

# The Revelation of Jesus Christ – Revelation Chapter 11 vs. 1-14

## *Bible Study Notes on The Two Witnesses*

Revelation Chapter 11 verses 1-14

### *What is the nature of Chapter 11?*

- Parenthesis
  - The Sixth Trumpet Judgement is recorded in Chapter 9
  - Chapters 10 and 11: 1-13 form a parenthesis between the Sixth and Seventh Trumpets
  - The seventh trumpet is recorded in chapter 11 verses 15 to 19
  - Chapter 11 verses 1-13 are about the Two Witnesses – and again is mainly an overview passage
- Chapter 11 - The Two Witnesses is an overview passage
  - It takes a step back from the narrative account of the Seven Trumpets
  - It serves as an interlude between the sixth trumpet and the seventh trumpet
  - It gives information related to the whole story of the Book of Revelation
  - It records God's sending of Two Witnesses:
    - In the first 3½ years of the Tribulation they prophecy to the earth-dwellers and are under divine protection
    - At the mid-point of the Tribulation they are killed
    - In the last 3½ years of the Tribulation (the Great Tribulation as named by Yeshua in *Matthew 24: 15-22*) their bodies lie in the streets of Jerusalem
    - At the end point of the 7 year Tribulation they are raised to life again by God

## **Ch 11 Vs 1-2                      The Temple Measured**

*What is John given – and what is the spiritual significance?    Verse 1a*

- A reed like a measuring rod
  - Measuring is an assessment or assay or weighing; biblically it is to determine righteousness or otherwise – sometimes in anticipation of chastisement and judgement *2 Samuel 8: 2; Daniel 5: 25-28*
  - Judgement begins at the House of God (see *Ezekiel 8 & 9* [esp. *Ezekiel 9: 6*])
  - Zechariah, prophetically, is told to measure Jerusalem (*Zechariah 2: 1-5*)
  - A reed is a hollow, bamboo-like cane plant that grew in the Jordan Valley – because of its light weight and rigidity, it was commonly used as a measuring rod (see *Ezekiel 40:3 and 5*).

*What is John given – and what is he told to do?                      Verse 1b*

- John is told to measure 3 things:
  - The temple of God
    - Excluding the outer court (court of the Gentiles – see v. 2) – it refers to the Holy of Holies and the Holy Place, not the entire temple complex
    - This is a measuring related to Israel – hence the exclusion of the outer court, the 'court of the gentiles'

- Ezekiel was shown the details and measuring of the millennial temple  
*Ezekiel Chs. 40 – 44; see 40: 3 and 5; 42: 15-20*
- A rebuilt temple will exist during the time of the Tribulation, possibly built during the first half of that period (see *Daniel 9: 27, 12: 11; Matthew 24: 15; and 2 Thessalonians 2: 4*) – it will not be a temple in which the presence of the Shekinah Glory of God is present
  - In this chapter the focus is on the Temple existing in the Tribulation
  - Temple (Greek: *naos*) used in the NT normally in respect of the temple ‘spiritually’ rather than physically (Greek: *hieron*) – it can also mean, as here, the temple proper (excluding the outer court)
- Paul tells Christians that they are the temple of God (*1 Corinthians 3: 16*)

*See Supplementary Note 45: ‘The Temple in Jerusalem’*

*See Supplementary Note 46: ‘The Third, or Tribulation, Temple’*

- The altar
  - The altar is the means of approach to God
    - In OT – two altars in the temple – the Altar of Sacrifice (burnt offerings) in the Priest’s Court, and the Altar of Incense in the Holy Place
    - In NT - our approach to God is through Yeshua and His sacrifice at Calvary
  - The reference to worshipers suggests this is the bronze altar in the Priest’s courtyard – sometimes called the Court of Israel, not the incense altar in the Holy Place; since only the priests were permitted inside the Holy Place
- Those who worship therein
  - Israel is the rod (measure) of the Lord’s inheritance –see *Psalm 74: 2; Jeremiah 10: 16*
  - The Lord is always concerned for the purity of worship in His temple and of His people and His priests  
*Numbers 3: 4; Ezekiel 8 & 9; Ephesians 5: 26-27; 1 Timothy 6: 11-14*

***What is John told about the gentiles and the outer court and the holy city? Verse 2a***

- The ‘court which is outside the temple’
  - In Herod’s temple there was a ‘Court of the Gentiles’
    - The entire Temple compound was considered holy, but it became increasingly more holy as one entered farther in, from east to west
  - King Herod had enclosed the outer court with colonnades and it was referred to as the Court of the Gentiles because the "gentiles" (non-Jews) were permitted to enter the Temple area
    - They could walk within in it but they were forbidden to go any further than the outer court
    - They were excluded from entering into any of the inner courts, and warning signs in Greek and Latin were placed that gave warning that the penalty for such trespass was death
    - The Romans permitted the Jewish authorities to carry out the death penalty for this offence, even if the offender were a Roman citizen

- It was for this alleged crime that Paul was attacked and nearly beaten to death by an angry crowd during his last visit to Jerusalem (*Acts 21: 27-32*)
- It was into these outer courts that Yeshua (Jesus) came and drove out the money-changers who became wealthy by using the Temple as a place of trade
- This court was excluded (cast out) from the measurement because it was given to the gentiles

***What should we understand about the trampling of the holy city? Verse 2b***

- The Holy City Trampled
  - The Holy City – Jerusalem
  - Trampled for ‘Forty Two months’ (3½ years) – referring to the domination of Jerusalem in the second half of the tribulation (called by Yeshua ‘the Great Tribulation’) which occurs after the Coming World Leader (anti-Christ) desecrates the temple as Yeshua foretold (*Matthew 24: 15-22*)
- The Abomination of Desolation
  - The 70<sup>th</sup> week (of 7 years) commences with the confirmation of a covenant – my personal opinion is that this relates to God’s Land Covenant with Israel
  - Yeshua identifies a key event occurring half way through Daniels’s 70<sup>th</sup> week – the desecration of the temple by the anti-Christ
  - It is after 3½ years that the ‘Abomination of Desolation’ is erected in the Holy of Holies, and marks the beginning of the Great Tribulation, lasting 3½ years – as defined by Yeshua in *Matthew 24: 15*
- The ‘times of the gentiles’ (*Luke 21: 24*)
  - Began with Nebuchadnezzar and the Babylonian exile
  - In 70AD the 2nd temple was destroyed and the destruction of Jerusalem in 135AD began the scattering of the Jewish people throughout the world (the Diaspora)
  - In 1967, as a result of the Six Day War, Israel regained control of east Jerusalem – many thought this indicated the end of ‘the times of the gentiles’ but this is an erroneous view – it finishes at the end of the tribulation when the anti-Christ’s domination is ended
  - Jerusalem is still being trampled by the gentiles
    - Israel has allowed administration of the temple site to remain in the hands of the Moslem Waqf
    - The nations today try to dictate to Israel about the land, and especially about Jerusalem, which the ‘Palestinians’ claim to be their capital
  - In the time of Tribulation the holy city, that is Jerusalem, will be trampled particularly in the second 3½ years of the 7 year Tribulation when the Coming World Leader desecrates the most holy place and proceeds with intense persecution of the Jewish people
    - The Coming World Leader is demonic – he comes from out of the Bottomless Pit (*Revelation 17: 8*) and he wields Satan’s (the dragon’s) power (*Revelation 13: 2*)
    - It is why Yeshua told Jewish believers to flee (*Matthew 24: 15-16*) – specifically referring to Daniel’s 70 Weeks prophecy (*Daniel 9: 27*) and the mid-point of the 7 year Tribulation period

- Some scholars, based on *Jeremiah 30: 5-7* (The Time of Jacobs Trouble) and on *Zechariah 3: 7-9* (Two Thirds of Jewish People Killed) have said that Jewish people should not return to their land before the end of the Tribulation – but Yeshua seems to suggest differently in *Matthew 24: 15-16*
  - During this same time, the Jews will be sheltered by God in the wilderness (*Revelation 12: 6 and 14*)
  - The ‘Woman’ flees ‘into the wilderness to her place’ – many scholars suggest this is a reference to Bozrah (which means sheepfold), modern day Petra – see *Micah 2: 12* and *Isaiah 63: 1*
  - Yeshua clearly suggests there is a place of safety for Jewish people in the time of the Great Tribulation, the last 3½ years of the 7 year Tribulation
  - It would seem that the Coming World Leader (the antichrist) has no access to Edom (where Bozrah is), Moab or Ammon (Jordan) – see *Daniel 11: 41*
  - We will explore this subject more when we study *Revelation chapter 12*

*See Supplementary Note SN 3: ‘Timeline of Biblical History’*

#### Half Week Designations

- The Tribulation period (7 years) is divided into two halves
- Half of the 70th week of years *Daniel 9: 27; Revelation 12: 14*
- It is variously referred to as:
  - 1260 days (1st half?) *Revelation 11: 3, 12: 6*
  - 42 months (2nd half?) *Revelation 11: 2, 13: 5*
  - Time, times and the dividing of time [or time, times and half a time] (2nd half?) *Daniel 7: 25; 12: 7; Revelation 12: 14*
    - Times = dual, later lost in Aramaic (1 + 2 + ½ = 3½)
    - ‘times’ is a ‘dual’, used of years (similar to ‘both’ in English) and means two years *Daniel 4: 16, 23, 25; 7: 25; Revelation 12: 14*

## Ch 11 Vs 3-14

## The Two Witnesses

### Ch 11 Vs 3 – 6 The Mission, Identity and the Power of the Two Witnesses

*What does John hear the angel then proclaim about Two Witnesses? Verse 3*

- God empowers 2 witnesses – ‘I will give power to **my** two witnesses’
  - ‘**The** two witnesses of **mine**’ – the emphatic construction in Greek
  - The fact that this proclamation – made by an angel – who gives power to the two witnesses – this suggests that the ‘angel’ may be a member of the triune godhead... the Angel of the Lord (Yeshua) giving His power
- Two Witnesses:
  - Necessary to establish valid testimony – *Deuteronomy 17: 6; 19: 15*
  - Always two witnesses (men – who we assume to be angels) at key events:
    - Transfiguration *Luke 9: 30-31* (Moses & Elijah)
    - Resurrection *Luke 24: 4-7* (Assumed generally to be angels)
    - Ascension *Acts 1: 9-11* (Assumed generally to be angels)
    - Joshua, when entering the land, sent in two spies (witnesses)

### ***What are we told about these Two Witnesses in Revelation 11?***

- They Have a Prophetic Ministry
  - To Prophecy – is to speak the word of the Lord
  - For 1260 days - 3½ years – it seems this relates to the first half of the tribulation period of 7 years, since in the second half their dead bodies lie in the street (*Revelation 11: 8-9*)
- They are granted special power and authority by God
  - Granted special power and authority by God to preach a message of judgment and salvation (related to the forthcoming 2<sup>nd</sup> half of the Tribulation)
    - 1260 days (3½ years) during the first half of Daniel's 70th week
    - During this period the anti-Christ will be deceiving the world with peace, prosperity and wonders; and will confirm a covenant with the many and deceive may, even Israel (*Daniel 9: 27*)
- Clothed in Sackcloth – a ministry of mourning and repentance
  - Sackcloth – coarse, rough cloth made from goat or camel hair – wearing garments made from it expressed penitence, humility, and mourning – (see *Genesis 37: 34; 2 Samuel 3: 31; 2 Kings 6: 30, 19: 1; Esther 4: 1; Isaiah 22: 12; Jeremiah 6:26; Matthew 11: 21*)
  - Their prophetic ministry is to mourn for and cry out against the sins of the people and announce God's indignation and judgement
    - see *Isaiah 37: 1-2; Jeremiah 6: 26; Daniel 9: 3*
  - The witnesses are mourning because of the wretched wickedness of the world, and because of Israel's sin and being deceived by the Coming World Leader, and because of God's judgment on these, and the coming desecration of the temple and the holy city by the Antichrist
- Their Period of Ministry – 1,260 Days (3½ Years)
  - These two prophets will be the culmination of God's testimony to Israel: a message of judgment from God and of His gracious offer of the gospel to all who will repent and believe
  - The ministry of the two witnesses will surely include warnings about the true nature of the anti-Christ

### ***Who are these Two Witnesses and what are their Powers?***

*Verses 4-6*

- Identified Historically (*verse 4*)
  - The two olive trees and the two lampstands
    - Zerubbabel and Joshua who re-established Israel after the Babylonian exile – see *Zechariah chapters 3 & 4*
      - Joshua – a priest
      - Zerubbabel – a political leader
  - Olive Trees & Lampstands – references *Zechariah 4: 11-14*
    - The two olive trees (*verses 3 & 11*) represent the kingly and priestly offices in Israel through which the blessing of God was to flow
    - The two olive branches (*verse 12*) are the two men who occupied the supreme positions in those offices at that time: Joshua the high priest, a descendant of Eleazar, and Zerubbabel, as a descendant of David

- Together, they foreshadow the Messiah, in whom these two offices are combined and who is the true source of blessing to make Israel the light to the nations
      - Two anointed ones – *verse 14*, (Hebrew: *bên yitshâr*, meaning sons of fresh oil)
  - Olive Trees and Lampstands – the source of Oil which gives light and the Light bearer
  - Who stand by the God of the whole earth – a millennial term that points to the final kingdom
  - Modelled in Zechariah as a Menorah that is fed by pipes that come from two olive trees – symbolic of a continuous filling of the Holy Spirit *Zechariah 4: 6*
- Identified Prophetically (*verses 5 & 6*)
  - By their peculiar powers:
    - Fire from their mouth devours their enemies
      - They brook no opposition
      - Contrast: James & John in *Luke 9: 53-56*
    - Power to shut up heaven so that it does not rain
    - Power to turn waters into blood and to strike the earth with all plagues as often as they desire
    - These powers are reminiscent of the powers given to and exercised by Moses and Elijah
  - Moses
    - Water into blood - the first plague *Exodus 7: 19-20*
    - Plagues on the earth - the ten plagues *Exodus chapters 7 to 12*
    - Moses died and was buried by God *Deuteronomy 34: 5-7*
  - Elijah
    - Fire from heaven
      - As on Mount Carmel *1 Kings 18: 37-39*
      - Messengers from Ahaziah *2 Kings 1: 10-12*
      - Similar to Jeremiah's words *Jeremiah 5: 14*
    - Shut Heaven - Prophecy to Ahab *1 Kings 17: 1*
      - The drought lasted 3½ years
        - ❖ Alluded to in the OT *1 Kings 18: 1*
        - ❖ Confirmed by Jesus *Luke 4: 25*
        - ❖ Confirmed by James *James 5: 17-18*
    - Elijah was raptured *2 Kings 2: 11-12*
  - Note: Prophetic Pattern for events of the Great Tribulation
  - Identities of 'Expected Ones'
    - Three were expected – Messiah, Elijah, the Prophet *John 1: 19-23*
    - Messiah – Malachi's prophecy *Malachi 3: 1-3*
    - Elijah – Malachi's prophecy *Malachi 4: 5-6*
      - Still remembered at Passover
    - Moses (the Prophet) – Moses prophecy *Deuteronomy 18: 15-19*
    - John the Baptist denied he was any of these (*John 1: 23*) though Yeshua called him Elijah (*Matthew 11: 14, 17: 10-12*)
      - John did not fulfil the role prophesied by Malachi of turning the hearts of the children to their fathers (*Malachi 4: 6*) nor usher in the great and dreadful day of the Lord (*Malachi 4: 5*)

- Moses & Elijah – Unfinished ministries
  - Moses – did not lead the children of Israel into the promised land, although he saw it from Pisgah in Moab – see *Numbers 20: 12; Deuteronomy 3: 26-28*
  - Elijah – he appointed Elisha to succeed him and later was taken up to heaven in by a fiery chariot in a whirlwind – see *1 Kings 19: 13-16; 2 Kings 2: 11*
  - On the Mount of Transfiguration – it was Moses and Elijah who were seen with the Lord – see *Matthew 17: 1-9*
    - They spoke about his death *Luke 9: 31*
    - Peter also alludes to discussions of:
      - ❖ Salvation & Pentecost *1 Peter 1: 10-12*
      - ❖ Yeshua’s Second Coming *2 Peter 1: 10-18*
  - Moses and Elijah represent the two key aspects of God’s revelation of Himself in the OT – the Law and the Prophets
  
- Possible Alternatives
  - Enoch – he did not die, God took him *Genesis 5: 23-24*
    - Some scholars believe that because Enoch and Elijah did not die, that they are the two witnesses – linking this to *Hebrews 9: 27*
      - ‘Once to die’ – really a rebuttal of reincarnation
      - Several people have died twice – e.g.: Lazarus, Jairus’ daughter, Nain’s son
    - Enoch is possibly a model of the rapture – born and translated on the Feast of Shavuot
      - Enoch was not Jewish, whereas the two witnesses are Jewish
  - John, the apostle, the writer (scribe) of the Revelation
    - Based on *Revelation 10: 11* – John to prophesy again
  - John the Baptist
    - Based on *Matthew 17: 10-12* – Elijah must come first; John denied being Elijah and his ministry was to be forerunner of Yeshua’s first coming
  
- The Identity of The Two Witnesses
  - Moses died – and, as noted re Enoch, the scriptures speak only of dying once and after this comes judgement (*Hebrews 9: 27*) – so it not Moses returning, but one in his likeness in terms of spiritual power and authority
  - Elijah was taken up to heaven, he was raptured – and the scriptures speak only of raptured saints returning with the Lord when He comes to rule and reign – so it is not Elijah returning, but one in his likeness in terms of spiritual power and authority
  - These Two Witnesses come in the likeness of Moses and Elijah – that is in the character and spiritual power and authority God gave to Moses and Elijah
  - As such we should see the Two Witnesses, in the likeness of Moses and Elijah, as representing the Law and the prophets – God’s servants who proclaim the word of the Lord to that generation in the Tribulation period
  - The word of the Lord will be accomplished and the servants of God (the two witnesses) are proclaiming God’s law, and its promises and judgements, and proclaiming that His prophetic word will happen – just as God’s witnesses have done throughout the ages

- The Invulnerability of the Two Witnesses
  - These two will be invincible during their ministry,
    - They are invulnerable until their ministry is finished – at the mid-point of the 70<sup>th</sup> week – when the Coming World Leader (anti-Christ) desecrates the temple, and then the witnesses are killed
  - Protected by supernatural power (*verse 6*)
  - Fire proceeds ... and devours – almost certainly this refers to literal fire
    - God promised the prophet Jeremiah *‘Behold, I will make my words in thy mouth fire, and this people shall be wood, and it shall devour them.’* (*Jeremiah 5: 14*)
    - The false prophet will counterfeit these signs (*Revelation 13: 13*)
  
- Their Powers
  - Miracles have often authenticated God's messengers
  - Power to shut heaven, so that no rain falls in the days of their prophecy
    - Bringing a 3½ year drought (as did Elijah before them) will add immeasurable torment to those experiencing the worldwide disasters of the Tribulation – and exacerbate their hatred of the two witnesses.
  - Power over waters to turn them to blood
    - The earth's water, already devastated by the effects of the second and third trumpets, will become undrinkable, adding immensely to the suffering caused by the drought
    - Reminiscent of the first plague *Exodus 7: 7: 19-20*
  - Power to strike the earth with all plagues, as often as they desire
    - The similarity to the first four trumpet judgements is striking – no wonder these Two Witnesses see the culmination of the sixth trumpet judgement ... called the ‘second woe’

## **Ch 11 Vs 7 – 10            The Two Witnesses are Killed**

***What happens to the Two Witnesses after 3½ years – and Why?            Verse 7 a***

- The Two Witnesses are Killed
  - Mission Accomplished!
  - They ‘finish their testimony’ – their work is accomplished after 3½ years
  - They were invulnerable until their mission was accomplished

***Who is ‘The Beast from the Bottomless Pit’?            Verse 7 b***

- The Beast from the Bottomless Pit
  - First mention of the Beast from the Bottomless Pit, commonly called (somewhat erroneously) ‘the anti-Christ’
    - The Coming World Leader is demonic – he comes from out of the Bottomless Pit (*Revelation 17: 8*)
    - He is ‘The Beast from the Sea’ in *Revelation 13: 1-10*
      - This indicates he is a Gentile (‘the Sea’ being a Hebraic idiom for the nations)
      - He wields Satan’s (the dragon’s) power (*Revelation 13: 2*)
      - Often known as the Anti-Christ
    - He is ‘the prince who is to come’ (*Daniel 9: 26*)
      - He ‘confirms a covenant’ at the start of the Tribulation



- Ascends out of the bottomless pit (the Aboussos – Greek: *Abyssos*)
  - The Bottomless Pit is the source of smoke like a great furnace and of the locusts at the sound of the 5<sup>th</sup> trumpet – see *Revelation 9: 2-3*
  - The Aboussos is a realm of the demonic – but under God’s control
  - This Beast has been active in the first half of the 70<sup>th</sup> week, but at the mid-point, his true nature is revealed – see *Daniel 9: 26-27*
  - His end is perdition (destruction) – see *Revelation 17: 8*
  - Satan (his master) will be bound in the bottomless pit for 1000 years – during the millennium – see *Revelation 20: 1-3*
- He makes war against the two witnesses and overcomes them and kills them
  - The Beast is permitted to overcome them by God – whereas many others had failed
  - It is an indication that the two witnesses are not part of ‘the church’ (the *ecclesia*) which has been raptured – because Yeshua says that Satan will not overcome the church (*Matthew 16: 18*)

### ***What happens to the bodies of the Two Witnesses?***

*Verse 8*

- The Bodies of the Two Witnesses
  - They lie in the streets of the great city – identified clearly as Jerusalem (“where also our Lord was crucified”)
    - On view for 3½ days - there are two differing ways of understanding this:
      - Firstly as 3½ years - the last 3½ years of the 7 year tribulation period – called by the Lord the ‘great tribulation’ (*Matthew 24 : 21-22*)
        - In Daniel’s 70 Weeks prophecy the 70<sup>th</sup> week is 7 years, and in the middle of that period the coming world leader desecrates the temple and seeks to destroy the Jewish people – hence it is possible to see the bodies of the two witnesses being on display for that period in the light of such antisemitism
        - A period of 3½ years for the bodies of the two witnesses to lie in the street would pose a question as to how the bodies did not decompose in this time
        - If the two witnesses are raised after 3½ years, then the seven bowl judgements (Chapter 16) occur whilst their bodies are on view
      - Secondly as a literal 3½ days – though this seems unusual since in Revelation this would be the only use of days literally (other than where a period of literal days relates to 3½ years)
        - However it could be that this literal 3½ days is correct and for a purpose
        - Jewish mysticism teaches that a deceased person’s spirit remains around the body for up to three days after death before departing. It was well-known in Israel that someone deceased could come back to life during this 3-day period but not afterwards – on the fourth day, the spirit left the body and went to Sheol or Hades, and there was no hope for life without a miracle
        - Yeshua raised Lazarus on the 4<sup>th</sup> day (*John 11: 39*) as proof of His power to raise from the dead and give new life – and so it may be a similar demonstration with the two witnesses
        - If the two witnesses are raised after 3½ day, then the seven bowl judgements (Chapter 16) occur after their resurrection

- Jerusalem's Spiritual Identity:
  - Sodom – immorality *Isaiah 3: 8-9; Jeremiah 23: 14*
  - Egypt – idolatry *Ezekiel 22: 2-3, 23: 3-4, 8, 19*
  - Jerusalem's spiritual state in the Tribulation is clearly identified

***What is the Reaction of the People on Earth and What does that Tell Us? Verses 9-10***

- The Reaction of the 'Earth Dwellers'
  - Those from the Peoples, Tribes, Tongues and Nations – an indication of a vast number of those on the earth – all see the bodies of the two witnesses
  - Non-Burial (*verse 9*) – a sign of dishonour and contempt
    - They do not allow the burial of the bodies of the two witnesses – a tremendous indignity in almost all cultures *Psalm 79: 1-4*
    - Their dead bodies were on view for 3½ days
    - Refusing to bury one's enemies was a way to dishonour and show contempt for them (see *Acts 14: 19*) – the Old Testament expressly forbids this practice (*Deuteronomy 21: 22-23*)
  - Celebration (*verse 10*)
    - Rejoicing, making merry, sending gifts to each other
      - As the Jewish people do at Purim – *Esther 9: 19-22*
      - As we might do at Hanukkah or Christmas
      - As Palestinians celebrate terrorist attacks against Jews
    - Why? – Because they tormented (through their prophetic witness) those who dwell on the earth
    - The Two Witnesses testimony of the word of the Lord was a 'torment' to the earth dwellers
    - This is the only rejoicing by those on earth in the book of Revelation!
  - Their unburied bodies still are a testimony of the Lord to earth dwellers – possibly throughout the whole of the last 3½ years of the tribulation
- Earth Dwellers
  - Two kinds of people on the earth
    - Those who are pilgrims - whose real home is heaven
    - Those who dwell on the earth – whose attachment, life and identity are bound to the earth and earthly things
  - The Lives and Fate of Earth Dwellers
    - They endure the tribulation (testing) *Revelation 3: 10*
    - They worship the beast (the anti-Christ) *Revelation 13: 8*
    - They marvel (wonder & awe) at the beast *Revelation 17: 8*
    - Their names are not in the Book of Life *Revelation 13: 8; 17: 8*
    - They are under the influence of the beast from the earth (the false prophet) *Revelation 13: 12-14*
    - They hear the gospel proclaimed *Revelation 14: 6-7*
    - They are cast into the lake of fire *Revelation 20: 15*

**Ch 11 Vs 11 – 14      The Two Witnesses are Resurrected**

***What happens to the Two Witnesses after 3½ years? Verses 11-12***

- The Two Witnesses Resurrected
  - The Breath of Life from God

- After ‘The 3½ days’ (referring to *verse 9*) – either at the end of the tribulation or after a literal 3½ days
    - The Breath – ‘Spirit’ in KJV - as for Israel (*Ezekiel 37: 5, 9-10*)
    - From God – it is God who gives life
    - They stood up - as for Israel (*Ezekiel 37: 10*)
  - Fear falls on the earth dwellers
    - Those who had rejoiced over their death were now afraid
    - They had seen their bodies laying dead in the street – yet now they see them raised to life by God
  - A Voice from Heaven
    - A great voice, a loud voice (Greek: *me gas phōnē*)
    - Dead men hearing God’s voice!
    - Come up here – the same words said to John *Revelation 4: 1*
    - It is a call to enter into the Throne Room of Heaven
    - It is like the rapture of the church before the tribulation
- Their Ascension
  - Witnessed by their enemies (the earth dwellers) – no sudden disappearance like the rapture
    - Those who hated and dishonoured the two witnesses will watch their vindication and glorification
  - In a cloud
    - As at the Transfiguration *Luke 9: 33-36*
    - As at Yeshua’s ascension *Acts 1: 9*
  - Some may wonder why God will not allow them to preach again, assuming their message would have more force following their resurrection – but that ignores Yeshua’s clear statement to the contrary (*Luke 16: 31*) “*neither will they be persuaded though one rise from the dead.*”

***What are the consequences of the Ascension of the Two Witnesses on Earth?***

*Verse 13*

- Consequences on the Earth
  - In the same hour as the resurrection of the two witnesses
  - These consequences are focussed on the holy city, Jerusalem
  - A great earthquake
    - A tenth part of the city (Jerusalem) fell – destruction
      - Note...a tenth – that which belongs to the Lord (a tithe)
    - Seven thousand men (see KJV) were killed – devastation
- The Reaction of Jewish Survivors
  - The reaction of the remnant (Jewish survivors in the city) is one of fear
    - They also give glory to the God of heaven – for the first time they acknowledge the Lord their God!
  - A genuine experience of the salvation of Jews, in contrast to those who blasphemed and refused to glorify God at the 4<sup>th</sup> Bowl (*Revelation 16: 9*)
    - A fulfilment of Zechariah's prophecy (*Zechariah 13: 1-2*); and of *Revelation 12: 10* and Paul's writings (*Romans 11: 25-27*)

***What is the significance of the end of the Second Woe?***

*Verse 14*

- The second woe (sixth trumpet) is past – the third woe is coming quickly

- The Three Woes
  - The first four trumpet judgements (The Judgements of the Thirds) are found in *Revelation 8: 6-12*
  - The First Woe – the Fifth Trumpet – a demonic horde of Locusts from the Bottomless Pit is recorded in *Revelation 9: 1-12*
  - The Second Woe – the Sixth Trumpet – the Four Angels released from the River Euphrates and an Army of 200 million Horsemen is recorded in *Revelation 9: 13-21*
  - There then follows a Parenthesis
    - *Chapter 10* – The Mighty Angel with the Little Book
    - *Chapter 11: 1-13* – The Two Witnesses
    - These are Overviews of the Tribulation period of 7 years
    - Not until *Revelation 11: 14* is it recorded that ‘The second woe is past.’
  - The Third Woe – the Seventh Trumpet – a Proclamation from Heaven is recorded in the verses following *verse 14 ...in Revelation 11: 15-19*
  
- Timing and Chronology
  - After the 6<sup>th</sup> Trumpet Judgement we have an interval, a parenthesis, before the 7<sup>th</sup> Trumpet Judgement
  - In this Interval we have the account of the Mighty Angel with the Little Book (*Chapter 10*) and the account of the Two Witnesses (*Chapter 11, verses 1-14*)
    - It is important to note that the Mighty Angel makes two significant statements
    - Firstly a proclamation that there should be ‘delay no more’ – literally ‘time no longer’, [Greek: *chronos*] (*Revelation 10: 6*)
      - It is time for the completion of God’s judgements
      - An implication that the time for repentance will now be past
    - Secondly that when the seventh angel sounds the Seventh Trumpet ‘the mystery of God would be finished’ (*Revelation 10: 7*)
    - These statements are made despite the chronology which indicates that the Seven Bowl Judgements are yet to take place
  - This may be an indication that the resurrection of the Two Witnesses in Chapter 11 is an event right at the end of the Tribulation period
    - The Two Witnesses prophesied to earth-dwellers for 3½ years
    - They were then killed
    - Their bodies then lay in the streets of Jerusalem for 3½ days (maybe 3½ years, maybe literally 3½ days)
    - Only after the Two Witnesses were raised to life and ascended to heaven is it recorded that ‘The second woe is past. Behold, the third woe is coming quickly.’
    - Quickly (Greek: *tachu*) meaning shortly, without delay or soon
  - Clearly the Sixth Trumpet Judgement is an event near to the end of the Tribulation period – even though the Seven Bowl Judgements are yet to happen
    - The account of the Two Witnesses (*Chapter 11 verses 1-14*) – is mainly an overview passage although set in a specific time period
  - The Seventh Trumpet is recorded in *Chapter 11, verses 15 to 19*
  - Timing – the sound of the Seventh Trumpet seems to indicate a completion of events
    - It seems to be after the resurrection of the two witnesses (possibly at the end of the tribulation; i.e. in the very last days)

- The worship of the 24 elders (the raptured church) at the sounding of the Seventh Trumpet (*Revelation 11: 16-18*) – implies the completion of God’s judgements and the establishment of His rule on earth
- Yet the Seven Bowl Judgements, described in *Chapter 16*, are yet to be described – these would thus seem to take place in a short period of time
- Yet another indication of the true chronology of the tribulation period
- The events at the opening of the 7<sup>th</sup> Seal, at the sounding of the 7<sup>th</sup> Trumpet, and at the pouring of the 7<sup>th</sup> bowl are so alike as to be the same timing
  - At the Seventh Seal - there were noises, thunderings, lightnings, and an earthquake (*Revelation 8: 1-5*)
  - At the Seventh Trumpet – there were lightnings, noises, thunderings, an earthquake, and great hail (*Revelation 11: 19*)
  - At the Seventh Bowl – there were noises and thunderings and lightnings; and there was a great earthquake, such a mighty and great earthquake as had not occurred since men were on the earth...and great hail from heaven (*Revelation 16: 17-21*)

*See Supplementary Note 1: ‘A Suggested Chronology of the Great Tribulation Period’*

