

REVELATION: CHAPTER 11

This chapter further details the events occurring in Jerusalem prior to and during the destruction.

Rev 11:1 And there was given me a reed like unto a rod: and the Angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

- reed like unto a rod- Here it represents the *pen* (Gk.2563) like *stick* (Gk.4464) which John was to use to measure (Gk.3354- *ascertain in size by a fixed standard*) the temple in Jerusalem, as she was being measured for destruction. This reed was unlike the “golden reed” of 21:15, but served as God’s “rod of correction” (*Pro 22:15*). That reed was to measure the holy city New Jerusalem, “the bride, “the Lamb’s wife” (21: 9), as she was being measured worthy for Heaven: Mat 23:29-32.

- the Angel- “The use of the definite article *the* angel, rather than an angel, or *another* angel, designates the angel as Christ himself...” Foy E. Wallace, Jr.

- temple of God- “Josephus relates that the seditious Jews were responsible for the destruction of the temple proper. The Romans destroyed everything else.”- Arthur Ogden- pg. 250 (*See notes 21:22*)

- altar- Thayer: “*the altar of whole burnt-offerings* which stood in the court of the priests in the temple at Jerusalem”: here it represents the O.T. sacrificial system.

- them that worship therein- These were the Jews who continued in vain worship up to the time the temple was destroyed (*Mat 15:9; Mk 7:7*).

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Rev 11:2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

- The measuring occurred after the sealing of the O.T. saints in chapter 7. By this time there were no Christians in the city. Why did this matter to the churches of Asia? There were Jewish Christians among them and Rome felt Christianity was just another sect of Judaism. Therefore, if the Jews were persecuted so also with them the Christians: Eze 42:20; Rom 11:22.

- The court outside the temple did not “measure up”. Rome (the Gentiles) destroyed Jerusalem (the [once] holy city- Isa 1:21; Matt 23:37-38) wherein the temple stood: Lk 21:24.

- forty and two months- “The Roman destruction was to last 42 months, the actual length of the war from the time Vespasian and his army entered Palestine in the spring of 67 A.D. until Jerusalem was completely destroyed in late summer of 70 A.D.” - Arthur Ogden pg. 251 (12:7, 14; 13:5) (Lk 19:41-44)
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Rev 11:3 And I will give power unto My two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

- My (Christ's) two- (Deu 17:6; 19:15; Mat 18:16; 2 Cor 13:1) witnesses- Gk.3144- a witness; a “martyr” (1:5). (Mat 17:3; Mk 9:4) Here the Angel of 10:9 ordains these two (His testifiers- Lk 24:44) with the ability to fulfill their purpose. Obviously there were multiple O.T. prophets who foretold Christ's coming.

- In verse 10 they are called “prophets”. Throughout the O.T. many prophets were slain because of their

prophesies: Amo 7:16; Mat 23:29-31; Lk 11:47-48; Act 7:52-53; Gal 3:19; Deu 5:5.

- prophesy- Gk.4395- to *foretell events, speak under inspiration*. Read 2 Pet 1:19-21.
 - What did they foretell would happen that made them martyrs? The Jews' rebellion against the Law and Prophets and the coming of the Messiah! Read Deu 18:18-19; Jn 7:16; 12:48; Jer 23:5; Lk 24:44-47; Jn 1:45; Act 24:14; 26:22-23.
 - 1,260 days- = 42 months (*connects simultaneously with the events of 12:6; 13:5*); equals the short time of the "holy city" being 'trampled'. This happened during the siege (*Feb AD 67- Aug AD 70- F.E.W., Jr.*) after the church was established (*during the Pentecost that followed ten days after Christ's ascension*) at which time Jerusalem was destroyed (*70AD*) and the Law became "obsolete" thus "growing old [ready] to vanish away" (*Heb 8:13*): Dan 7:20-22; Rev 17:11; Heb 8:13; Mat 24:22b. According to Foy E. Wallace, Jr. (pg. 213; citing Lardner's Jewish Testimonies, Vol. 8; Josephus/ Wars Of The Jews, Vol. 7); "*that was the exact period of time, as a matter of historical record, which covered the events of the siege and destruction of Jerusalem*". Thus the same time frame is here used literally (*as in Isa 7:8 concerning the literal fulfillment of the historic end of the ten northern tribes of Israel*).
 - clothed in sackcloth- symbol of sorrow and mourning: Gen 37:34. The message (*v. 7*) was proclaimed amidst strong persecution.
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Rev 11:4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

- olive trees... candlesticks- (*lampstands*) Lev 24:1-4; Zec 4:2, 11-14.

- These two witnesses represent the Law and the Prophets of the Old Testament which testified of the Messiah's coming: Mat 7:12; 11:13; Lk 16:16, 31; 24:44.

 Jesus said that the Law and Prophets of Old ceased once John the Immerser came on the scene announcing His arrival along with His own proclamation of the kingdom coming: Mat 4:17; Rev 21:2; Act 28:23.

 Read Rom 3:21-25.

- These compose of one olive tree and one lamp stand each. The pure oil of the olive tree was used to fuel and maintain the light of the lamps (*Num 4:9*). Here the oil represents the inspired word of God (*2 Pet 1:21*). To the O.T. Jew it comprised the Law and the Prophets: Isa 2:2-3; Psa 119:105.
- To be standing before the God of the earth shows that they were established, but until when? (*v. 7*) (*Like in Eze 37 which prophesied Israel's resurrection in the O.T.*) Read Heb 8:6-9.

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Rev 11:5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

Jer 5:14 Therefore thus says the LORD, the God of hosts: "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.** (*Emp. added*) (*ESV*)

Jeremiah was a prophet of the Old Testament who these saints knew of. Using this as an example would give them encouragement to stay the course.

- out of their mouth- verbal.

- fire- judgment. These were words spoken against Israel announcing their downfall (*as a nation of God's Own people- Isa 65:2; Dan 9:19*) once they defiled the Law and rebelled against the words of the Prophets concerning the Messiah. These witnesses could not be silenced as long as their testimony was unfulfilled (*v. 7*): 2 Kin 1:10.
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- Elijah was another Old Testament prophet who had these same, and other, powers.
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Rev 11:6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

- power to shut the heaven- Elijah (*prophets*).

1Ki 17:1 Now Elijah the Tishbite, of Tishbe in Gilead, 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.**" (*Emp. added*) (*ESV*)

- power over the waters to turn them to blood- Moses (*Law*).

Exo 4:9 If they will not believe even these two signs or listen to your voice, you shall take some **water from the Nile** and pour it on the dry ground, and the water that you shall take from the Nile will **become blood** on the dry ground." (*Emp. added*) (*ESV*)

- all plagues- Moses.

Exo 9:13 Then the LORD said to **Moses**, "Rise up early in the morning and present yourself before Pharaoh and say to him, 'Thus says the LORD, the God of the Hebrews, "Let My people go, that they may serve Me. 14 For this time I will send **all My plagues** on you yourself, and on your servants and your

people, so that you may know that there is none like Me in all the earth. 15 For by now I could have put out My hand and struck you and your people with pestilence, and you would have been cut off from the earth. (*Emp. added*) (ESV)

- During the days of their prophecy (*v.3*), these witnesses, (*Moses and Elijah*) representing the Law and the Prophets, were replaced “by the new and living Way” (*Heb 10:20*): Mat 17:1-3, 5.

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Rev 11:7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

- The beast from the abyss (*9:2*) is the same as the one in *13:1, 4. (In this context as it pertains to the destruction of the Jewish temple. Satan has always been against God's creation since the beginning- Gen 3)* The mission of these two witnesses (*Lk 24:44*) having been accomplished (*finished*) by their testimony (*Gk.3141-evidence*), the Roman Empire destroyed Jerusalem where the temple existed, thus removing from practice “the regular burnt offering” since “the place of His sanctuary was overthrown” (*as did Antiochus Epiphanes- Dan 8:11*).

Mat 24:14 And this Gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end (*of the Jewish age in 70AD*) will come. (ESV)

Col 1:23 if indeed you continue in the faith, stable and steadfast, not shifting from the hope of **the Gospel that you heard, which has been proclaimed in all creation under heaven**, and of which I, Paul, became a minister. (*Emp. added*) (ESV)

“The Law and the Prophets continued to be esteemed by the Jews and were practiced in the temple until the sacrifices ceased just days before the temple was destroyed”.

Arthur M. Ogden- pg. 252

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Rev 11:8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

- lie in the street- This is obviously referring to Jerusalem at the time of the Roman siege; their dead bodies are compared to such since they had become a torment to them “that dwell upon the earth” (*v. 10, see notes on 6:10*). The Law and the Prophets upon which was the basis of the Jewish religion, were a stench to the satellite nations, John here comparing them to the un-buried dead inside the city during this time.

“... those who were sick themselves were not able to do it; and those that were hearty and well were deterred from doing it by the great multitude of those dead bodies, and by the uncertainty there was how soon they would die themselves, for many died as they were burying others, and many went to their coffins before the fatal hour was come”. (*Josephus -Wars of the Jews, pg. 25/ The Destruction of Jerusalem- Ray Murray, Jr.*)

- great city- Jerusalem. Likened to Sodom (*Jer 23:14*) and Egypt (*Eze 23:18-21*). See also Mat 23:34-37; Lk 13:33.

Mat 23:37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee,...

- where also our Lord- Jerusalem lost her right to the title “city of God” (*Ps 87:1-3*) because it was the place where (*even though Jesus was crucified outside the city- Heb 13:11-12*) our Lord Who “fulfilled” (*Mat 5:17*) the Law and the Prophets was crucified at the behest of “the chief priests and officers” (*Jn 19:6; Mat 27:25*).

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Rev 11:9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

- And they of- Gk.1537- *origin, from, out* (of place, time or cause); i.e., a smattering, of foreign and domestic (*here of the satellite nations*) conscripts of the Roman army who were attracted to this scene as a gawking crowd is drawn to the gore of an accident.

*“Josephus graphically portrays this hatred for the Jews. They were permitted by the Romans to worship their different God in their different way, observing their different ways and days.” “This special treatment, afforded to no other nation under heaven, caused the Jews and their **holy city**, Jerusalem, to be hated by the whole world.” Conclusion: “...as long as Jerusalem stood, Israel as a nation stood. If, however, Jerusalem was subdued, the will of the people of Israel was also subdued.” Arthur Ogden- Pgs. 46-48*

- three days and a half - ½ week or broken seven. This is the amount of time before the temple was destroyed.
 - not suffer- In 6:10 the hypocritical Jews were responsible for disobeying the Law and persecuting the prophets. Here, the satellite nations under Rome bring to the prophesied end the sacrificial system, not just allowing it to go away but, with the destruction of Jerusalem in AD 70. It was the Lord’s vengeance on the Jews (*via Rome*) as He stated in Mat 26:64 and Mk 14:62. But did that make void the witnesses’ purpose (*v. 12*)?
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Rev 11:10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

- they that dwell upon the earth- Synonymous with the “they” of 6:10, they rejoice, make merry and send gifts (*Neh 8:12; Est 9:22*) now that the Law and the prophets, which Israel was founded on, were no longer a vexation to them.
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- tormented- via the testimony of the two witnesses (*Mosaic Law and O.T. prophesies; see notes v. 8*) that gave the city her notoriety and authority.

“Rome sought to exercise supreme civil authority over the whole world, including the Jews, but the Jewish Religion exercising absolute authority over the Jews of the world demanded allegiance to Jerusalem, the center of Jewish worship.” - Arthur Ogden- pg. 84

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Rev 11:11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

- stood upon their feet- Their prophesies fulfilled meant victory (5:6), as was Israel’s figurative resurrection from captivity (*Eze 37:1-14*). Thus, the inspired Law and the Prophets were established: Mat 5:17-18; Lk 24:44.
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- great fear- Verse 12 gives reason for this fear. The Law and prophets originated from God and since they had Divine recognition these which saw them (*rebel Jews who didn’t accept their testimony of Christ’s Deity*), here witnessing their origin, were terrified of His vengeance.
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- The message of these two witnesses could not be muted: Isa 55:11. The O.T. was established on these whereas the New is “built upon the foundation of the **apostles** and **prophets**, Jesus Christ Himself being the Chief Cornerstone” (*Eph 2:20*) (*Emp. added*).
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Rev 11:12 And they heard a great voice from Heaven saying unto them, Come up hither. And they ascended up to Heaven in a cloud; and their enemies beheld them.

- great voice from Heaven- Divine recognition. Their ascension was as was Christ's, in a cloud (*Act 1:9*), denoting from whence their authority originated (*Jn 17:5*).

"The Law and the Prophets served their purpose on earth. Their practice ceased, and their prophecies were all fulfilled. God, Who gave the Law and the Prophets to the nation of Israel, is portrayed here bringing them back to His throne. As they ascended to Heaven in complete triumph and fulfillment, their enemies fully observed. The enemies testified that it happened as God promised". Arthur Ogden- pg. 255

Heb 10:9 Then said He, Lo, I am come to do Thy will, O God. He taketh away (*Gk.337-to take up*) the first, that He may establish the second. See also Col 2:14.

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Rev 11:13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of Heaven.

- the same hour- i.e., during the time of "the triumph of the cause and the testimony of these two witnesses". Wallace- pg. 226
- earthquake- change and/or upheaval in the Jewish social/spiritual order since the Law (*along with its sacrificial system*) and Prophets (*having been fulfilled*) were never to be practiced from that time forward. In time, the link with Christianity that Rome thought existed was forever severed. Here it has to do with the downfall of the city of Jerusalem: Eze 38:19; Hag 2:6.

- seven thousand- Interlinear: “seven thousand names of men”. The number is symbolic since the exact amount slain due to Israel’s rebellion against the Law and Prophets cannot be known. “Josephus tells us that 1,197,000 Jews died in the destruction of Jerusalem (Suetonius says 600,000)”- Ray Murray Jr., pg. 16. There were actual people who existed and who went through such “great tribulation, such as has not been from the beginning of the world until now, no, and never will be” (*Mat 24:21*). Obviously, 7,000 would evidence the enormity of the loss of life, seven being a number of completion (*Gen 2:2-3*) and multiplying that times 1,000 (*7:4*) “denoted that the destruction of the Jewish commonwealth was complete in the judgment that was passed on Jerusalem”. Wallace, pg. 227
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- The tenth part of the city [that] fell may have to do with the amount of destruction caused by the fall of the temple. The judgment here was partial (*1/10*) concerning the remainder of the city. If *1/10* of a building’s foundation is destroyed, the stability of the whole structure would be affected. Without the temple, Jerusalem lost her identity since that was her cornerstone: *Heb 12:27*.
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- The remnant giving glory to the God of Heaven were all that was left of the (*figurative*) 7,000 slain Jews who recognized that Jerusalem’s downfall was due to their disregard for the Law and the prophets.
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Rev 11:14 The second woe is past; and, behold, the third woe cometh quickly.

- **The sixth warning sounded**, and the second woe (the 70 AD destruction of Jerusalem at the hand of the Roman Army) is complete. (*9:12 concerned the first woe which came as civil war among the Jews.*) The third woe comes immediately with which the “mystery of God” is finished (*10:7*).
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Rev 11:15 And the seventh angel sounded; and there were great voices in Heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever.

The seventh warning; this completes the warnings.

- great voices- (4:8-11 – possibly the twenty-four elders and the four living creatures- v. 16) The mystery is now finished according to prophesy. For the kingdoms of this world to belong to our Lord, and His Christ see Dan 4:17, 25-26. His reigning forever and ever is indicative of His eternal Deity, thus their reassurance: Dan 2:44; 7:18, 27; Eph 1:21-23; 2 Pet 1:11.
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Rev 11:16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

- (4:10-11) simultaneously, with great voices, the elders worship God proclaiming...
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Rev 11:17 Saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned.

- Who is and Who was (ESV) - speaking of God as He has always existed; His eternal nature.

...praise for the Gospel -Thy great power: Rom 1:16.

God used (*uses*) the power of the Gospel to save His people, placing the saints in His kingdom (*the church-Act 2:47; Col 1:13*) through which He reigns over the earth (*Mat 5:5*). This answers to the cries for vindication of those under the altar in 6:10.

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Rev 11:18 And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name,

small and great; and shouldest destroy them which destroy the earth.

- nations were angry- (*See notes verses 7 & 10.*) Thy wrath is come- (*See notes on v. 13*)

- This “time of the dead, that they should be judged” is not the white throne judgment of 20:11-12. **That** scene comes after Satan’s final judgment of 20:10 and is of the destruction of all things physical (*2 Pet 3*). In **this** judgment (*of the dead, i.e. those spiritually separated from God*) ‘their’ (*the rebel Jew’s*) reward is given to God’s elect (*Dan 7:27*). The spiritual kingdom, taken away from the rebellious Jews who once owned it (*Ex 19:6*), truly now belongs to the N.T. saints (*Mat 21:43*).

Mat 5:5 "Blessed are the meek, for they shall inherit the earth.

- them which destroy the earth- (*i.e., the Jews*) Jerusalem being destroyed, the corruption of the Law and Prophets ended, and the kingdom having been taken from them, it was “given to a people producing its fruits”. (*Mat 21:43*)
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Rev 11:19 And the temple of God was opened in Heaven, and there was seen in His temple the ark of His testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

- Heaven- Gk.3772- *heaven* (as the abode of God). The ark of His testament being seen in His temple (*temple indicating separation between God and those who worship Him- 21:22; Ex 40:35*) is indicative of the Mosaic Law returning back to the place it originated (*v. 12*) thus making way for the New Testament (*Col 2:14; Heb 10:20*). Since the temple on earth at this point was destroyed, God’s temple in Heaven being opened indicates that something was about to happen that would affect the O.T. separation between God and man. This verse precedes 12:1 for a reason. The woman in the

next verse represents the remnant of the “*εκκλεσία* in the wilderness” (*Act 7:38*).

- lightnings, and voices, and thunderings, and an earthquake, and great hail- (*4:5; 8:5,7; 16:18,21*) A momentous occasion that such would bring attention to it.

The third woe is passed.

Worksheet **Revelation: Chapter 11**

1. What was John told to “rise and measure” and for what purpose? (*v. 1*)
2. Why not measure the area “outside the temple”? (*v. 2*)
3. Who are the “two witnesses”, what are they “clothed in” and why? (*v. 3*)
4. What happened “if anyone would harm them”? (*v. 5*)
5. What “power” did they have? How did they compare to those of Elijah and Moses? (*v. 6*)
6. What does “the beast... from the bottomless pit” do to them? (*v. 7*)
7. Name “the great city” and what two other cities it is symbolic of. (*v. 8*)
8. What do “those who dwell on the earth” do “for three and a half days”? Why “three and a half days”? (*v. 10*)
9. What did “these two prophets” do “to those who dwell on the earth”? (*v. 10*)
10. What happened “after the three and a half days”? (*v. 11*)
11. How many “people were killed in the earthquake” and what did those remaining do? (*v. 13*)
12. Explain the significance of “the seventh angel [blowing] his trumpet”. (*v. 15*)
13. What is significant about “God’s temple” being “opened”? (*v. 19*)
14. What did John see in the temple and what does that have to do with the church? (*v. 19*)