



Coptic Orthodox Diocese of the Southern United States



The Holy Book of Revelation

Chapter 11

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Introduction

- As the interlude between the sixth and seventh trumpets continues, two more visions are seen
- The first involves St. John himself as he is given a reed and told to *measure the temple of God, the altar, and those worshipping there*
- The second is the vision of the *two witnesses*

The Chapter Outlines

- Measuring the Temple of God 1-2
- The Two Witnesses 3-14
- The Seven Trumpet: the Kingdom Proclaimed 15-19



Measuring the Temple of God 11:1-2

- *I was given*, By Christ, as it appears from Revelation 11:3
- *a reed*—As there was shown to Ezekiel, whose vision bore a great resemblance to this, Ezekiel 40:5
- The reason, it seems, of St. John's being commanded to measure the inner court and the temple was, to show that during all this period there were some true Christians, who conformed to the rule and measure of God's word and worship
- Here, our Lord Jesus assures that the true children of God are known to Him and will be protected



Measuring the Temple of God

11:1-2

- The measuring, like the sealing of Revelation 7, is a sign of preservation throughout the expected dangers
- The measurement is the preservation of the true believers
- True believers are those who hold the faith in unity of spirit, in the bond of peace, and in righteousness of life
- They are *called, chosen, and faithful* Revelation 17:14
- The sealed is, *"He who dwells in the secret place of the Most High Shall abide under the shadow of the Almighty."* (Psalm 91:1)



Measuring the Temple of God 11:1-2

- Others think that measuring here means evaluating or assessing and examining
- As if God is telling John to assess the dogma and doctrine which is *the temple of God, the altar* and examine *those who worship*, examine their life, conduct, faith, and behavior to see if they are true worshipers true believers
- Examine the foundation, *temple and altar*, upon which they built their faith to ensure and confirm them as true believers



Measuring the Temple of God

11:1-2

- *leave out* Hardly a strong enough expression: the original is, “*cast out outside.*”
- But he will not measure those who are out of the temple, or the unbelievers, because they refused to dwell with God
- Those in the outer court, worship in a false manner, or with dissembling hearts, and will be found among His enemies
- God does not consider them as His own children
- People are either around His *altar* or outside *the temple*



Measuring the Temple of God

11:1-2

- *forty-two months*, This period is apparently identical with the “1260 days” of the next verse, and Revelation 12:6 and with the “time, times, and half a time” (i.e. 3½ years) of Revelation 12:14
- 3½ years, Is half of number 7, the symbol of perfection and completion, therefore, we can say that it may not be a long period
- also, *forty-two months* is a symbol of spiritual lukewarmness and it is as a punishment from God
- It is a number that can be a reference to Daniel 7:25 where it symbolizes a limited period during which the wicked are victorious



Measuring the Temple of God 11:1-2

- It speaks of a limited period of wrath and judgment caused by apostasy
- Another three and a half year period of judgment in the Old Testament is Elijah's three and a half year period of drought on Israel, 1 Kings 17
- The drought ends with Elijah's defeat of the priests of Baal
- 42 months is a kind of imagery used throughout the Bible
- In Gospel according to St. Matthew (genealogy in Matthew 1:1-17), for example, he deliberately goes out of his way to draw our attention to the number 42



Measuring the Temple of God 11:1-2

- He artfully arranges the list of Jesus' ancestors to add up to 42 generations in three lists of 14 generations each
- But he has manipulated the list to come out to 42 by deleting three generations and by counting one name twice (Jeconiah; Matthew 1:11-12)
- The symbolic importance of the 42 was more important than the accuracy of the list because then the number 42 becomes the number between promise and fulfillment and between bondage to redemption



Measuring the Temple of God 11:1-2

Bishop Victorianus thinks that

- The temple refers to the believers who are abiding in the Church
- The outer court is those who are alien to the Church
- The period of the forty-two months is the period during which the deceiver, the "Antichrist," will lead astray



The Two Witnesses 11:3-14

- *I will give power*, These are the words of God Himself
- *two witnesses*, Because that is the number required by the law, and approved by the gospel, Deuteronomy 19:15; Matthew 18:16
- Our Savior Himself sent forth His disciples two by two, *“and sent them two by two before His face into every city and place where He Himself was about to go.”* (Luke 10:1)
- The early Fathers, as Justin the Martyr, Hippolytus, Ignatius, Tertullian, Augustine, St. Ephram the Syrian and John of Damascus proclaimed that the two witnesses were Elijah and Enoch



The Two Witnesses 11:3-14

- Bishop Hippolytus says, [It is natural that they appear first (before the day of the judgment), as it was proclaimed by Malachi, *"Behold, I will send you Elijah the prophet Before the coming of the great and dreadful day of the LORD. And he will turn The hearts of the fathers to the children, And the hearts of the children to their fathers, Lest I come and strike the earth with a curse."* (Malachi 4:5-6)]



The Two Witnesses 11:3-14

- Tertullian says, “Enoch was taken up (Genesis 5:22, Hebrews 11:5), and Elijah also (2 Kings 2:11), without dying. Their death was delayed, as they are kept to bear death, that by their blood they crush the Antichrist (Revelation 11:3).”
- The Lord bestowed the spirit of prophecy on them "*and they will prophesy,*" and have the power to make miracles, preach, and debate with the Antichrist, and his followers



The Two Witnesses 11:3-14

- Another opinion says that it is someone with the same spirit and same power and authority like Elijah since Jesus mentioned that Elijah has come
- As we read in Matthew 17:10-12, *“And His disciples asked Him, saying, ‘Why then do the scribes say that Elijah must come first?’ Jesus answered and said to them, ‘Indeed, Elijah is coming first and will restore all things. But I say to you that Elijah has come already, and they did not know him but did to him whatever they wished.’”*
- Here Christ meant to tell them that John the Baptist came with the spirit of Elijah spirit of strength and authority



The Two Witnesses 11:3-14

- *one thousand two hundred and sixty days*, The same period as the forty and two months Revelation 11:2, though expressed in a different form
- As for the period of their witnessing, which is 1260 days, it will last until their martyrdom
- The period of the Antichrist is 42 months, or three and a half years, i.e. 1278 or 1279 days
- The difference is 18 or 19 days between their martyrdom, and the death of the Antichrist, and the end of his kingdom



The Two Witnesses 11:3-14

- *sackcloth*, was a coarse black cloth commonly made of hair, used for sacks, and for mourning garments, Revelation 6:12; Isaiah 3:24; Matthew 11:21
- It is traditional dress of the prophets from Elijah through John the Baptist which symbolized their mourning and their call for repentance over national apostasy, 2 Kings 1:8; Isa. 20:2; Jonah 3:6; Zechariah 13:4; Matthew 3:4-6; Mark 1:5-6
- Here it is a symbol of mourning; and the idea is, that they would prophesy in the midst of grief



The Two Witnesses 11:3-14

The Two Witnesses Described

Peace-makers: "*two olive trees*"

- The olive tree symbolizes peace and edification, not ruin and destruction
- As Noah's dove came proclaiming the end of the flood with an olive branch, the Holy Spirit proclaims through the two witnesses, His protection to the Church, her inner joy, and unshaken peace



The Two Witnesses 11:3-14

Two witnesses for the true Light: "*two lampstands*"

- In their witnessing to Him, the Lord never forsakes them, but they are always standing before the Lord
- This gives them courage and wisdom in their ministry
- They are like *two lampstands* which hold forth the light of the word, in the midst of darkness
- *two lampstands*, We know that the lampstand was in the temple, lit by oil, which symbolizes the Holy Spirit



The Two Witnesses 11:3-14

- In the same manner Elijah and Enoch do not witness of themselves, but the Holy Spirit shines in them, the Spirit of their Father, who speaks in them (Matthew 10:20)
- Their authority and influence are derived from God
- With the Spirit of God they help the Church in her divine work, that is, witnessing to God
- Thus she will be sure of God's promise, that it is not by ability, or strength, but by His Spirit (Zechariah 4), she will witness to Him



The Two Witnesses 11:3-14

- Israel is referred to by God as a *“Green Olive Tree, Lovely and of Good Fruit.”* (Jeremiah 11:16)
- The Psalmist referred to himself, one who trusted in God’s mercy, as *“a green olive tree in the house of God”* (Psalm 52:8)
- Also there is an allusion to Zechariah’s vision 4:3, Zechariah 4:11,14, though with some little difference
- He saw *a lampstand of solid gold ...³ Two olive trees are by it*
- In Zechariah’s vision there was one candlestick



The Two Witnesses 11:3-14

- These two stand before God and *minister to Him* by faithfully prophesying and witnessing His word
- Although their ministry appears directed toward the earth dwellers, they are in fact focused upon being pure and faithful agents for God to speak to the nations at the time of the end
- *the God of the earth*, The global scope of Revelation is seen again here in that these witnesses stand before the God of the entire *earth* and those which they torment include “peoples, tribes, tongues, and nations” —a global population



The Two Witnesses 11:3-14

They are zealous

- *fire proceeds from their mouth* , It is, of course, not necessary that this should be taken literally
- There may possibly be an allusion here to 2 Kings 1:10-14, where it is said that Elijah commanded the fire to descend from heaven to consume those who were sent to take him
- But in that case Elijah commanded the fire to come *from heaven*; here it proceeds *out of the mouth*



The Two Witnesses 11:3-14

- The allusion here, therefore, is to the denunciations which they would utter, or the doctrines which they would preach, and which would have the same effect on their enemies as if they breathed forth fire and flame
- As God promised the prophet Jeremiah, *"Behold, I will make My words in your mouth fire, And this people wood, And it shall devour them."* (Jeremiah 5:14).
- *"Is not My word like a fire?" says the LORD, "And like a hammer that breaks the rock in pieces?"* (Jeremiah 23:29)



The Two Witnesses 11:3-14

- The witnesses for God are thus armed with a spiritual might; for that word which, when accepted and lived by, brings peace, when rejected causes pain and danger
- *devours their enemies*, Their words should in any way produce an effect on their enemies similar to what is produced by fire
- It should destroy their influence
- It should overcome and subdue them
- It should wipe out their domination in the world
- *And if anyone wants to harm them*, This is repeated in order to make the declaration more intensive



The Two Witnesses 11:3-14

They make miracles

- God gives them wide powers, not to show power, or authority, but for the sake of restoring the souls, and saving those who went astray behind the Antichrist
- They do as Elijah had done previously with the people who fell back to worship the idols (1 Kings 18), and what Moses did because of the cruelty of Pharaoh
- The whole verse is descriptive of the powers entrusted to Moses and Elijah, and is intended to convey the idea that the power which supported them would likewise support the two witnesses



The Two Witnesses 11:3-14

- The witnesses themselves are given power to judge and to smite the earth with plagues as often as they wish
- These two will bring great torment on the earth to those who will not obey God
- These plagues being inflicted on the inhabitants of the earth, or followers of antichrist, in answer to their prophecies and prayers, which are made according to the will of God, and so always have their effect
- They will be central world figures and the key focus of the world for 1,260 days



The Two Witnesses 11:3-14

- Some, because of this verse and because Moses was seen with Elijah at the time Jesus was transfigured (Matthew 17:2), believe that the two witnesses are Elijah and Moses
- The main problem with it being Moses is that Moses did die and scripture says it is appointed for man to die once, "*And as it is appointed for men to die once, but after this the judgment*" (Hebrews 9:27)
- And these two witnesses and prophets are killed at the end of their testimony
- Therefore, there is no reason for Moses to die twice
- Besides, Elijah and Enoch must die according to the above verse



The Two Witnesses 11:3-14

- Only when their work is done has the wild beast power over them
- Only the infernal nature of the beast is to be learned from his rising out of the abyss, and his definitely antichristian character; further, from his opposition against the witnesses of Christ, and overcoming and slaying them
- The more detailed explanation of the beast, John himself does not give until chapters 13 and 17
- *will make war against them*, There was a war all the time that they are performing their ministry; but when they shall be near finishing it, he shall so make war against them as to overcome them, and kill them



The Two Witnesses 11:3-14

- Here we see Satan's resistance to God's Kingdom to the point of killing *the two olive trees*
- But the Word of God is, "*living and powerful, and sharper than any two-edged sword*" (Hebrews 4:12)
- Or, as we read about the Church in Song of Solomon 5:2, "*I sleep, but my heart is awake*"
- That is why *the two olive trees* will not be put in a tomb



The Two Witnesses 11:3-14

- The forms of the witnesses, though silenced, still in silence witness against evil
- At no time are they hid away out of sight
- The amazing thing is that their testimony will be in Jerusalem, which was favored by the presence of the incarnate Lord
- It is called great, not because of its holiness, but because of the evil spread there by the Antichrist
- Jerusalem had history of murdering God's prophets



The Two Witnesses 11:3-14

- Spiritually, it is called Sodom, because of its decline, and corruption (Isaiah 1:10); and Egypt, because of the cruelty shown by Pharaoh
- It is there, where our Lord was crucified
- As it had despised the Lord, now it despises His children
- The connection with Egypt is that Jesus is the "new Moses" who has led God's people from slavery to sin to salvation and the "Promised Land"/heaven



The Two Witnesses 11:3-14

- It is Sodom, for it is the place where, through pleasure and luxuriousness, the worst forms of immorality take root; it is Egypt, for it is the house of bondage; it is Jerusalem, for it is the apostate place where the presence of Christ is hated
- The same spirit which slew their Lord is alive to persecute His servants
- *“If they have called the master of the house Beelzebub, how much more will they call those of his household!”* (Matthew 10:25)
- And the reason of this hatred is told in verse 10, the words of the witnesses *“tormented them.”*



The Two Witnesses 11:3-14

- Their bodies remain unburied, while congratulations and rejoicings go on; harmony and concord prevail, as when Pilate and Herod were made friends; it is the millennium of evil
- There would be a gathering of different classes of people to whom their bodies would be exposed, and that they would come and look upon them
- *three-and-a-half days*, This might be either literally three days and a half, or, more in accordance with the usual style of this book, these would be prophetic days; that is, three years and a half, Revelation 9:5,15, Or symbolic time



The Two Witnesses 11:3-14

- *not allow their dead bodies to be put into graves*, The world treats these two witnesses in a humiliating manner
- Those dwelling on the earth are the ungodly, the worldly, earthly, carnal men
- The preaching of these two witnesses and their call to repentance was a torment for many, because they could not stand to hear the truth while they loved their lie



The Two Witnesses 11:3-14

- Three and a half is symbolic of a broken 7, a number of fullness and perfection
- It is a short period of sadness and oppression
- He who permitted their martyrdom, and allowed people to rejoice over them, turned it to emphasize their message when He gave them *the breath of life*
- This phrase recalls the well known passage of the resurrection of the "dry bones" in Ezekiel chapter 37



The Two Witnesses 11:3-14

- The time of evil is brief just like the brief time the wicked were triumphant after the crucifixion of Christ
- There is probably a connection to the three days of Christ's descent into Hades to rescue the righteous dead when the earth believed Him to be dead and defeated
- *saw them* , It was done openly
- This strikes a great fear into all their enemies amazed to think what God was about to do, and rightly predicting this would be their ruin



The Two Witnesses 11:3-14

- This action brought hope back to the souls which fainted and deviated
- The cheering hope of the Church focuses on the resurrection (1 Thessalonians 4:16-18)
- The Church ends its creed, by saying, "We wait for the resurrection of the dead and the life of the world to come."
- By this action the Church sings saying, "*Weeping may endure for a night, But joy comes in the morning.*" (Psalm 30:5)



The Two Witnesses 11:3-14

- The resurrection of the witnesses is followed by their ascension
- It is the token that in this too they shall have a portion with their Lord
- Rejected and slain, there is welcome and honor for them
- They take their place with those who through faith and patience inherit the promises; they rest from their labors
- But this is not all
- Like Elijah, 2 Kings 2:11, they are taken up gloriously, but not, like Elijah, in comparative secret; their enemies see their exaltation



The Two Witnesses 11:3-14

- *They ascended to heaven in a cloud*, There is here, perhaps, a touch of recollection
- St. John remembers the cloud which received his Lord out of sight
- Since then the cloud mingles with his every thought of ascension or descending from heaven, Revelation 1:7; Acts 1:9
- The witnesses, like their Master, disappeared in the cloud



The Two Witnesses 11:3-14

- *In the same hour*, In immediate connection with their triumph
- There is no later
- It is now
- The hour of their triumph is the hour of a punishment warning on the city where they were slain convulsion, with the overthrow of dwellings and the death of seven thousand men
- This earthquake confirms the divinity of the message
- An earthquake is a symbol of commotion, agitation, change of great political revolutions



The Two Witnesses 11:3-14

- The meaning here is, that the triumph of the witnesses, would be followed by such revolutions as would be properly symbolized by an earthquake
- The word "tenth" is probably used in a general sense to denote that a considerable portion of the persecuting power would be thus involved in ruin
- This was testified by the rest of the people who were not killed by the earthquake
- The city which might have been purified by the word is purged by the spirit of judgment, Isaiah 4:4



The Two Witnesses 11:3-14

- *“And they were all amazed, and they glorified God and were filled with fear, saying, ‘We have seen strange things today!’”*
(Luke 5:26)
- They stood in awe at what God was doing, and acknowledged His power in the changes that occurred
- Some think that it does not mean, necessarily, that they would repent and become truly His children, but that there would be a prevailing impression that these changes were produced by His power, and that His hand was in these things



The Two Witnesses 11:3-14

- The wicked earth-dwellers in Jerusalem express the obvious, but there is no indication of repentance
- Others think that they repented as some are saved though as by fire; and, unlike those who did not repent, Revelation 9:21, they give glory to the God of heaven
- At the crucifixion of the Lord, an earthquake took place, and saints rose from death, rejoicing for the salvation
- And at the rising of the two witnesses an earthquake will happen killing one tenth of the people, known for being stubborn, giving the chance to the rest to repent



The Two Witnesses 11:3-14

- The angel flying in mid-heaven had announced the three woe trumpets, 8:13
- A voice now reminds us that two of these had passed, just as at the close of the fifth trumpet a voice proclaimed that the first woe was past
- We must remember, too, that the angel which descended from heaven declared that the end should not be delayed beyond the sounding of the seventh trumpet; the last woe trumpet, therefore, is the trumpet which will usher in the closing woe and the finishing of the mystery of God



The Seven Trumpet: The Kingdom Proclaimed 11:15-19

- John's expectations about the seventh trumpet must have been a strange mixture of excitement and dread
- On one hand John had been warned of three terrible "woes" to come on the earth, but had only witnessed two of them (8:13; 9:12)
- One remained, possibly the worst of all, and it was to come "soon" (11:14)
- Yet he had also been told that *"but in the days of the sounding of the seventh angel, when he is about to sound, the mystery of God would be finished, as He declared to His servants the prophets."* (10:7)



The Seven Trumpet: The Kingdom Proclaimed 11:15-19

- Now that he hears the trumpet, it sounds more like the fulfillment of a promise than a revelation of woe
- The last trumpet proclaims the final events of the advent of Jesus Christ on the clouds, right after the period of the Antichrist
- This trumpet contains the most important and joyful events, and delivers all the former trumpets matter of joy to all the inhabitants of heaven
- The 7th angel blows the 7th Trumpet which announces that the "Mystery of God" has been fulfilled and accomplished, Revelation 10:6-7



The Seven Trumpet: The Kingdom Proclaimed 11:15-19

- This implying, of course, that under this the series of visions was to end
- As soon as the seventh angel sounds, the kingdom falls to God and His Christ
- *loud voices* , St. John in his vision heard great acclamations and shouting for the victory which Christ and His gospel had got over the beast; as of exultation and praise
- *The kingdoms of this world*, That is, the royal government over the whole world, and all its kingdoms, Zechariah 14:9



The Seven Trumpet: The Kingdom Proclaimed 11:15-19

- *have become the kingdoms of our Lord*, This province has been in the enemy's hands: it now returns to its rightful Master
- In reality, all things (and so the kingdom of the world) are God's in all ages; yet Satan and the present world, with its kings and lords, are risen against the Lord and against His Anointed
- God now puts an end to this monstrous rebellion, and maintains His right to all things
- And this appears in an entirely new manner, as soon as the seventh angel sounds



The Seven Trumpet: The Kingdom Proclaimed 11:15-19

- It is fulfillment of Matthew 24:14, *“And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.”*
- His Kingdom has no end as we read in Daniel 7:14, *“Then to Him was given dominion and glory and a kingdom, That all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, Which shall not pass away, And His kingdom the one Which shall not be destroyed.”*
- It is what the angel told St. Mary, *“And He will reign over the house of Jacob forever, and of His kingdom there will be no end.”*



The Seven Trumpet: The Kingdom Proclaimed 11:15-19

- Then the twenty-four presbyters chant the songs of praise, as give songs of thanksgiving, Revelation 4:9
- The Church never ceases teaching us the praise of thanksgiving, all the time and on every occasion
- We offer our thanksgiving in our private prayers, and church prayers; in the liturgies, and in celebrating joyful and sad occasions
- Praise and Thanksgiving are the language of heaven



The Seven Trumpet: The Kingdom Proclaimed 11:15-19

- It is the triumph of the saints and angels in heaven upon this victory of the Lord over antichrist, and the promoting of Christ's kingdom
- Certainly if there be joy in heaven upon the conversion of one sinner, Luke 15:7, we must imagine a much greater joy upon the conversion of nations and kingdoms unto Christ
- Those heavenly beings bless God for exerting His power, and recovering the kingdom of Christ out of the hands of antichrist, and setting His King upon His holy hill of Zion



The Seven Trumpet: The Kingdom Proclaimed 11:15-19

- *O Lord God Almighty*, The person addressed is the Lord Jesus Christ, who now reigns in great power and authority
- He is Lord of all, and truly and properly God, and the Almighty, as His works of creation, preservation, redemption, and raising Himself from the dead
- Each of these titles exceedingly well suits him
- *The One who is and who was and who is to come*, It is a phrase denoting God's eternity and immutability; we met with it before, Revelation 4:8



The Seven Trumpet: The Kingdom Proclaimed 11:15-19

- God never ceased to reign, though for a time He revoked His power
- This power He has now reassumed, and the elders thank Him for it, for it is the assurance of the end of the suffering of the Church of God
- So in Revelation 4:11 the elders declare that He is worthy to receive the power which He now visibly exercises



The Seven Trumpet: The Kingdom Proclaimed 11:15-19

- It has, indeed, been exercised before
- The preservation of the Church set forth in the visions of the seals, and the punishment of the ungodly shown under the trumpet visions, are effected by means of this power; but now that power is visibly exercised
- God has never ceased to use His power; but He has allowed His enemies to oppose it, which He will now allow no more



The Seven Trumpet: The Kingdom Proclaimed 11:15-19

- *The nations were angry*, Were enraged against Him
- At the breaking out of the power and kingdom of God *The nations were angry*
- This they had shown by their opposition to His laws; by persecuting His people; by slaying His witnesses; by all the attempts which they had made to destroy His authority on earth
- His anger at the wicked and their destruction, is nothing, but a natural result of their actions, which turns against them, as "they were destroying the earth."



The Seven Trumpet: The Kingdom Proclaimed 11:15-19

- This wrath of the heathens now rises to the highest pitch; but it meets the wrath of the Almighty, and melts away
- God bears no hatred, or desire to revenge, but in His justice He leaves the wicked to their choice
- It is the evil they chose, loved and were bound to, that destroys them
- *And the time of the dead, that they should be judged*, the season of judgment and the season of reward
- The reward is for *the prophets*, those who witnessed to Him and served His word and interpreted it to others



The Seven Trumpet: The Kingdom Proclaimed 11:15-19

- The reward will also be to *the saints*, those who lived a holy life obeying His commandments
- Those who do not even fear God will have no reward from Him
- *small and great* – All, every class and rank of the true servants of the King are included here; none are forgotten; not a cup of cold water, given in His name, shall miss its reward
- *destroy those who destroy the earth*, Meaning antichrist and his followers; who destroy the bodies and souls
- The gladness is not only for the blessing of the reward; there is a joy at the overthrow of those who destroy the earth



The Seven Trumpet: The Kingdom Proclaimed 11:15-19

- In Greek the word "*temple*," means here "Holy of Holies, which is the place, where no one can enter, except the high priest once a year"
- Now the Holy of Holies is opened and the heavenly, true, Ark is revealed
- We must remember that the earthly one is only a "copy"
- The Ark of His Covenant, which was the location of the Lord's presence with his People Israel (Leviticus 16:2), was a model of the Temple in Heaven



The Seven Trumpet: The Kingdom Proclaimed 11:15-19

- It was God's "Mercy Seat" that held 3 items, *"in which were the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant"* (Hebrews 9:4)
- *the ark of His covenant was seen*, As in the first verse the earthly temple was measured, so here its heavenly antitype is laid open, and the antitype above to the ark of the covenant in the Holiest Place below is seen, the pledge of God's faithfulness to His covenant in saving His people and punishing their and His enemies



The Seven Trumpet: The Kingdom Proclaimed 11:15-19

- His presence with His People when the seventh trumpet is sounded is in Heaven
- The faithful promise of God to enter into the joy of our Master
- This is the cheerful side of judgment, yet about the judgment of the wicked he says, "*And there were lightnings, noises, thunderings, an earthquake, and great hail*"
- The ark of the Covenant is seen, the symbol of God's faithfulness in bestowing grace on His people, and inflicting vengeance on His people's enemies



Discussion

- Why was John told to measure *“those who worship”* in the temple?
- How do you as a Christian feel knowing that you have been measured?
- What is the purpose of the two witnesses?
- Why are these witnesses clothed *“in sackcloth?”* How is “sackcloth used in the Scriptures?



Discussion

- Why would anyone want to *“harm”* these two witnesses?
- How can the beast kill the witnesses when they are able to use such miraculous powers whenever they wish?
- What encouragement for Christians today does the story of the two witnesses offer?
- Why does John draw our attention back to *“the temple of God”*? Why does he mention *“the ark of His covenant?”* What is the meaning of lightning, thunder, earthquakes, and hailstorms?