man with a measuring line for measuring the width and length of Jerusalem. This measuring of Jerusalem would embrace the temple, the altar, and worshippers. The measuring implies the protecting of the temple, the altar and worshippers from defilement. After this vision Zechariah had the following vision of the two olive-trees:

- The angel who talked with me (Zechariah) came again and woke me, like a man who is awakened out of his sleep. ²And he said to me, "What do you see?" I said, "I see, and behold, a lampstand all of gold, with a bowl on the top of it, and seven lamps on it, with seven lips on each of the lamps that are on the top of it. ³And there are two olive trees by it, one on the right of the bowl and the other on its left." ⁴And I said to the angel who talked with me, "What are these, my lord?" ⁵Then the angel who talked with me answered and said to me, "Do you not know what these are?" I said, "No, my lord." ⁶Then he 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. (Zech. 4:1-6).

These two olive trees, are identified with the two witnesses of (Revelation 11:3-4).

- I will grant authority to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth." ⁴These are the two olive trees and the two lampstands that stand before the Lord of the earth. (Rev. 11:3-4).

John is told to measure the worshippers at the altar in the temple (symbolising the true church made up of Jews and Gentiles), this could also be stated, "measure only the true Christian worshippers of Christ in the church, meaning take account of them. This measuring is like the sealing spoken of in Revelation chapter seven, which carries the idea that those measured and accounted worthy will be preserved and marked out for salvation. For further information concerning, believers being sealed, click or tap [Topics in Revelation](#) and select the title: God's Name Written on the Forehead and Being Sealed. The canon of Scripture is the measuring reed of the church, it is what a Christians faith, character and behaviour is measured by. In the following verse, the altar is personified as speaking:

- I heard the altar saying, "Yes, Lord God the Almighty, true and just are your judgments!" (Rev. 16:7).

The Spirit speaks through the canon of Scripture and it was John who completed the canon. And it is the canon of Scripture that reveals God's truth and destroys error. The following verse shows that all who belong to Christ are God's temple.

- You are God's temple and that God's Spirit dwells in you? ¹⁷If anyone destroys God's temple, God will destroy him. For God's temple is holy, and you are that temple. (1 Corinthians 3:16-17).

Altar of sacrifice and altar of incense: in the temple of God there were the following two altars:

1. The altar of incense inside the temple in the Holy Place.
2. The altar of sacrifice which was in front of the temple in the outer court (i.e., outside the temple itself).

It was on the altar of sacrifice outside the temple that the daily animal sacrifice was offered for sin. The high priest would take some of the blood of the sacrificial lambs and goats slain on this altar into the Holy Place of the temple and place it on the altar of incense (Heb. 13:10-13), the rest was poured out at the foot of the altar outside the temple. (Lev. 4:7). It was upon the altar of sacrifice the sinner brought their sacrifice for the cleansing and forgiveness of sin and the place where sin was atoned for. While offering the sacrifice for sin it was usual to offer prayers and supplications at the altar. The lives of those sacrificed for Christ's

testimony are symbolically, represented as being under the altar of sacrifice, because they have sacrificed their lives and the life is in the blood. (Lev. 17:11). The people would offer prayers of praise and thanksgiving, at the altar of sacrifice outside the temple while their sin was being atoned for and the high priest would offer prayers of supplication, before God on behalf of the people at the altar of incense inside the temple when he took the blood from the altar of sacrifice and sprinkled it on the altar of incense, symbolising the life of the faithful being taken into the presence of God. Since Jesus is the true altar, the sacrifice and the priest and it is through him that every sacrifice of prayer and praise arises up to God with acceptance, both altars are symbolic of the true altar which is Jesus crucified, as he is the altar that truly sanctifies and cleanses the sacrificed offering and the High Priest that makes us acceptable to God. Amongst commentators, some suppose the altar John had in focus was the altar of incense, others the altar of sacrifice, so which was it? The fact John was told to measure the temple, the altar and the worshippers and told not to measure the court outside the temple (Rev. 11:1-2), clearly shows us that it was the altar of incense inside the temple and not the altar of sacrifice in the outer court that John saw in the vision.

The measuring of the temple: is not to be understood of the literal temple (whether standing or not) for the measure of its dimensions was well known since it was built to the pattern God gave to Moses. This means that it must symbolise something that God's temple (the abode of God and place of ministering His word, worship and prayer) would represent which is the church, the abode of God on the earth. Under the old covenant, the temple at Jerusalem was the abode of God, under the new covenant the abode of God was transferred to the church, not the bricks and mortar building, but the faithful as a collective whole who come together to worship. The apostle Paul wrote:

- Do you not know that you are God's temple and that God's Spirit dwells in you? (1 Corinthians 3:16).

The single sacred inner area of God's temple is divided by a veil into two portions, being the Most Holy Place into which only the high priest entered and the Holy Place into which the priests entered, it is this sacred and holy structure that is meant when one is strictly speaking of the temple and that symbolises the faithful, while the outer court of the temple symbolises prideful, hypocritical believers much like the chief priests, the Pharisees and the scribes of Jesus generation and those who have an outward show of religion, but their heart is far removed from God. Only the high priest and the Levitical priests were permitted by God to enter into the Most Holy Place where the altar of incense the table of shewbread and the lampstand stood. This, is why it (not the outer court), symbolises the true church and signifies those who are to be a holy priesthood, a spiritual house and those who offer up spiritual sacrifices acceptable to God through faith in the Lord Jesus Christ (1 Pet. 2:5), and those who after being measured are found to be worthy. When the high priest took a portion of the blood from the sacrifice offered on the altar of sacrifice in the outer court into the temple and poured it on the altar of incense, it symbolised Christ's blood and the life of the faithful being taken into the presence of God, where the high priest (symbolising Christ) would offer prayers of supplication, before God on behalf of the people, which means that the altar in the temple symbolises Christ and by extension those who by faith are in Christ. Some suppose the altar signifies the following two things:

1. Christ himself, by who the faithful draw nigh to God, offer up their sacrifices, and are accepted with him
2. To the whole of the Gospel by which sinners are saved and by who are made kings and priests unto God, the royal priesthood

But such a distinction is foolishness, because without Christ there is no Gospel and without the Gospel there is no message of salvation. Sinners hear the Gospel and if they receive it, Christ saves them, both work together in harmony, unity, power, grace and love to accomplish God's

eternal plan that He purposed in His eternal mind and eternal wisdom and eternal foreknowledge for mankind's salvation. Solomon, a man of peace, was the builder of the first temple, and Christ, the Prince of peace, the builder of the second; Solomon's temple was built of stones moulded by man's hands, Christ's temple is built of lively stones moulded without human hands. The temple at Jerusalem was built on a high mountain, the temple of the Lord is built upon the rock, Christ Jesus. The simple meaning of the words, "Measure the temple of God, the altar and the worshippers," (v1) is, that John was to take an accurate measure of the true church of God, he was to examine the true believers from the hypocritical believers. The inner court, is the smaller area which signifies a smaller number was measured, implying that the faithful and those who worship from a true heart are smaller in number than those in the outer court, the far larger area that was not measured and which signifies those who confess Christ, but only in lip service.

Measure those who worship: means take a correct estimate of their character; of the genuineness of their profession; of the reality of their faith and of their lifestyle and of the general state of the church, until Christ returns there will always be in his church:

- Believers that are real and true and believers that are false.
- Believers of faith who trust Christ to save them and believers who trust in works, self-righteousness and adhering to ceremonial rites and keeping holy days to save them.
- Believers who are compassionate, merciful and strive for peace and believers that cause strife, arguments and divisions.
- Believers who trust in Christ's righteousness and believers who trust in their own self-righteousness.
- Believers who trust Christ and God's grace and believers who trust in good works and deeds to save them.
- Believers, ministers and preachers who hold fast to the truth of God's word and the Gospel and believers, ministers and preachers who falsely proclaim God's word.
- Believers who honour God and bring a good testimony to the name of Jesus and believers who dishonour God and shame the name of Jesus.
- Believers who hold fast to their faith no matter how difficult life becomes and believers that will be overcome by worldliness and deceived by the latter days' false prophet and the man of lawlessness (2 Thess. 2:1-4) (an antichrist) (1 John 2:22)
- Believer who will be sealed and counted worthy and believers that will not be.
- Believers who the Lord will receive as his chosen and faithful and those who he will reject as unworthy servants who he knew not.
- Believers who love the things of the Most-High and whose abode is in His presence and believers who love material possessions and whose abode is in the world.
- Believers who are sincere in their faith, and believers who are Christians in name only.
- Believers who confess Christ for God's glory and believers who confess him for their own gain and glory (i.e., fame, power, worldly wealth and fame).

The command for John, "to rise and measure the temple of God and the altar and those who worship there (v1), carries the idea that he was to go through the church and sift out from all these groups who were true believers and who were not.

Nations Will Trample the Holy City underfoot.

- **Revelation 11:2:** but do not measure the court outside the temple; leave that out, for it is given over to the nations (Gentiles in KJV), and they will trample (tread under foot in KJV) the holy city for forty-two months.

The outer court of the Gentiles: (v2) the allusion is to the area outside of the Israelites temple, but inside the walls that surrounded it, since it was open to all to enter there was great crowds of worshippers. The Jews called the outer court, "the court of the Gentiles," because the Gentiles had access to it, but they were not permitted to enter the inner sanctuary of the temple itself. Prophetically the only true believers amongst those in the outer court were believers who had the privilege of entering, into the inner court and to the altar. This means that the only ones being measured and counted worthy would be those who had access to the inner sanctuary of the temple, while those who were not permitted to enter were counted to be unworthy and therefore not measured.

Do not measure the court outside the temple: (v2) this court is outside of the temple and, therefore strictly speaking does not pertain to the temple itself, which is a symbol of the church. Those not measured in the court outside the temple embraces:

- Believers who have a pretence of Christianity and whose confession of Christ is lip service only.
- Believers who adhere to ceremonial rites and holy days and keep religious customs and traditions, but their hearts are far from God.
- Believers who align themselves with religious superstition and idolatry; who hold religious festivals days to worship and celebrate departed saints; who superstitiously believe the wine of the communion turns to the literal blood of Christ and the bread to his flesh and who worship angels and the Virgin Mary rather than Christ.
- Believers who look to the departed who have died for help, which is a form of necromancy practised by some religious churches and pagan sects.
- Believers who align themselves with the religion of the latter days two-horned beast like a lamb (also called the false prophet).

The outer court is called the common place in (Ezek. 42:20), it does not refer to the final global Gentile secular world leader the man of lawlessness (2 Thess. 2:1-4) (an antichrist) (1 John 2:22) and the Gentile nations aligned to him, for they are part of those Gentiles who will tread the outer court under foot. The worshippers in the outer court refer to a group of worshippers that appear Christian, but are distinct from the worshippers permitted to enter the temple. They are carnal Christians who are Christians in name only, they have a form of godliness, but are hypocrites, they appear outwardly to be Christian and worship God, but not from the heart, but only in an external manner, they adhere to outward forms of religion and ceremonies, but their heart is far from Christ. They know nothing of true doctrine or of the Gospel, or of God's love and His grace working on the heart and mind, or of spiritual faith. They are numerous in numbers, but all their Christianity is founded on religious works and ceremonial performance, they attend to the outward religious things, but live as they please. It is these who are not to be measured in the outer court, meaning they are not worthy to be measured and counted to be a part of the true church. They and their churches are of pagan origin and may be called pagan churches raising up paganised, carnal and worldly Christians. It appears in the latter days that a great majority of churches will become outward court worshippers during which

time the Popish Church of Rome and all religions aligned with her will in man's eyes, regain all its former dominions and glory, power and grandeur sitting as a queen promising peace, but in God eyes will sit as the the great prostitute woman drunk with the blood of the martyrs of Jesus and full of abominations (Rev. 17:1-) upon who will come sudden, destruction when the ungodly reign of the ten-horned beast who carries the woman reaches its appointed end. (spoken of in the following verses). The instruction to John not to measure the outer court shows that it was not John's place to judge the innumerable number who are outside the true church, but to look only to those dwelling in the living House of God. This idea is supported by Paul's instruction to his followers, not to associate with anyone who bears the name of brother, but lives a lifestyle that is contrary to the character of Jesus and his teachings. He told those following him that they should have nothing to do with judging outsiders, but only be judging those inside the church and be purging (casting out) pretenders from amongst themselves and let God judge those outside the church. (1 Cor. 5:12-13).

The Kingdom of God will be filled with outer court Christians until the Lord returns in glory and judges his temple. Measuring the temple of God carries the idea of taking an estimate of what comprised the faithful and true church; its organizations, its ministry, its sacraments and its membership and examining whose justification is founded on faith and whose is based on works, and whose prayers are from a sincere heart and whose are not. It is about examining who are true Christians and who are false. The comfort for those measured and counted worthy is that it matters not how powerful and authoritative the latter days false prophet is or how enticing and deceptive his speeches are, those who are the true spiritual temple of God that is being measured and separated from the pretenders in the outer court in this vision will not yield to his pretensions or be deceived by his speeches, but kept for eternal salvation. The following chapters reveal in much greater detail the distinction between God's faithful servants and those who worship in the outer court and bear the mark of the beast.

Gentiles will tread under-foot the outer court and holy city: (v2) the holy city refers to Jerusalem, it is called the holy city, because it was the city of God, and had the temple of God in its midst and was the city of His people and the special place of His worship. Clearly, the holy city is Scripturally Jerusalem, but in this context Jerusalem signifies all the religious kingdoms filled with hypocrites and pretenders, esteemed to high positions of power and influence, especially those in the countries of Europe, commonly called Papal Christendom and the Vatican known as the western empire of Christianity, called by the Gentile world the main seat of the Christian religion, but also embraces the Papal church in the East and all churches styled Christian and called Christian that have an outward form of Christianity, but are Christian in name only. The ungodly ten horned beast nations motivated by the spirit of humanism (the well-being of mankind, but denial of God) will be aggressively hostile toward Jerusalem and by extension toward all forms of religion, especially the Great Prostitute woman full of abominations who they have supported for generations. (Rev. 17:16). The expression "trampled underfoot," stems from warriors and conquerors, who trod down their enemies and trampled on their fields of grain. When it is applied to the church can carry the following three ideas:

1. False prophets and hypocritical, prideful ministers twisting and distorting the Gospel, so much that it has lost all power to change and save lives to salvation.
2. The armies of nations that are aggressively hostile toward God, being sent to utterly-destroy all outward appearance of the Christian faith.
3. A tyrannical ruler having political power and authority and influence over Jerusalem and by extension over the global church.

Jesus said:

- They (those in Judea and the inhabitants of Jerusalem) (v21) will fall by the edge of the sword and be led captive among all nations, and Jerusalem will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled. (Luke 21:24).

The idea seems to be that Gentile rulers (perhaps the world power of the beast manifested in a type of United Nations headed by the man of lawlessness (2 Thess. 2:1-4) (an antichrist) (1 John 2:22) will have authority over the city of Jerusalem and by extension over all religions of the globe and fiercely turn upon them politically, financially and violently by war during the latter-day period of the ten-horned beast nations. The global church of Christ is destined to undergo such a trial, but the faithful will be kept safe for salvation. At, this time the spirit of the Gentile nations, manifested by the spirit of humanism (the denial of God, and the well-being of mankind and the belief that man's ways are higher than God's ways) will reach its peak during which the latter day antichristian world powers will attempt to eradicate all who acknowledge God. In the outer court of church life there will be an ever-increasing number of ministers and preachers who have no oil in their lamps and who consciously or unconsciously pave the way for worldliness and humanism to grow amongst their congregations, by teaching twisted, distorted and deceptive Scriptures and doctrines.

The visible holy city of God, the global church seen by the eyes of every generation is filled with false prophets, teachers and hypocrites and will continue to be so until the Lord returns in glory and judges his temple and delivers the faithful, the true church out of all her troubles and from hypocritical pretenders.

Gentiles will trample the holy city for forty-two months: (v2) forty-two months is the same space of time as:

- 1260 days (taking 30 days for a month as it was at the time of John.
- A time, times, and a half time" which is reckoned by most to be, two and a half years (i.e., one, year, plus two years plus half a year) according to the ancient year of three hundred and sixty days.

Nations will trample the holy city Jerusalem underfoot and the court outside the temple for forty-two months. (Rev. 11:2). This carries the idea that the space of time for this oppression, defilement and destruction will be limited. The same length of time is expressed in the following different forms throughout the book of Revelation.

1. **1,260 days:** during this space of time God's two witnesses (symbolizing the faithful church made up of Jews and Gentiles) prophesy for 1,260 days, clothed in sackcloth. (Rev. 11:3) and the woman (symbolizing Israel) flees into the wilderness, where she has a place prepared by God, in which she is to be nourished for 1,260 days. (Rev. 12:6). (Greater detail of the woman is given in the following chapter).
2. **A time, times, and half a time:** during this space of time the woman is given two wings of the great eagle so that she might fly from the serpent into the wilderness, to the place where she is to be nourished for a time, and times, and half a time. (Rev. 12:14) and the beast is permitted to exercise authority. (Rev. 13:5). (Greater detail of the woman is given in chapter twelve).
3. **42 months:** during this space of time the beast is permitted to exercise authority. (Rev. 13:5).

All three expressions describe the same length of time, but like the thousand years of Christ's thousand-year reign does not necessarily refer to an exact period, but symbolises a long space of time, likewise forty-two months does not need to be an exact period, but may simply carry the idea of a short and limited space of time. The expression, "a time, times, and half a time," and "1,290 days," is taken from the from the following words of Daniel:

- He shall speak words against the Most High, and shall wear out the saints of the Most High, and shall think to change the times and the law; and they shall be given into his hand for a time, times, and half a time. (Dan. 7:25).
- I heard the man clothed in linen, who was above the waters of the stream; he raised his right hand and his left hand toward heaven and swore by him who lives forever that it would be for a time, times, and half a time, and that when the shattering of the power of the holy people comes to an end all these things would be finished. (Dan. 12:7).
- From the time that the regular burnt offering is taken away and the abomination that makes desolate is set up, there shall be 1,290 days. (Dan. 12:11).

Many prophecies contain expressions, that are fitting for one historical age, which often contain seeds of fulfilments that spring to fruit in greater detail in a future age. The visions of Daniel did not come to their final-end in his era, but reach forward to the Christ's return in glory. Some commentators have established fancy formulas that place this space of time to a particular-period of history, or some portion of the ten great Roman persecution of Christians or to a particular-part of the long years of Roman Papal persecution of Christians and their Scripturally distorted destructive reign during and a certain age of the reformation. But it is impossible to show, with any degree of certainty, that the city of Jerusalem has ever been trampled underfoot by the Romans or any others for the exact space of three and a half years. There has been no exact period of three and a half years in which the language of the prophecy used here would be applicable to the literal city of Jerusalem. No time-period set down by any theologian perfectly fits John's prophecy, so they can only be taken to be a prelude as to what is to come in the latter days of the final global world ruler, the man of lawlessness (2 Thess. 2:1-4) (an antichrist) (1 John 2:22) who will bring about great apostasy and tyranny in the Holy Land and upon the global Christian church, just before the kingdom of the world become the Kingdom of the Lord Jesus Christ. (Rev. 11:15).

This forty-two months is not to be taken as some past event, especially when it is considered that twenty years prior to this vision of John the city of Jerusalem had been destroyed, which means that John could not have been literally directed to measure the temple; the altar; the outer court and the worshippers at Jerusalem, nor could he have meant the holy city was to be literally trodden under foot for three and a half years. For these reasons it is better to accept the language to be symbolical and refer to a future event. It has been pointed out by some that:

- The forty-two months (three and a half years), is far too short a space of time for the great prostitute woman full of abominations to reign over the kings of the earth, and all nations to drink of the wine of her fornication and for the ten-horned beast power to gain so much authority, power, honour and riches, as chapter thirteen, seventeen and eighteen shows that it has.
- The three and a half years, is also far too short for the afflictions and persecutions of the faithful that this beast power inflicts upon them.

However, John tells us that the four angels, that were to kill a third of mankind had been prepared for the hour, the day, the month, and the year (Rev. 9:15), and that God had prepared a place for the woman to flee to for 1,260 days. (Rev. 12:6), which means that many of these things were already prepared and what is being spoken of now during this space of time, is the climax of the great prostitute woman, the false prophet and the beast empire reaching their peak. Added to this, it is most likely that these events refer to that space of time in the latter days, after the head of the world beast power has moved his headquarters to Jerusalem, which means his empire would have existed long before that time. The following verses show that all four events occur during the same space of time.

1. The two-witness prophesying in sackcloth.

- My two witnesses, will prophesy for 1,260 days, clothed in sackcloth. (Rev. 11:3).
2. The true church, being trodden under foot by the Gentiles.
 - The court outside the temple; it is given over to the nations, to trample the holy city for forty-two months. (Rev. 11:2).
 3. The woman fleeing into the wilderness.
 - The woman fled to a place prepared by God to be nourished for 1,260 days. (Revelation 12:6).
 4. The beast uttering blasphemous words.
 - The beast was given a mouth uttering haughty and blasphemous words, and it was allowed to exercise authority for forty-two months. (Rev. 13:5).

The 1,260 days and the forty-two months are the same length of time. All four events run parallel with each other during the same space of time; the beast arising and exercising his power; the Gentiles trampling upon the holy city; the woman abiding in the wilderness (see chapter twelve for information concerning the woman) and the witnesses prophesying in sackcloth. This means that all these four events began together and end together. Therefore, if we could discover where any one of these four events began, we could easily find when all the rest began and when they all ended. Once it is found out when the time of the beast first arose it would be very easy to conclude from Scripture, when the other three events began and ended.

Throughout generations theologians have stated different periods of time and different Roman kings as a fulfilment of these events, but as time passed they have all been found lacking, since there is no specific time-period in history that perfectly fits all the events surrounding the two-witness prophesying (Rev. 11:3), the holy city, being trodden under foot by Gentiles. (Rev. 11:2), the woman fleeing into the wilderness (Rev. 12:6) (see chapter twelve for information concerning the and the woman); the blasphemous ten-horned and two-horned beast exercising authority over the earth. (Rev. 13:5), which leads to the conclusion that these remain events yet to come to pass.

It is interesting to notice: that the date of the beast's reign and tyranny is expressed by months, while the date of the church being in the wilderness, and the prophesying of the witnesses, is expressed by days. Some observable commentators explain the reason for this is that the beast and his followers are the children of darkness and of the night, over which the moon presides, from which the months are numbered, while the church and the witnesses are children of the day, over which the sun rules. Since it is difficult to know with absolute certainty, what all these symbols and time periods may mean it would be foolish to be dogmatic, however, what we can know for certain is the general idea, which is that:

- The faithful of Christ who truly proclaim the Gospel during the reign of the beast empire will endure a sorrowful time.
- The reign of the beast and his empire is limited and will come to an end at its appointed time.

REVELATION 11:3

Two Witnesses have God's Authority to Prophecy 1,260 Days.

- **Revelation 11:3:** And I will grant authority (power in KJV) to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth."

In the previous verses the altar of the temple symbolised the true church and the outer court the corrupted church, so it is only natural that the two witnesses spoken of here symbolise the true church made up of Jews and Gentiles in Christ. This harmonises with the following words of Paul:

- Now in Christ Jesus you (Gentiles) who once were far off have been brought near by the blood of Christ. ¹⁴For he himself is our peace, who has made us both (Jews and Gentiles) one and has broken down in his flesh the dividing wall of hostility ¹⁵by abolishing the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace, ¹⁶and might reconcile us both to God in one body through the cross, thereby killing the hostility. ²⁰built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, ²¹in whom the whole structure (the church), being joined together, grows into a holy temple in the Lord. ²²In him you also are being built together into a dwelling place for God by the Spirit. (Ephes. 2:13-21)

It also harmonises with the twenty-four elders who also symbolise the faithful church made up of the redeemed of Israel and of the Gentiles who are again seen in verse sixteen of this chapter, in heaven falling on their faces before God and worshipping Him.

My two witnesses will prophesy for 1,260 days: (v3) in the time of John one month was thirty days which is forty-two months. There are two verses that speak of 1,260 days (also 42 months), the first one says, the two witnesses will prophesy for 1,260 days (Rev. 11:3), the second one tells us that the woman will flee into a place prepared by God, where she will be nourished for 1,260 days (Rev. 12:6). (See chapter twelve for information concerning the and the woman). There are also two verses that speak of 42 months in the first one John is told not to measure the outer court of the temple, because the nations, will trample the holy city for 42 months. (Rev. 11:2). The second one, says, the beast with ten horns and seven heads will be permitted to speak with authority, blasphemous words for 42 months. (Rev. 13:5). Revelation chapter seventeen shows us that the secular anti-Christian global world superpower (symbolised by the ten-horn beast) and the global apostate ecclesiastical church (symbolised by the great prostitute woman full of abominations and) are so closely linked that they are often spoken of as one beast hostile toward Christ and his people. The 1,260 (forty-two months) symbolise that the space of time for the reign of the final latter-day secular anti-Christian global world superpower and the apostate ecclesiastical beast, is limited and that both these powers will exist during the same space of time. The anti-Christian global world superpower and the apostate ecclesiastical beast were birthed out of the civil power of the Roman Empire, and over time transformed into the ecclesiastical power of the popes and bishops of Rome whose power and supremacy eventually surpassed the power and supremacy of the Emperor of Rome symbolised in this last book of the Bible as the great prostitute woman full of abominations riding on the back of the ten-horned beast with seven heads full of blasphemy.

As history passes by these two powers combine to become one global anti-Christian superpower in the latter days that will dominate world affairs during the 1,260 days (forty-two months) that the Global world ruler, the man of lawlessness (2 Thess. 2:1-4) (an antichrist) (1 John 2:22) is given to tread down the outer court of the temple (i.e., the holy city Jerusalem). We are also told that the two-horned beast like a lamb that spoke blasphemy also appeared during this same space of time during which he, by lying signs, miracles and wonders deceived the inhabitants of the earth to make an image for the ten-horned beast and worship it. (Revelation 13:11-14). The 1,260 days is the length of time the ten-horned beast, the great prostitute woman and the false prophet is given to prosper in their ungodly rule over the inhabitants of the earth. This does not necessarily mean that these beasts will only exist for this length of time, but it does mean that they will only prosper and prevail for forty-two months from the holy city Jerusalem. The holy city is to be trodden under foot by the Gentiles (Rev. 11:2) (i.e., the ungodly world leader and his beast empire) for forty-two months, the same as the twelve

hundred and sixty days. It is very likely that this beast and its ungodly head are in position of power sometime before this, but when they reach their peak and move their headquarters to the Holy City their reign will be limited to forty-two months. It is difficult to know with absolute certainty, exactly what the 1,260 days refers to, so this scenario is by no means dogmatic, however, the general idea is that these events will occur during the same space of time and that the length of time will be limited.

I will grant authority (power in KJV) to my two witnesses: (v3) this carries the idea, that the angel will give to the witnesses' sufficient authority and all needful gifts and grace, endurance and wisdom to proclaim God's word and preach the Gospel (signified by prophesying) and the courage to hold to their faith and boldness in the midst of great persecution and spiritual darkness to speak against the ungodly world ruler, the man of lawlessness (2 Thess. 2:1-4) (an antichrist) (1 John 2:22) and against the apostasy and beast powers

Clothed in sackcloth: (v3) the fact they are witnessing in sackcloth, signifies their afflicted, persecuted state, and deep sorrow for the great abominations against which they are speaking against. It is an emblem of mourning and carries the idea that they are prophesying amid great grief for the following three reasons:

1. They are fully aware of the many sheep in wolves clothing amongst the church and the lack of true faith and godliness.
2. It is a time of great affliction and calamity.
3. They are exposed to great persecution.

Sackcloth may also symbolise their poor, humble outward state, in contrast to the followers of the beast who are clothed in silk and live in luxury, or the inward state of their hearts and minds, being in mourning for the sad condition of the church and of their groaning under the tyranny and persecutions of antichrist. The most logical interpretation of the two witnesses is that amongst persecution there will be a small number (in comparison to the number of the whole church) of Jew and Gentiles in Christ (being symbolised by the two witnesses) who are regarded as true witnesses for God in the world who would hold fast their faith and proclaim the Gospel no matter how bad their circumstance might be. For further information concerning the 1,260 days click or tap [Topics in Revelation](#) and select the title: 1,260 Days, 42 Months and a Time Times and Half a Time.

REVELATION 11:4

Two olive Trees and Two Lampstands Stand Before the Lord.

- **Revelation 11:4:** These are the two olive trees and the two lampstands (candlesticks in KJV) that stand before the Lord of the earth.

The two olive trees and two lampstands (candlestick in KJV): (v4) following are the Hebrew and Greek meaning of the word candlestick and lampstand: -

Candlestick in Zechariah: (lampstands in ESV) comes from the Hebrew words (*m^enowrah and niyr*). M^enowrah, means a chandelier (i.e., many lights) and a candlestick, while the word, niyr, means to glisten as a burning lamp, to give light, figuratively it can refer to a candle, a lamp or any other vessel that gives light. (Zech. 4:14).

Candlestick in Revelation: (lampstands in ESV) comes from the Greek words (*luchnia and luchnos*), Luchnia, refers to a lamp-stand and a candlestick (literally or spiritually). Luchnos, refers to a portable lamp, candle or some other type of illuminator or vessel that gives light. (literally

or spiritually). (Rev. 11:4). The expression "two olive trees and two candlesticks," is cited from a vision of Zechariah in which he sees a golden candlestick with seven lamps on the top of it and two olive trees, one on its right and the other on its left. Zechariah asks an angel (twice), "What are these two branches of the olive trees, which are beside the two golden pipes from which the golden oil is poured out?" The angel tells him that they are the two anointed ones who stand by the Lord of the whole earth. (Zech. 4:1-12). In this context the two anointed ones refer firstly, to the faithful prophet who stands in the LORD'S presence and whose eyes of discernment roam throughout the whole body of Christ and secondly to those who impart the Holy Spirit to others (symbolised by the golden oil being poured out). Some commentators point out that there is only one candlestick in Zechariah's vision, which is true, but the focus is upon the two golden pipes attached to the stem of the candlestick. These witnesses are not named, which means that they can apply to any two faithful witnesses or signify all faithful witnesses, since every faithful believer who truthfully witnesses God's word and proclaims the Gospel and rest on the truth that it is not by might, nor by power, but by the LORD'S Spirit (Zech. 4:6), can rightly be said to be standing before the LORD. Zechariah's vision is firstly spoken to encourage the Jewish exiles who had returned from their seventy years captivity in Babylonian, but it is a general vision which means it is not limited to that era only or to two men only, since its principles can be found in more than one era, and it echoes an eternal truth which applies to all generations which is that, "it is not by might, nor by power, but by the LORD'S Spirit." (Zech. 4:6). The fulness of a vision represents an eternal truth which is that the spirit of gladness and strength from God will rest on those who rely, not on their own might or power to be counted righteous and be saved, but on Christ's righteousness and God's Spirit. They are those who bring great instruction and enlightenment to the church and the world. The two Olive trees and lampstands (candlesticks in KJV) that stand before the LORD of the earth. (Rev. 11:4), can be applied to:

- The church, made up of Jews and Gentiles that give light to the world.
- Those filled with the Holy Spirit who continually shine as lights in the darkness of the world signified by the purity of the burning flame of the candlestick and the light it gives in darkness and by the oil of the olive tree that constantly supplies it with fuel to keep the flame alive.

The two olive trees signify channels from which the oil flows that feeds the church, and symbols of peace. The Holy Spirit is the oil in them. Throughout the time of church history, faithful witnesses have generally appeared in pairs to bare testimony for God. In the Old Testament:

- Moses went with Aaron and Caleb with Joshua.
- Abraham went with Lot and Elijah with Elisha.
- Joshua and Zerubbabel the high priest ministered together.
- Ezra went with Nehemiah and Haggai with Zechariah.
- Ezekiel the priest and Daniel the prophet ministered together.

In the New Testament:

- Barnabas went with Paul and Peter with John.

When Jesus sent out the twelve apostles (Mark 6:7) and the seventy disciples (Luke 10:1) he sent them out two by two.

If we were telling the story of Joshua Caleb, we would only focus on those two, yet there are many other pairs that have gone out, with all this in mind it appears that the most likely symbolism concerning the two witnesses of Revelation. the two olive trees and the two candlesticks mentioned in (Zech. 4:3) (Zech. 11-14), to which (Rev. 11:4) refers, signifies all the faithful who by the power of the Holy Spirit boldly proclaim the light of Gospel through the reign of the man of lawlessness (2 Thess.

2:1-4) (an antichrist) (1 John 2:22) and his beast empire. The two olive trees emptied their oil out of themselves and into the bowl of the candlestick, likewise, in the final apostasy God will raise up Jewish and Gentile Holy Spirit filled witnesses (i.e., the sealed remnant) to minister to the church to fill others with the same Holy Spirit of God. The olive trees and candlesticks signify this faithful group of believers imparting oil and light to others. The two olive branches in (Rev. 11:4) are in (Zech. 4:14) two anointed ones, that stand by the LORD of the whole earth. In Zechariah's vision the olive-trees, or olive-branches are related to the ever-burning lamp by the two golden pipes. The olive-tree produced the oil used by the ancients in their lamps, these trees are represented as supplying a constant supply of oil through the golden pipes to the candlestick, and as such they signify the supply of grace to the church. John uses the candlesticks and olive trees to signify that these two witnesses, would be the means of supplying grace to the church. As the olive-tree supplied oil for the lamps, therefore the two trees would symbolise Spirit filled ministers of God's word and the Gospel, while the candlesticks, or lamp-bearers, signify churches. The image expresses a truth that God has designed that the lamp of the Gospel and of grace is to be kept burning in the churches by truth supplied through faithful ministers and pastors and all who are filled with the Holy Spirit, saved and devoted to Christ in love.

Stand before the Lord of the earth: (v4) the golden candlestick stood in the temple of God before the ark (though separated from it by a veil), which symbolised God's divine presence, so the expression standing before the LORD carries the idea of standing in the very presence of God. When faithful ministers and believers with a true heart proclaim God's word and the Gospel and when the redeemed worship God in songs of praise it can be rightly said that they are standing before the LORD of the whole earth. The following verses show that this idea is in harmony with the Bible:

- At that time the LORD set apart the tribe of Levi to carry the ark of the covenant of the LORD to stand before the LORD to minister to him. (Deut. 10:8).

Deuteronomy chapter eighteen says that Levites may come to the temple of the LORD and:

- Ministers in the name of the LORD his God, like all his fellow Levites who stand to minister there before the LORD, (Deut. 18:6-7).

The following verses show that the same thing is said of the prophets:

- Elijah said to Ahab, "As the LORD the God of Israel lives, before whom I stand, there shall be neither dew nor rain these years, except by my word." (1 Kings 17:1) (1 Kings 18:15) (2 Kings 3:14) (2 Kings 5:16).
- Thus, says the LORD: "If you return, I will restore you, and you shall stand before me. If you utter what is precious, and not what is worthless, you shall be as my mouth. They shall turn to you, but you shall not turn to them. (Jer. 15:19).

The expression, "they stand before the LORD of the earth," carries the idea that they constantly ministered in God's presence and under His eye.

REVELATION 11:5-6

Fire Pours from the Mouth of the Two Witnesses.

- **Revelation 11:5-6:** And if anyone would harm them, fire pours from their mouth and consumes their foes. If anyone would harm them, this is how he is doomed to be killed. ⁶They have the power to shut the sky (heaven in KJV), that no rain may 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 kind of plague, as often as they desire (as they will in KJV).

The actions of the two witnesses are those of Moses when witnessing for God against Pharaoh (a type of the final and greatest enemy of Israel), turning the waters into blood, and smiting with plagues; and of Elijah (the witness for God in an almost universal apostasy of Israel, with only a remnant of seven thousand faithful being left, caused fire by his word to devour the enemy).

- Elijah answered the captain of fifty, "If I am a man of God, let fire come down from heaven and consume you and your fifty." Then fire came down from heaven and consumed him and his fifty. 2 (Kings 1:10).

And shut heaven, so that it rained not for three and a half years (42 months), the very same time as the 1260 days during which the two witnesses of Revelation prophesy.

- Elijah was a man with a nature like ours, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth. (James 5:17).

And later in Revelation we read of those who had conquered the beast singing the song of Moses and the song of the Lamb, saying: -

- Great and amazing are your deeds, O Lord God the Almighty! Just and true are your ways, O King of the nations! ⁴Who will not fear, O Lord, and glorify your name? For you alone are holy. All nations will come and worship you, for your righteous acts have been revealed." (Rev. 15:1-4).

This does not mean that Moses and Elijah are the two witnesses since that would mean they would have to die again (i.e., die twice) which the following verse shows is unscriptural:

- It is appointed for man to die once, and after that comes judgment. (Heb. 9:27).

It is true that there are literal individual Old Testament prophets who have played the part of these two witnesses, but it is hardly likely that the two in focus here refer to two literal individual men, especially since we are told that when these two witnesses finish their work for the LORD, the beast makes war against them and kills them. (Rev. 11:7). This clearly shows that these two witnesses signify a group of people since no one makes war against two individuals. However, though Moses and Elijah are not the two witnesses they are certainly perfect symbols of the nature, character and power the witnesses will be gifted with during the latter days of the world power of the Antichrist and his global beast empire. The underlying foundation of Zechariah vision concerning the rebuilding of the temple gives encouragement to the weak and the returned exiles in their work. They are told that, "it is not by might or power, but by God's Spirit, that they will build the temple," despite their weakness. It would be by God's power (i.e., love and grace working in the heart) that they would triumph over all their difficulties.

- This is the word of the LORD to Zerubbabel: Not by might, nor by power, but by my Spirit, says the LORD of hosts. ⁷Who are you, O great mountain? Before Zerubbabel you shall become a plain. And he shall bring forward the top stone amid shouts of 'Grace, grace to it! (Zech. 4:6-7).

The mountain (difficulties) would be removed and the headstone stone placed with shouts of grace. In Zechariah's and John's vision, there is a hidden source that gives the people of God divine strength, but not of physical strength of might and power, but a strength of love and grace. It is this love and grace hidden in the heart toward God that John in his vision is ordered to measure. It is this love and grace that made Zerubbabel and Joshua strong to achieve their work, and it is this love and grace which makes the two witnesses (Jews and Gentiles in Christ) strong to do their part in the building of the spiritual temple which is built on the foundation of apostles and prophets, Jesus Christ Himself being the chief cornerstone. (Eph. 2:20). The two witnesses of John's vision signify all (Jews and Gentiles) who, in the strength of God's love and grace, have borne witness for Christ against all persecution, wrongs and

falsehood. The two witnesses signify true and faithful Jews and Gentiles filled with God's Holy Spirit boldly protesting-against the corruptions and false teachings of the two-horned beast like a lamb (also called the false prophet) and the man of lawlessness (2 Thess. 2:1-4) (an antichrist) (1 John 2:22) and proclaiming the Gospel of God's love and grace that leads to salvation and eternal glory. It is very likely that they are referred to as two witnesses, because that is the number required by the law of God and approved of by the Gospel to prove and establish that a thing is true:

- A single witness shall not suffice against a person for any crime or for any wrong in connection with any offense that he has committed. Only on the evidence of two witnesses or of three witnesses shall a charge be established. (Deut. 19:15).
- If he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. (Matt. 18:16).
- Jesus said: In your Law it is written that the testimony of two men is true. (John 8:17).

The number two may also be used to signify that there will only be a few in number who will not only bear witness to the truth, but also speak against the corruptions and idolatry of their time, especially during the reign of the latter-day ungodly world ruler. They are witnesses that will not be discouraged in the face of persecution and oppression, and though clothed in sackcloth (symbolising sorrow and mourning) and afflicted they will continue to faithfully preach the true word of God, and His judgments against the reigning anti-Christian and beast system until, "the kingdom of the world has become the Kingdom of the Lord Jesus Christ. (Revelation 11:15). The idea is that during the time of the latter-day anti-Christian beast power God would once again give His faithful witnesses the gifts of supernatural power as the Old Testament prophets had. The prophecy as used in the statement, "they shall prophesy," does not necessarily mean that they would predict future events; but carries the sense that they would proclaim the truth of Gods' word and the Gospel as God had revealed it to them.

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- I (John) was told, "You must again prophesy about many peoples and nations and languages and kings." (Rev. 10:11).

The previous verses said these two witnesses are the two olive trees and the two lampstands (candlesticks in KJV) that stand before the Lord of the earth, identifying them as faithful believers that bring life, light and salvation, now they are said to have power over the rain, power to turn water to blood and power to strike the earth with all kinds of plagues, identifying them with the prophets of the Old Testament. (v4). This means that these two witnesses not only bring light to the world, but also have tremendous power, which identifies the two, to be symbols of Jews and Gentiles in Christ. The Old and the New which the church of Christ is built upon, the prophets of Old Testament and the apostles of the New Testament, together being the foundation of the church. Later in this chapter we read of the two witnesses being caught up to heaven and immediately after they are taken up the twenty-four elders who are also a symbol of Jews and Gentiles in Christ (the twelve tribes of Israel and the twelve apostles) are seen in heaven worshipping God.

- The household of God is built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, ²¹in whom the whole structure, being joined together, grows into a holy temple in the Lord. ²²In him you also are being built together into a dwelling place for God by the Spirit. (Ephes. 2:18-22).

If anyone would harm them: (v5) this is repeated partly to make the declaration and warning more intensive and partly to show the certainty of this destruction. It is stated that these witnesses have the following four powers:

1. Power to consume their enemies by fire from their mouth. (v5).
2. Power to stop the rain. (v6).

3. Power to turn waters to blood. (v6).

4. Power to strike the earth with every kind of plague. (v6).

NOTICE: they are only to use these powers against those that do harm to them.

Power to consume their enemies by fire from their mouth: (v5) we read in the book of Revelation of a two-edged sword coming out of the mouth of Jesus (Rev. 1:16), clearly Jesus does not have a literal sword coming out of his mouth, rather the sword symbolizes the power of his spoken word to convict of sin and save to eternal life or condemn to the lake of fire, a symbol of eternal death (i.e., total and utter extinction). Likewise, fire coming out of the witnesses' mouth signifies them preaching the Gospel and its power to convict to condemnation and death. Spiritualizing the fire in this way is right and proper, but how are we to understand the rain, the waters, the blood and every kind of plague spoken of here. Firstly, we need to remember that Jesus spoken word was not limited to the Gospel only, but also by prayer to his heavenly Father had power to bring into being all manner of physical and mental healings, multiply bread and fish and calm the storm, which means he had power over the laws of creation. Added to this he could have called down legions of angels, by praying to his Father and his spoken word if he desired to do so.

- Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? (Matt. 26:53).

This shows us the following two things:

1. Jesus word was not limited to the power of the Gospel to convict of sin.
2. The power of Jesus word was not contained in the words themselves, but in his heavenly Father.

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It was because of his intimate and devoted relationship with his heavenly Father that the words he spoke had power. Whatever he spoke was according to God's will and therefore God responded accordingly. The miraculous power that surpasses the laws of nature are not contained in words spoken, but are a response of God to what is spoken.

Fire pours from their mouth and consumes their foes: (v5) the reason God's word is spoken of as fire here, is because the words the witnesses speak are words of judgment and if the people do not heed their warning, the judgment spoken will come upon them, it in the form of the following:

- Literal fire and natural disasters.
- The destructive power of invading armies or pestilence that destroys crops.
- Extreme famine covering the land and any other disaster that brings destruction, sorrow and grief.

This, is why God's words of judgment and warning are likened to fire, because like fire they bring destruction, grief and sorrow. By the words of his mouth Elijah had power call down fire from heaven to consume the companies of fifty men who the king had sent to take him (2 Kings 1:10-14) and literal fire fell and consumed them. The LORD said to Jeremiah, "Because you have spoken this word, behold, I am making my words in your mouth a fire, and this people wood, and the fire shall consume them. (Jer. 5:14). Clearly there was not a literal fire in Jeremiah's mouth, but the words he spoke were as fire in his mouth in the sense that they brought God's wrath on those who refused to heed them. The expression, "fire pours from the witness's mouth and consumes their foes," (v5) carries the following two ideas.

1. The witnesses would have the power of destroying their enemies as if fire proceeded out of their mouth; meaning that the words of God's judgment and wrath that they spoke would come to pass and bring utter destruction upon those that attempt to harm them.
2. God will judge those who afflict harm upon His witnesses by bringing all manner of calamity and adversity upon them. The, witnesses are said to have this power, but the power comes from God responding to the words they speak.

They have the power to shut the sky (heaven in KJV): (v6) sky is the better translation since the focus is rain. The allusion here is to Elijah, a man with a nature like ours, who said to Ahab, "As the LORD the God of Israel lives, before whom I stand, there shall be neither dew nor rain these years, except by my word." (1 Kings 17:1) and he prayed fervently that it might not rain, and for three and a half years it did not rain on the earth. (James 5:17). This is the exact same space of time as the forty-two months, and the twelve hundred and sixty days, which are allotted for the prophesying of the witnesses during the final ungodly beast empire. It does not necessarily mean they will stop the rain for three and a half years, but is more likely stated to show that they have the same miraculous power as Elijah had, or to identify the witnesses with the Old Testament prophets.

They have power over the waters to turn them into blood: (v6) the allusion here is to what occurred in Egypt. Moses by the words he spoke turned water to blood and brought about many plagues.

- Thus, says the LORD, "By this you (Moses) shall know that I am the LORD: behold, with the staff that is in my hand I will strike the water that is in the Nile, and it shall turn into blood. (Exod. 7:17).

This, may literally mean the witnesses will turn water to blood, but it is not necessary to suppose that this is intended. It can represent any miracle of such great magnitude. It can refer to any great calamity that would come upon those that would harm them or attempt to stop them preaching the Gospel or that comes upon the world in consequence of their great blasphemies. In the book of Revelation an angel said to John, that the waters he saw, where the great prostitute woman full of abominations is seated, are peoples and multitudes and nations and languages. (Rev. 17:15), which clearly show that the expression, "the witnesses have power over the waters," means they have power over people specifically over those who attempt to do them harm. In this context turning the waters to blood signifies bringing death upon those of the antichristian party who attempts to harm, kill or hinder their ministry.

They have power to strike the earth with every kind of plague: (v6) this means that they will have power to strike the earth with all types of plagues, flood, famine, pestilences, afflictions, calamities, disasters, catastrophes and destruction as often as they desire (as they will in KJV). The meaning is, that great calamities would come upon those who attempted to harm them or kill them. Moses, Elijah and Jeremiah did not contain miraculous power within themselves neither did their words have supernatural power within themselves, it is because of the depth of their innermost love for God and their faithful relationship to Him and the fact He was using them to bring about His plans and purposes for His people that He responded to the words they spoke by bringing to pass what they said or commanded.

Their words were in accordance with the will of God and therefore God responded by His power accordingly. Turning water to blood, bringing about many plagues, stopping rain, calling down fire from heaven and pulling down, all have the following two things in common.

1. They are a result of God's judgment upon the wicked or against His people who rebel against Him and turn to other gods.
2. They all bring about widespread destruction.

It is very likely that these disasters and plagues are mentioned to show that the witnesses spoken of here in Revelation are held by God in the same high honour as the Old Testament prophets were and that God will respond by His miraculous power to whatever they speak and ask for.

The power of the prophets' words: and the power of the miracles and wonders performed by them and the two witnesses is not in their word or their own strength and might, but by the LORD'S Spirit. (Zech. 4:6), it is because they are speaking by God's Spirit that their words have power. The fact the witnesses are said to have the power to consume their enemies by fire from their mouth, to stop the rain, to turn waters to blood and to strike the earth with every kind of plague, (v5-6) as Moses, Elijah and Isaiah did highlights the fact that these witnesses are of the same rank as the great prophets of the Old Testament and shows that they will be gifted with the same miraculous power as the Old Testament prophets, but it does not necessarily mean that they will do the exact same miracles as Moses and Elijah did, but that they are able to call any kind of destruction upon those who attempt to harm, kill or hinder their ministry, because God will answer their prayer and respond accordingly. It should not seem so strange that in the latter days a certain number of faithful believers would be gifted with such gifts, since the space of time that these witnesses proclaim the Gospel, is not only during the peak manifestation of the dragon, that ancient serpent, who is the devil and Satan (Rev. 12:9) (Rev. 20:2), but also very near the time of the end of this world as we know it which prepares the way for the kingdom of this world to become the Kingdom of the Lord.

It is possible that God will literally work wonders such as have been mentioned, however, it would be foolish to be dogmatic, the wiser path is to rest in the knowledge that all prophecy will become much clearer as the time of the end draws near. What we can know for certain at this present time is that when the power of truth is rejected, it shuts heavens doors over the heads of those who reject it and like fire will consume them in the lake of fire, a symbol of eternal death (i.e., total and utter annihilation and extinction) as the flames of a fire destroy everything they touch and reduces it to ashes. These plagues maybe, seen as a forerunner of the first four vials of God's wrath spoken of in chapter sixteen being fully poured out upon all the earth because of the inhabitants of the antichristian world have for so long denied God and resisted the testimony of the witnesses that He has sent throughout the world. The first of the seven vials brought harmful and painful sores upon those who worshipped the beast (Rev. 16:2); the second made the sea like blood (Rev. 16:3); the third turned rivers and springs of water to blood (Rev. 16:4) and the fourth allowed the sun to scorch people with fire. (Rev. 16:8).

REVELATION 11:7

The Beast from the Bottomless Pit will nd Kill the Two Witnesses.

- **Revelation 11:7:** And when they have finished their testimony, the beast that rises from the bottomless pit will make war on them and conquer them and kill them,

To help keep everything in context following is a very brief overview of the entire chapter: John measures those who are counted worthy; after which witnesses proclaim the word of God and the Gospel for 1,260 days, the beast from the bottomless pit makes war on them and kills them; they are raised to heaven; the seventh trumpet sounds; the kingdom of the world become the Kingdom of the Lord Jesus Christ; the twenty-four elders in heaven worshiped God for their salvation; the second woe is ended; God's temple in heaven is opened; there is lightning, thunder and an earthquake and heavy hail falls on earth. The third woes begin at (Rev. 15:5 onward) the chapters between this chapter and chapter fifteen are interlude chapters that give an overview of various events. This chapter anticipates the events of the following chapters through to chapter eighteen.

The beast that rises from the bottomless pit plays a central role in the remaining prophetic events that will occur until the seventh angel blows his trumpet and the kingdom of the world becomes the Kingdom of the Lord and he reigns forever. (Rev. 11:15).

The beast that rises from the bottomless pit (abyss in KJV): (v7) this expression highlights the extreme ungodly and hostile antichristian nature of the beast and its aggressive violent determination to overcome and slay the witnesses. This beast is mentioned prior to this, in the book of Daniel chapter seven, now in John's vision we are given greater detail of it in chapter thirteen and seventeen. This is the same beast that John saw in chapter thirteen and again sees in chapter seventeen where it is described as a great prostitute woman drunk with the blood of the martyrs of Jesus, and arrayed in purple and scarlet, adorned with gold jewels and pearls, holding in her hand a golden cup full of abominations with a name written on her forehead, mystery: "Babylon the great, mother of prostitutes and of earth's abominations," reigning over peoples, multitudes, nations and languages. He then sees that this great prostitute woman is seated upon a scarlet coloured beast full of blasphemous names, that had seven heads (signifying kings) and ten horns (signifying kings), that rose up from the bottomless pit. The prostitute woman and the seven heads and ten-horned beast are so intertwined with each other they are sometimes referred to as one beast. After seeing this beast John in the same chapter (13) saw another beast with two horns like a lamb that spoke like a dragon that will not only deceive the inhabitants of the earth into making an image for the seven-headed beast with ten horns and worship it, but will also cause them to be marked on the right hand or the forehead so that no one can buy or sell unless they have the mark, or the number of its name which is 666. Both the seven-headed beast with ten horns and the two-horned beast like a lamb are led and influenced by the same spirit which is the dragon, that ancient serpent, who is the devil and Satan, (Rev. 12:9) (Rev. 20:2). Prophetically, a beast symbolises a tyrannical idolatrous empire. The kingdom of God and of Christ is never represented under the image of a beast. During the early generations, many believed the sea was the home of gigantic terrible, fierce monsters, this may be one of the reasons this beast is pictured as rising-up out of the sea. (Rev. 13:1). The beast here embraces Papal Rome whose head is the Pope and whose home is the Vatican which is an entirely separate state to all other states of the world and has far more power today than it ever had during the time when Rome was at its peak. Papal Rome united with the rise of the nations of the Roman empire and all countries aligned to them under the rule of a powerful ungodly earthly ruler and government whose minds are driven by selfish ambition, worldliness, pride, power and greed will not only rule over the masses of humanity during a state of global turmoil and restlessness, but will also be aggressively hostile toward Christ and his people. For further detail of this beast click or tap [Revelation](#) and select chapter thirteen and chapter seventeen.

The beast will make war on the witnesses and conquer them and kill them: (v7) the word beast comes from the Greek word (*therion and theria*), it refers to a dangerous animal or a venomous, wild creature. Figuratively it carries the idea of destruction. Commentators are divided whether the war against the witnesses will be initiated by the great prostitute woman full of abominations (signifying the Roman popish church and all religions aligned to it) aggressively setting about to destroy all who reject their popish teachings and doctrines or to the head of the ungodly secular beast empire. However, it is not necessary to make such a division since the prostitute woman and the secular beast empire are so closely linked to each other (under the guise of bringing peace and tolerance to all people) will want to exterminate all who do not submit to their doctrines, morals and civil laws. Much like the religious leaders of Jesus generation (the chief priests, Pharisees and scribes) aligned themselves with Rome to have Jesus put to death. The witnesses stand against the antichristian beast empire for some time, but he and his ungodly empire will have such malice toward them that they will by

outward force and tyranny force them to submit to his authority and kill those who don't. In verse fifteen of this chapter we read that, "the seventh angel blew his trumpet, 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 shall reign forever and ever." This is spoken in anticipation of Christ's return. The vials of God's wrath plagues and destruction spoken of from chapter fifteen verse five onward being inflicted upon the followers of the final ungodly beast empire can be understood to be in answer to the prophecies and prayers of the witnesses. The death of the witnesses signifies the triumph of the antichristian beast nations and the silencing of those who have withstood against their ungodly government, teachings and civil laws. For centuries, the advancement of the Kingdom of God on earth has been hindered by man's irrational craving for power and spirit of selfish pride and greed and forceful drive to establish his own kingdom on earth. Rather than this final war of the beast destroying the Kingdom of God it leads to the ruin and destruction of his own empire, which Scripturally is called, "the hour of temptation."

- Because you have kept my word about patient endurance, I will keep you from the hour of trial that is coming on the whole world, to try those who dwell on the earth. (Revelation 3:10).

NOTE: Some commentators claim that this death of the witnesses is not to be understood as a literal death, but that they are forcefully silenced and not permitted to proclaim an open public testimony any longer so that their preaching will cease and, in this sense, are spoken of as being killed. To accommodate this idea, they also spiritualise the words, "Come up here! And they went up to heaven in a cloud." (v11) to mean that they were again filled with the Spirit to proclaim the Gospel. The problem with this theory is that history shows that no matter how great persecution is, faithful witnesses, especially ones of the faith spoken of in this chapter continue to proclaim the Gospel regardless of threats against them. The only thing that silences witnesses that love not their life unto death is, death. Added to this difficulty the verse goes on to say that the people refuse to place their bodies in a tomb (v9), which clearly implies that they are literally dead.

REVELATION 11:8-9

Dead Bodies Lie in the Street of the City called Sodom and Egypt.

- **Revelation 11:8-9:** and their (the two witnesses) dead bodies will lie in the street of the great city that symbolically is called Sodom and Egypt, where their Lord was crucified.
⁹For three and a half days some from the peoples and tribes and languages and nations will gaze at their dead bodies and refuse to let them be placed in a tomb.

The great city called Sodom and Egypt: (v8) since we know that the beast makes war against these witnesses (v7) it stands to reason that there must be more than two witnesses. The statement, "peoples, tribes' languages and nations will gaze at their dead bodies, seems to describe a scene that embraces a considerable portion of a company of people, lying in the street of the great city where the Lord was crucified (v8) without intending to include all. The scene seems to be of the global beast armies killing John the Baptist type Christians who proclaim the Gospel against the law of the head of the final ungodly beast empire, the man of lawlessness (2 Thess. 2:1-4) (an antichrist) (1 John 2:22) and his ungodly government. There would be many occasions in the history of the Christian church that this idea would be applicable to, but in the context of this vision it would apply to the latter-day space of time during the reign of the latter days ungodly beast and his great persecution against the those who proclaim the Lord Jesus Christ and the Gospel.

The great city: (v8) since the verse not only states, "Where also our Lord was crucified," which clearly refers to Jerusalem, but also likens the

city to Sodom and Egypt, commentators are divided as to which city this refers to, about half agree that the great city is Jerusalem, and the other half see it as Rome/Babylon, however, both can be harmonised. It is true that the only city that fits the words, "where their Lord was crucified," is Jerusalem as the following verses show:

- Many of the Jews read this inscription, for the place where Jesus was crucified was near the city (Jerusalem), and it was written in Aramaic, in Latin, and in Greek. (John 19:20).
- Truly in this city (Jerusalem) there were gathered together against your holy servant Jesus, whom you anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, (Acts 4:27).
- Jesus also suffered outside the gate (of Jerusalem) in order to sanctify the people through his own blood. (Heb. 13:12).

Naturally this raises the question "How can Jerusalem be both the City of the Great King and Sodom and Egypt.?" The answer is that the Lord was not crucified in the city, but outside the gates of it as the following verses show:

- Jesus also suffered outside the gate (of Jerusalem) in order to sanctify the people through his own blood. ¹³Therefore let us go to him outside the camp and bear the reproach he endured. (Heb. 13:12-13).

Jesus Himself said:

- I must go on my way today and tomorrow and the day following, for it cannot be that a prophet should perish away from Jerusalem. (Luke 13:33).

The land the city stood on and outside of it was the land of Judah which was under the jurisdiction of Rome, which is also signified under the title and name of mystery: "Babylon the great, mother of prostitutes and of earth's abominations." (Rev. 17:5) in this book. These facts show that the title: "the great city," can embrace both Jerusalem and Rome while also being figuratively called Sodom and Egypt.

Jerusalem, Egypt and Sodom embrace the following characteristics:

Jerusalem: is the city where Christ and the Gospel was rejected (and still is) and whose religious rulers (the chief priests, Pharisees and scribes) had the Messiah murdered and as such symbolises an apostate city.

Egypt: is known in Scripture as the land of oppression, the land where the Israelites, God's people were held in cruel bondage. It represents luxury and materialistic indulgence, idol worship, belief in false gods and religious superstition (the pyramids are a great symbol that illustrates this). It symbolises a powerful international economy and nation that influences much of the world by a system of control by powerful leaders at the top that are supported by tax paying masses on the bottom with a middle class in between the two.

Sodom: in is biblically known as the place where pleasure and luxuriousness living (fulness of bread), and the worst forms of immorality take root. It represents an empire which inspires sexual immorality and perversion. The idea, is, that the "great city" referred to would be characterized by the following traits of each of these cities, hostility toward God's people, oppression, luxury and materialistic indulgence, idol worship and belief in false gods and religious superstition. A powerful international economy and nation that influences much of the world by a system of control by powerful leaders at the top that are supported by tax paying masses on the bottom with a middle class in between the two. An empire that promotes pleasure and luxuriousness living and the worst forms of immorality and perversion. Such a description could apply to Jerusalem, Sodom, Rome and Babylon since all at various stages were characterized by these traits, however the most fitting city is Rome. The

evidence points to the great city that symbolically is called Sodom and Egypt, where their Lord was crucified. (Rev. 11:8), leads us to Rome, since Jesus was not crucified in the city of Jerusalem but outside of it and Jerusalem and Judah were under the jurisdiction of Rome, while also being figuratively called Sodom and Egypt referring to the great wickedness and hostility of Rome towards God's people. The great city of Rome is also in various other Scriptures identified as Babylon. There are many verses that figuratively compare Jerusalem to Sodom and Gomorrah (Deut. 29:23) (Isaiah 1:9-10) (Isaiah 3:8-9) (Jer. 23:14) (Ezek. 16:44-58) (Amos 4:11) (Lam. 4:6). In these verses Israel, Judah, and Jerusalem are likened to Sodom, because of its ungodly corruption. Scriptures comparing Jerusalem to Egypt are extremely rare, but in Deuteronomy we do find a few that warn Israel if they turn from the LORD their God and are disobedient to the covenant He will bring upon them diseases and the boils, tumours and itching scabs of Egypt (Deut. 28:27) which will cling to them (Deut. 28:60) and bring them back to Egypt as slaves, but no one will want them. (Deut. 28:68). In Amos it is stated that the LORD sent among Israel pestilence after the manner of Egypt, yet they still did not return to him. (Amos 4:10). These verses compare a disobedient Israel as worthy of the same plagues that came on Egypt. Since the mention of Jerusalem being spiritually compared to Sodom and Egypt is very brief, it is very likely the author was drawing from various corrupt cities and compressed them into a single thought expressed in a single verse. Jerusalem was a city that killed God's faithful people, of it Jesus said:

- Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! ³⁸See, your house is left to you desolate. ³⁹For I tell you, you will not see me again, until you say, 'Blessed is he who comes in the name of the Lord. (Matt. 23:37-39).

Sodom and Egypt all fell under the Lord's judgment; Sodom for all eternity, Egypt numerous times and Jerusalem incurred God's wrath in the same manner as both Sodom and Egypt, because she had committed the same sins. Since Jerusalem, Sodom and Egypt were all guilty of the same sins and all suffered God's wrath it is very likely they are all condensed into one thought that expresses the same idea, which is that they all embrace the same corrupt traits which was hostility toward God's people, idolatry and a society of that promoted sexual immorality.

They refuse to let their dead bodies be placed in a tomb:(v8) to leave a body unburied is to treat it with contempt, and among the ancients (especially amongst the Jews) was counted as one of the greatest acts of barbarity and inhumanity, as well as of shame and reproach. Nothing was regarded as more dishonourable than leaving a body unburied on the surface of the earth. The Jews in Scripture are always represented as being deeply attentive to secure the burial of their dead. These witnesses are not only denied the common decency of burial, but their dead bodies are left on the surface of the earth to be exposed to the public. The ancient Roman popish church often used this type of disrespect toward the body of the dead when Protestants in Popish countries were put to death. They did this for the following three reasons,

1. To mock those who opposed their teaching.
2. They did not have the internet as we do today, so by leaving a company of dead bodies slaughtered at the hands of Popish armies' news would travel very quickly throughout the region, and people who doubted such horror could come and see that what they had been told was true. Today such news can travel the global world in a matter of seconds.
3. To instilled fear in others who intended to stand against them.

Since we know that the beast makes war against these witnesses (v7) it stands to reason that there must be more than two witnesses. The statement, "peoples, tribes' languages and nations will gaze at their dead bodies, seems to describe a scene that embraces a considerable portion

of a company of people, lying in the street of the great city where the Lord was crucified (v8) without intending to include all. The scene seems to be of the global beast armies killing John the Baptist type Christians who proclaim the Gospel against the law of the final global world ruler the man of lawlessness (2 Thess. 2:1-4) (an antichrist) (1 John 2:22) and his ungodly government. There would be many occasions in the history of the Christian church that this idea would be applicable to, but in the context of this vision it would apply to the time of great persecution against the faithful during the reign of the final ungodly hostile global world ruler. It is enormously difficult for most of us to comprehend that people could have such enormous hatred and scorn toward others that, "they willingly gaze at their dead bodies with rejoicing and refuse to let them be placed in a tomb," but consider the following, Scripture states: faithful Christians were tortured, and flogged with whips, stoned to death and sawn in two, simply because they would not deny their faith. (Heb. 11:35-36). Added to this history shows that Christians who would not deny their faith where, beheaded; put alive in leather bags with serpents of all sorts and thrown into the sea; burnt alive; tied to the horns of a bull after which the bull was set free; burned as torches of light and fed in Roman arenas to lions where the crowds revelled in watching families being torn to shreds by these wild beasts. The bodies of many Christians were burnt, and their ashes cast into the Rhine river, others were cast into the streets, thrown into ponds and ditches and then dragged out and beaten with rods, others had their bones dug up again, after they had been buried for many years, and then burnt and their ashes scattered.

NOTE: although it is often claimed that Christians were persecuted for their refusal to worship the Roman emperor, the primary reason for the general dislike for Christians arose from their refusal to worship the gods of Rome and take part in sacrifice to them. This was expected of all citizens living in the Roman Empire, because it was Rome's belief that their success in battle and prosperity greatly depended upon the favour of the gods they believed in, therefore it was important to pay homage to these gods for the well-being of Rome.

After the three and a half days: (v11) some take the three and a half days to be one thousand two hundred and sixty years, but to arrive at this figure one almost must be a mathematical genius as the three and a half days are firstly turned into three and a half years and then back to 1260 days and then to 1,260 years. We won't bother spending time going into the detail of this formula since it fits better under the title, "clever mathematics," rather than "Scriptural interpretation." Neither can the three and a half days refer to the time, times and half a time (3½ years); the forty-two months or the 1,260 days, (which are all the same space of time being three and a half years) for the following reasons:

- It is far too long a period for dead bodies to be lying in the streets of a city.
- During that space of time the witnesses are prophesying, whereas here they are killed and lying silently dead in the street. Therefore, the three and a half days must refer to the space of time towards the close of the 1,260 days (three and a half years) when the witnesses will have finished their testimony.

The three and a half days may signify any of the following three or embrace them all:

1. A short time toward the end of the beast's reign, when there will be a more eminent and universal suppression of faithful witnesses of Christ than there ever has been before.
2. A literal three and a half days.
3. An allusion to Christ being under the hostile power of the religious rulers of his generation (the chief priests, Pharisees and scribes) for three and a half years on earth and to his death and resurrection in the

tomb and as such it is not necessary to take them to be three and a half literal and exact days, but to signify that the resurrection of the faithful and the destruction of the antichristian beast empire will follow very soon after the death and resurrection of the witnesses when they have finished their ministry toward the close of the 1,260 days and been resurrected to heaven.

REVELATION 11:10

Presents are Exchanged, because the Two Prophets were Dead.

- **Revelation 11:10:** and those who dwell on the earth will rejoice over them and make merry and exchange presents, because these two prophets had been a torment to those who dwell on the earth.

The meaning of the earth: (Rev. 11:10) the word earth here comes from the Greek word (*ge*) which is from a primary word; soil, and by extension refers to a region, or the solid part or the whole of the dry land of the globe (including the occupants in each application). It can apply to the country, the earth, the ground, the land or part of it and the entire world. In the book of Luke, we read, "In those days a decree went out from Caesar Augustus that all the world should be registered." (Luke 2:1), here Rome is referred to as the whole world, yet we know that it wasn't. It is spoken of as the whole world, because it dominated much of the world. This same principal may apply to the expression, "those who dwell on the earth," in that it does not necessarily mean that every inhabitant on earth rejoices over them, but that a great majority do or that the dwellers in the country where these things happen do.

They will rejoice over the two prophets: (v10) the expression, "those who dwell on the earth," in this context refers to those who are earthly and carnal who have their minds and hearts set upon earthly things; to those who have no interest in the things of God; to those whose mind and heart is set upon worldly things and followers of the head of the ungodly antichristian beast empire, in contrast to those whose minds are set upon heavenly things. The idea is, that the witnesses by their faithful testimony against the false teachings and hypocritical behaviour in the church, and against the ungodly rule and civil laws of the antichristian beast empire stir up such enormous hatred in the governing powers, that they rejoice when the powerful preaching and testimony of the witnesses is silenced. There would be no difficulty in finding example of this in history.

Those who dwell on the earth will exchange presents: (v10) sending presents is a natural expression of happiness and the usual way of celebrating special occasions as now indicated by Christmas, New Year's gifts, birthday gifts and the wise men's gifts given at the birth of Jesus in the manger. It appears that the death of these witnesses was such a tremendous victory, maybe even a world changing event that the antichristian world was intending to make it a day of celebration much like the church made world changing events a festival day, holy day or religious holiday. Some point out that three and a half days is too short a time for people to be exchanging presents, but it can carry the idea that they intended to make it a festive day of celebration in which they would have exchanged presents if the days had not been cut short, by the sounding of the seventh angels trumpet, and the kingdom of the world becoming the Kingdom of the Lord Jesus Christ. (v15).

NOTE: it should be mentioned here, that the the final global world ruler, the man of lawlessness (2 Thess. 2:1-4) (an antichrist) (1 John 2:22) and his antichristian empire in the eyes of the world will appear as an angel of light. He will speak with charm, authority skilful oratory, and appear to have answers that will solve much of the world's problems. He will be motivated by the spirit of humanism, meaning the well-being of mankind and the planet, which is not only a good thing, but also fulfils Christ second commandment. "love your neighbour as yourself," But from heavens view

it is an evil, beast system, because it will not only deny God and the Lord Jesus Christ, but will also be hostile toward those who openly proclaim the Gospel. In the eyes of the antichristian world, the final world empire and its head will appear as a saviour, so much so that much of the world's population will adore him and give their heart and mind over to him. It is only from heavens viewpoint that he is spoken of as arising up out of the bottomless pit, because he will be hostile toward God, toward Christ and toward his people. It should always be kept in mind, that the tree Eve ate of did not appear harmful, corrupted or poisonous in any way, if it had she would never have eaten of it, but rather when she looked at it she saw a tree that was good for food, and that was a delight to the eyes, and a tree that was to be desired to make one wise. (Gen. 3:6), likewise the final beast empire will appear to the eyes of the world as something good and to be desired.

The two prophets had been a torment to those who dwell on the earth: (v10) in (v5-6) it is stated, that the witnesses have power to stop rain, turn water to blood and to strike the earth with every kind of plague and that if anyone harms them they will be doomed to be killed, this does not necessarily mean that the witnesses that are alive during the reign of the antichristian beast ruler do these exact same miracles, but rather identifies them with the Old Testament prophets showing that they are of the same faith and rank as them and have the same supernatural power available to them. We cannot know for certain by what miracles these witnesses torment the antichristian beast world but can certainly suppose that they were tormented by the witnesses proclaiming the Gospel and prophesying of the looming impending doom if they do not turn from their ungodly ways. (Rev. 11:5-6). The apostle Paul wrote:

- We are the aroma of Christ to God among those who are being saved and among those who are perishing, ¹⁶to one a fragrance from death to death, to the other a fragrance from life to life. Who is sufficient for these things? (2 Cor. 2:15-16).

The witnesses would be a fragrance of life to those who receive their message and a fragrance of death, to those who reject it. The word of God that these witnesses are proclaiming is signified by fire going out of their mouths (v5), which means it's not just the Gospel they are proclaiming, which would mentally trouble the conscience of the antichristian empire, by arousing their guilt, as it exposed them to be living in defiance of God's law, but also embraces messages of judgment and warnings of impending doom if they don't change their ways. But rather than heed the warnings, those of the antichrist beast nations turn hostile toward the witnesses, and count godly ministers their enemies, much like the religious rulers of Jesus generation (the chief priests, the Pharisees and scribes) could not bear the words of Jesus and counted him as their enemy and many hostile antichristian Roman Emperors aggressively attempted to destroy the Christian faith.

REVELATION 11:11-12

After Three and a Half Days the Witnesses Stan Up On their Feet.

- **Revelation 11:11-12:** But after the three and a half days a breath of life (Spirit of life in KJV) from God entered them, and they stood up on their feet, and great fear fell on those who saw them. ¹²Then they heard a loud voice from heaven saying to them, "Come up here!" And they went up to heaven in a cloud, and their enemies watched them.

There are differing views concerning the witnesses being called up to heaven in a cloud, some suppose it to be a figurative resurrection and others a literal resurrection, since both views are strongly held, we will look at each one separately.

A figurative resurrection: those who hold to this view suppose the sense of the whole is that after the witnesses have testified for some time the head of the beast empire would by force have them silenced of all opportunity of testifying as if they were dead. During this period of

subdued silence, they would be treated with contempt and scorn, as if their unburied bodies were exposed to public gaze and those looking upon them would celebrate that they had been silenced. However, at the appointed time they would again revive, as if the dead were restored to life, and continue to proclaim God's truth, as if they were raised up visibly and publicly to heaven and in this sense, it is said, by some that they were raised from the dead. The problem with this theory is that verse nine, says that during the time of their death people's tribes, languages and nations will gaze at their dead bodies, clearly no one is interested in looking at bodies that are alive, but simply silenced from speaking. Added to this verse nine states: the people refused to let them be placed in a tomb, no one has any reason to place a body in a tomb, unless it is literally dead.

A literal resurrection: verse twelve states the witnesses went up to heaven in a cloud in the sight of their enemies, likening it to Jesus being lifted-up, in a cloud in the sight of his disciples. (Acts 1:9). The vision of this chapter is an anticipation of the chapters and events that follow. This verse brings us to the death and resurrection of the two witnesses who symbolise the faithful church made up of Jews and Gentiles in Christ. The entire chapter seems to be a very brief overview of the history of Israel and the church, which means measuring the temple spoken of in verse one would carry the idea of examining who is worthy from Genesis to this present moment to be raised to heaven, while the command not to measure the outer court would carry the idea of letting the corrupt church (i.e., Roman Papal Church and those aligned to it and all other corrupted and false religions) continue to be corrupted and influenced by the world until the latter days when the beast nations turn against the corrupted church and bring it to ruin (Rev. 17:16). (i.e., trampled underfoot) and the kingdom of the world become the Kingdom of the Lord Jesus Christ. This also highlights the fact that the three and a half days may be an allusion to the death and resurrection of Christ in the same way that the death and resurrection of these two witnesses are a symbol of the resurrection of the church made up of Jews and Gentiles in Christ (i.e., the two witnesses). This also means that the church is taken out prior to God's wrath, which is in harmony with the following verse.

- God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, ¹⁰who died for us so that whether we are awake or asleep we might live with him. (1 Thessalonians. 5:9-10).

The best interpretation seems to be that the church (signified by the two witnesses (Jews and Gentiles) is taken out of the world (i.e. the rapture) and then God's wrath spoken of in chapter fifteen verse five onward is poured out on earth.

REVELATION 11:13

An Earthquake Kills Seven thousand and Survivors Glorify God.

- **Revelation 11:13:** And at 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 (the remnant in KJV) were terrified and gave glory to the God of heaven.

At that hour there was a great earthquake: (v13) it is not necessary to suppose that this is a literal hour, since it can imply, very soon afterward. The words, "at the hour," refers to the very hour the witnesses (signifying the church made up of Jews and Gentiles in Christ) ascend to heaven (v12) after which an earthquake immediately follows, which is an allusion to the earthquake immediately following Jesus crucifixion. (Matt. 27:51). The very the hour that the faithful witnesses' triumph is the hour of God's wrath coming on earth. Earthquakes in Scripture are a symbol of:

- Turmoil, disorder, distress and change, especially of great political revolutions.

- Convulsions, extreme loss and great confusion in the world.
- Shaking of nations and very great commotion in the civil affairs of kingdoms and nations.
- Differences, contentions massacres and wars between nations and countries.

The earthquake here answers to, "the great earthquake," under the sixth seal (Rev. 6:12) just prior to the Lord's wrath coming upon the earth. (Rev. 6:16-17). Six is the number of man which falls short of God's divine number seven. The sixth seal and sixth trumpet are presented in this vision as being on the verge of the seventh seal and as such symbolises the world power's being on the verge of reaching its greatest triumph, and at the same time also being on the verge of its utter destruction. It is not by chance that the number of the beast and the number of a man is 666. (Rev. 13:18). The meaning here is, that the triumph of the witnesses, and their ascending to heaven, would be followed by chaos on earth symbolized by the earthquake.

The great city fell: (v13) the city referred to here is the great city previously mentioned in verse eight which is spiritually called Sodom and Egypt and in different places, Rome and Babylon. Some feel that the city refers to Jerusalem, but consider the following, John would have been aware that Rome was a city built on seven hills and it makes no sense to say that Jerusalem had "dominion over the kings of the earth" (Rev. 17:18) when Jerusalem had been under Roman occupation for the last hundred years and was about to be destroyed by Rome.

The city embraces two cities under one title, firstly, the Vatican, with its popes' bishops, cardinals and priests, and secondly Babylon with its worldly riches, commerce and trade. Both these cities are figuratively embraced in the title: "The Great City," with one being religiously great (though corrupt and false) and the other being great in a secular and worldly manner and as such are often symbolised as one great city. Following is a list of various character traits found in these two cities when they are spoken of symbolically and pictured as one great city:

- A confused religious mixture of Paganism, Judaism and Christianity.
- Superstitious faith, multiplied idolatries, and cruel persecutions of the faithful.
- Hostility toward God and His people and those who oppose their doctrines and ungodly civil laws and authority.
- Self-ambition, pride haughtiness, oppression, tyranny and cruelty.
- Self-pompous adornment, enormous wealth, luxurious living and indulgent excess.
- Worldwide power, authority and influence over people of all nations.

It is because of these things the great city is also likened to Sodom, because of its ungodly corruption and to Egypt, because of its many idols, pagan gods and resistance toward the true God. All, of these traits are summed up in the title, Mystery: "Babylon the great, mother of prostitutes and of earth's abominations." (Rev. 17:5). This great city figuratively embraces both Papal Rome and all religions aligned to it and Babylon (a symbol of the world's government, financial system of banking with its oppressive credit system of loans and global trade and commerce). The following verses show that the great city, embraces both these cities:

- Another angel, a second, followed, saying, "Fallen, fallen is Babylon the great, she who made all nations drink the wine of the passion of her sexual immorality." (Rev. 14:8).
- One of the seven angels who had the seven bowls came and said to me, "Come, I will show you the judgment of the great prostitute (signifying all false religions especially Papal Rome) who is seated on many waters." (Rev. 17:1).

- On her (the great prostitute) forehead was written a name of mystery: “Babylon the great, mother of prostitutes and of earth's abominations.” (Rev. 17:5).
- They will stand far off, in fear of her torment, and say, “Alas! Alas! You great city, you mighty city, Babylon! For in a single hour your judgment has come.” (Rev. 18:10).

The great and mighty city, Babylon embraces the great prostitute woman (signifying all false religions especially Papal Rome) (Rev. 17:1) and Babylon itself signifies the words government, financial system of banking with its oppressive credit system of loans and global trade and commerce. (Also see the notes following verse eight and thirteen). For further information concerning: the great prostitute woman, click or tap [Topics in Revelation](#) and select the title: The Great Prostitute Woman and Mystery Babylon.

A tenth of the city fell: (v13) ten is the number of the world kingdoms:

- The ten horns that you saw are ten kings who have not yet received royal power, but they are to receive authority as kings for one hour, together with the beast. (Rev. 17:10-12).

And the number of the beast's horns:

- I saw a beast rising out of the sea, with ten horns and seven heads, with ten diadems on its horns and blasphemous names on its heads. (Rev. 13:1).

And the number of the dragon's horns:

- Another sign appeared in heaven: behold, a great red dragon, with seven heads and ten horns, and on his heads seven diadems. (Rev. 12:3).

In a general sense “a tenth of the city fell,” carries the idea a considerable portion of the governing central world city or cities were brought to ruin and their cities, buildings, roads and structures destroyed, or a great portion of the cities honour, taxes and authority greatly diminished. When the expression, “a tenth of the city fell,” is taken literally it would mean that one of the ten cities was destroyed or one tenth of all ten cities (symbolised by ten horns) would be destroyed.

The earthquake killed seven thousand: (v13) the number seven thousand and the number ten may have been deliberately selected to identify it with the seven-headed beast with ten horns, a symbol of the central world power and government. The statement, “the earthquake killed seven thousand,” may literally mean:

- A great portion of inhabitants of this beast and its governing authorities were killed by the earthquake
- Seven thousand inhabitants were killed
- A great portion of the city’s inhabitants would be killed.

It is not necessary to limit this to one city, since it can also apply to every city in league with the one central beast city and the number may be much larger than seven thousand, as seven thousand maybe put forward for a greater number or for a smaller number; (i.e., a certain number for an uncertain number).

The rest (the remnant in KJV) were terrified and gave glory to the God: (v13) immediately after the witnesses (symbolising the church made up of both Jews and Gentiles in Christ) are taken up to heaven in a cloud, while their enemies watch them (v11), those remaining on earth are struck with awe and terrifying fear. The idea is that the church, in her witness for God, will experience opposition from the power of the antichristian spirit, which will wax more and more formidable as time goes on, and result in what seems to be the triumph of the forces of evil. But the appearing triumph of darkness will not only be for a brief, moment, but will also usher in the end and the final defeat of the powers of the

ungodly beast empire and the churches vindication with the first resurrection (Rev. 20:5) at the return of Christ in glory, when all the enemies of the church will be struck with awe and fearful bewilderment for it is their end, and they have no further opportunities for repentance, for it is now the time of God's wrath to begin. This verse show that the resurrection is not a secret thing, but done openly so that those of the antichristian beast world who had scorned, mocked, opposed and persecuted them would see that they were not only accepted by God, but also greatly favoured by Him. This also shines a great light upon the fact that this resurrection cannot be applied to the two witnesses simply being silenced by force to proclaim the Gospel and God's judgment and impending doom and then by the breath of God rising-up with new zeal and courage to again proclaim God's word, as many teach, since such a thing would not bring terrifying fear upon those who saw them. Seeing the witnesses rise-up to heaven would naturally fill their enemies with great alarm, because they would suddenly realise that the judgments and impending doom the witnesses had been proclaiming would come upon them and bring to ruin all their worldly power, authority, riches and profit.

Gave glory to the God of heaven: (v13) those living in the age of the fast-past technological apostate antichrist beast system, with a mind enlightened by science recognize no heavenly power, but only the natural forces in the earth and the world which they can observe, mould and shape according to their imagination, intellect, skill and knowledge, now give God glory. This does not mean that they repented, saved and bowed down and worshipped Him, since they are glorifying God from terror and fear, but that they acknowledge that He had power over the earth and was the God the witnesses had proclaimed. Much like the scribes and the Pharisees after seeing Jesus heal a paralyzed man before their eyes and seeing him immediately stand up and walk home glorifying God were filled with amazement and awe and glorified God, saying, "We have seen extraordinary things today." (Luke 5:21-26). History shows that though the scribes and the Pharisees glorified God, rather than repenting and being saved, they plotted the murder of their Messiah.

THE THIRD WOE

REVELATION 11:14-15

The Second Woe Has Passed; the Third Woe is Soon to Come.

- **Revelation 11:14-15:** The second woe has passed; behold, the third woe is soon to come (cometh quickly in KJV). ¹⁵Then the seventh angel blew his trumpet, 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 shall reign forever and ever."

Quickly: comes from the Greek word (*tachu and tachus*) and means shortly, without delay, soon, by surprise, suddenly, readily and quickly. Tachus means promptly, ready and swift.

The second woe: which is the sixth trumpet is past and the third woe is soon to come, not in John's time, but only in a visionary way, so far, the events spoken of under the previous two woes have been completed, the two witnesses have been slain and raised again and ascended to heaven and the third woe is now soon to follow. The opening of this seventh trumpet begins the following two things:

1. God's rewards for His people's faithfulness and their sufferings.
2. The beginning of God's wrath upon His enemies.

Before the focus turns to the wrath of God a spotlight shines upon the final victory and triumph and those in heaven thanking God in anticipation for the establishment of Christ's Kingdom on earth and the destruction of

those who destroyed the earth. (Rev. 11:14-18). The third woe begins in chapter fifteen verse five onward in which seven angels are told, to pour out upon the empire of the beast and those who worshiped its image seven vial/bowls of the wrath of God." (Rev. 16:1-20).

REVELATION 11:16-18

Twenty-Four Elders Sit on their Thrones Before God.

- **Revelation: 11:16-18** And the twenty-four elders who sit on their thrones before God fell on their faces and worshiped God, ¹⁷saying, "We give thanks to you, Lord God Almighty, who is and who was and is to come, for you have taken your great power and begun to reign. ¹⁸The nations raged, but your wrath came, and the time for the dead to be judged, and for rewarding your servants, the prophets and saints, and those who fear your name, both small and great, and for destroying the destroyers of the earth."

The twenty-four elders: (v16) the same twenty-four elders in (Rev. 4:4) that sat before God on their thrones as they are described here sitting on thrones. They represent redeemed Jews and Gentiles in Christ of all ages (Old and New Testament). Some translations interpret thrones to be seats, but the following verses show that thrones, is the better translation:

- Around the throne were twenty-four thrones, and seated on the thrones were twenty-four elders, clothed in white garments, with golden crowns on their heads. (Rev. 4:4).

And Jesus said:

- The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne. (Rev. 3:21).

The true servants of Christ are crowned and share in his sovereignty. As the book of Revelation progresses the antagonism of the antichristian world toward Christ and his people increases in strength against those who proclaim the Gospel and God's impending judgments and Christ's Kingdom to come. When the seventh woe trumpet sounds the throne and power of the antichrist beast will pass away, and the victorious faithful will sit down with Christ on his throne (Rev. 3:21).

The scenario so far: the two witnesses symbolizing Jews and Gentiles in Christ have been taken up to heaven in a cloud while their enemies watched them (v11). Throughout this chorus of grateful praise there is an echo of the Second Psalm which speaks of three things:

1. God laughing at kings and nations who plot against Him and his anointed, and the LORD terrifying them in His fury and wrath and saying, "He has set His King on Zion, His holy hill."
2. God making the ends of the earth His Sons possession and of Jesus breaking the nations in pieces and warning the rulers of the earth to serve the Lord with fear and rejoicing lest they quickly perish in his wrath.
3. God blessing all who take refuge in Him. (Psalm 2:1-12).

In chapter eight of this book we read of an eagle flying (angel in KJV) in mid-heaven announcing the three trumpets of woe upon those who dwell on the earth. (Rev. 8:13). In chapter nine we read of the first woe ending and two woes still to come. (Rev. 9:12) and in chapter eleven we read of the second woe ending and the third woe beginning (Rev. 11:14). The following verses show that the end should not be delayed beyond the sounding of the seventh trumpet.

- In the days of the trumpet call to be sounded by the seventh angel, the mystery of God would be fulfilled, just as he announced to his servants the prophets. (Rev. 10:7).

- Then the seventh angel blew his trumpet, 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 shall reign forever and ever." (Rev. 11:15).

This means that the last woe trumpet, 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 it must be governed by the plainly declared fact that the seventh trumpet brings us to the very end, the following verse only serves to make this plainer and shows that God's wrath coming on the world is after the church had been raptured.

- The seventh angel blew his trumpet, 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 shall reign forever and ever." (Rev. 11:15).

We give thanks to you, Lord God Almighty: (v17) before the sounding of the seventh and last woe trumpet, the chorus of angels and the faithful is heard in heaven thanking God that the hour has come for the overthrow of the antichristian beast empire and the sovereign rule of Christ. It is only by God's love and grace in Christ that the great triumphant victory of the church could be established and only by His all-powerful and sovereign will and omnipotent arm that the antichrist beast empire could be destroyed on earth preparing the way for the setting up of His Sons Kingdom of righteousness, justice, joy and peace on earth. The redeemed in heaven thank and praise God, because His eternal plan of salvation that He purposed in His eternal mind according to His eternal foreknowledge for mankind's redemption has come to pass through the death and resurrection of His Son the Lord Jesus Christ.

The Lord God Almighty, who is and who was and is to come: (v17) we first read of this expression in chapter one:

- John to the seven churches that are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne. (Revelation 1:4).

The words, "Who is and who was and who is to come," is not referring to the Lord Jesus Christ (as some believe), we know this because John in chapter one later introduces Jesus after making the statement, "Who is and who was and who is to come." These words are referring to God the Father the immortal, invisible, eternal God Almighty the creator of all things and source of all life who will ultimately be All in All when eternity comes to earth in all its glorious fullness and royal majestic splendour and God's eternal plan for the earth, the world, the universe and mankind's eternal salvation that He planned and purposed in His eternal mind before the world began is complete in all its eternal and perfect fullness.

Who is ----- Carries the idea of being present.

Who was ----- Carries the idea of past.

Who is to come ----- Carries the idea of future.

Was and is and to come --- Carries the idea of eternally existing in all ages.

In chapter one: John begins his greeting with his focus set upon God Almighty and says, "Grace to you and peace from him who is and who was and who is to come," (Rev. 1:4), meaning who is always existing in the present and who was always existing in the past and who is to come, in the future.

Then in verses five: John shifts his focus from God the Father to His Son by saying, "And from Jesus Christ, who is the faithful witness, and the first resurrected from the dead to eternal life, and who is the prince of the kings of the earth, to Jesus who loved us, and washed us from our sins in his own blood.

Then in verse six: John shifts his focus back to the Father by saying that Jesus has made us a kingdom of priests to God his Father and that it is to his heavenly Father all glory and dominion belong for ever and ever. Amen.

Then in verse seven: John shifts his focus back onto the Lord Jesus Christ by telling us that Jesus will come in clouds and every eye will see him even those who pierced him (the Jews) and all nations of the earth (in contrast to Israel only). The expression, "who is and who was and is to come," carries the idea that the Eternal One is always the same and that He who had established the church on the earth, is unchanging. Though many changes do occur on earth, He always remains the same. What He was in past times He is now; what He is now He always will be. The idea suggested here seems to be, that He had now shown this by having caused His church and Kingdom to triumph and in doing so it is manifested that He was the same God who had in the beginning promised that His people would ultimately triumph.

In the beginning, He gave birth to it and carried it forward to its glorious end always remaining the same plan and purpose and in love, justice, righteousness, mercy and grace. The church here is given the assurance that He would remain the same and that all His purposes in, regard to His church would be accomplished. The fact that God remains unchangeable and always the same is the sole reason why His faithful church is safe and will triumph and why all faithful members of it are kept secure and saved.

- I the LORD do not change; therefore you, O children of Jacob, are not consumed. (Malachi 3:6).

For further information concerning the expression, "who is and who was, and who is to come," click or tap [Revelation](#) and select: Chapter One.

You have taken your great power and begun to reign: (v17) fulfils the following.

- The promise to make the ransomed of God, from every tribe and people a kingdom and priests to God, and a people that will reign on the earth. (Revelation 5:9-10).
- The eager longing all creation has had while waiting for the revealing of the sons of God. (Rom. 8:19).

The resurrected faithful are pictured here in heaven thanking God for making them a Kingdom of priests to God and fulfilling the cries of travailing creation. God has by His great power begun to reign by setting up Christ's Kingdom over the earth. Prior to this it would have appeared to the natural eye that God had lost control of the reins of the governments and that the antichristian beast powers were going to succeed in their hostile aggression to subdue and destroy the church altogether. Now, He who is and who was and who is to come, arises to take into His own hand His rightful dominion over the world and by His great power establish His Sons Kingdom on earth. Nothing can accomplish this, but the power of God and when that power is exerted nothing can stop its accomplishment. One of the main characteristics of the millennium age will be that Christ ruling as King with his government (the resurrected faithful) will be everywhere submitted to.

REVELATION 11:19

The Ark is Seen and there is Lightning and an Earthquake.

- **Revelation 11:19:** Then God's temple in heaven was opened, and the ark of his covenant was seen within his temple. There were flashes of lightning, rumblings, peals of thunder, an earthquake, and heavy hail.

The book of revelation could be divided up into three sections of visions in the following manner.

1. The first series of visions introduce the book, and present a Revelation of the resurrected glorified Lord Jesus Christ and his messages to the seven churches ending with John in a vision being called up to heaven.
2. The second series of visions begin at Revelation chapter five through and flow through to Revelation chapter eleven verse eighteen. This group of visions primarily relate to the outward or secular changes which will occur on earth and will affect the welfare of the church until the kingdom of the world becomes the Kingdom of the Lord Jesus Christ. (Rev. 11:15).
3. The third series of visions begin at verse nineteen of Revelation chapter eleven. This group of visions shine a brighter light upon many of the previous events already spoken of and give us greater detail. They primarily relate to the church internally, with the focus upon the great prostitute woman full of abominations (signifying global false religion), the false prophet and the great city of Babylon (Rev.18) (signifying worldliness) and their corrupting influence upon the church and climaxing with the kingdom of the world becoming the Kingdom of the Lord Jesus Christ. (Rev. 11:15).

The following two things should be highlighted here:

1. Even though it appears that there is a general order of events, these are visions of future events that John is seeing in the present moment, which means the symbolical representations may not always follow the exact chronological order, it is very likely in some cases that one event may overlap another so that some are mixed together until the final-end.
2. Some of these visions are interludes that give greater detail of events already seen or like the vision of Revelation chapter seven are interval chapters inserted to give encouragement to the church during troublesome times, especially for those living during the latter day antichristian global world ten-horned beast power.

The ark of his covenant: (v19) was a sacred chest made of shittim wood that comes from the shittah tree (also called acacia wood). The entire chest was overlaid with gold, and the covenant of the law was place in it. On the lid was the mercy seat (signifying that mercy covered the law), and at each end a cherub of glory whose wings shadowed the mercy seat. Between the two cherubim was the seat of the divine Majesty. The ark stood in the Holy of Holies (the Most Holy Place) and could only be seen by the high priest once a year. It signified the Most Holy Presence of the Almighty and Holy God.

God's temple in heaven was opened: (v19): when this event takes place the church is taken up to heaven, God's wrath is poured out, and the kingdoms of the world become the Kingdoms of the Lord Jesus Christ, so the temple being opened most likely means God's Kingdom has come to earth and is clearly and visibly seen and all that is of the beast empire and hostile toward God, toward Christ and his people are utterly-destroyed. Paul in the book of Romans, states that those who suffer for Christ will also be glorified with him and that those in Christ cry "Abba! Father," because they have received the Spirit of adoption into His family as sons and daughters of the living God and as brothers and sisters of the Lord Jesus Christ and as children of God are fellow heirs with Christ. He then goes on to say that:

- The creation waits with eager longing for the revealing of the sons of God and all creation waits with eager longing for the revealing of the sons of God. (Rom. 8:15-19).

With, this in mind the expression, "God's temple in heaven was opened," can also mean the following five things:

1. The sons and daughters of God are now manifested for all the world to clearly see.

2. The secret abode of the redeemed is now revealed.
3. There is now greater freedom of communication between heaven and earth, and prayers and praises now freely flow up to heaven and grace and blessings in abundance freely flow down.
4. Widespread pure and open public worship of God is restored and no one will be hostile toward it or attempt to stop it and all may come and sit, and worship without fear.
5. God's laws and the Gospel that were greatly obscured during the reign of the antichrist are now clearly seen and openly taught by Christ's governments, and true and faithful churches and righteousness, justice, joy and peace are widespread throughout the world.

The ark of the covenant was seen: (v19) the ark was in the Most Holy Place and inside the ark were the two tables of the law so, the expression, "the ark of His covenant was seen," may signify the pure presence of God, the pure proclaiming of His law and the pure reformed state of the church. Neither of these could be fully accomplished without the total ruin and destruction of the global antichristian world. Jesus said to the tax collectors, sinners, the Pharisees and scribes:

- I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance. (Luke 15:7).

Here is a beautiful picture of all heaven rejoicing over one sinner when they come through repentance to Christ, ponder for a moment, the enormous joy when all the redeemed of the Old and New Testament of all generations are caught up to heaven.

There was lightning, thunder, and an earthquake and hail: (v19) the, lightning, the thunder, the earthquake and the hail not only impress upon the mind a sense of overwhelming awe, but also leave the conviction that great and momentous events are about to be revealed. God shows that His Kingdom will be ushered in with seven vials/bowls full of wrath spoken of in chapter sixteen. These seven plagues are poured out upon the antichristian nations, until they are fully rooted out and Christ alone is exalted in his church, and rules as King of kings and Lord of lords on Zion God's holy hill. A personal note: as the author of Bible House of Grace I am fully aware that as we move closer to the Lord's return in glory further light will shine upon these amazing prophecies that will lead to a greater understanding of their fulfillment and for this reason, though I believe my intention before God is right and honest and hundreds of hours and research have been spent putting these notes together, I do not claim them as dogmatic truths. However, we are all safe to rest upon the truth that the overall aim of the many visions, is to assure John (and by extension all the faithful), that throughout all generations of the whole story of the churches checkered history of corruptions, wars and idolatries, there will always be a faithful remnant, even during the latter-day reign of the hostile antichristian world powers, and when the end comes the faithful church will triumph in overwhelming joyful victory.

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.