

Studying the book of Revelation (15)

Chapter 11 @ Concord Community Church on 06/7/2025

Sermon Title: The Temple, The Two Witnesses, The Second Woe and the Seventh Trumpet.

This chapter is considered a difficult-one but an important-one. The language of verses 1 and 2, speaking of the temple of God, is definitely Jewish in character, looking forward in anticipation to rebuild the temple in the holy city of Jerusalem.

THE TEMPLE (11:1-2): God's Temple in this present dispensation is His Church (1-Cor 6:19). We are assured by many passages of Scripture, particularly the detailed account found in Ezekiel chapters 40-48, that a temple will be built in Jerusalem with many worshipers, an order of priesthood, an altar & sacrifices. This, undoubtedly, will be the temple in which the Antichrist will appear during the prophetic week of seven years (Daniel 9:27), demanding to be worshiped, "showing himself that he is God" (2-Thess 2:4). This is "the abomination of desolation" attested by our Lord (Matt 24:15).

Thus, it appears that the orderly Temple worship will occur during the first half of the reign of the Antichrist, while the overthrow of the Jewish worship and crushing of the city occurs in the last half of his diabolic reign.

THE TWO WITNESSES (11:3-12): "I will give power unto my two witnesses, and they shall prophesy for a thousand two hundred and sixty (1260) days {42 months or 3&1/2 years}. There is much debate as to the identity of these two witnesses. Some believe them to be Elijah and Enoch, and to support their claim, they quote the rule of Hebrews 9:27, "it is appointed unto men once to die...". Both Elijah & Enoch were translated into heaven without tasting death! But the claim is nullified in the fact that all the living

saints at the time of the Rapture will escape death, being cloth with immortality.

Other believe them to be Elijah and Moses, but as these two witnesses die (11:7) the question naturally arises, could Moses die a second time? And so, the debate continues. In verse 10 they are divinely designated as “these two prophets,” thus if God chooses to obscure their identity, perhaps the most important interest is not in who they are, but what God purposes in and through them.

The fact that while witnessing “these two prophets” needed divine protection lest they be slain, would make it seem more likely that being God’s last witnesses their fearless testimony was purposed of God for the very last days of opportunity for the deceived masses to seek the true and living God: “before the great and dreadful day of the Lord”(Malachi 4:5).

These two witnesses are described as the two Olive Trees, and the two Candlesticks (lampstands). These figures, carried over from Zechariah 4:3-14, indicate that they are anointed ones—light bearers—testifying of God’s truth in the darkest days of human history. No man or scheme can harm them until their testimony is finished. Only by God’s permissive will their persecutors silence them by death at the hands of the beast of the bottomless pit to whom the dragon (Satan) gave his power and authority (13:1-2).

Their death causes great jubilation, as their dead bodies are publicly displayed for three-and-a-days. The rejoicing of the multitude, however, is but short lived for after three-and-a-half days “the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.” Adding to their terror, they heard a great voice from heaven saying, “come up hither,” and to the utter amazement of the now fearful multitude, they saw the two prophets whom they had slain, now alive and ascending to heaven in the cloud.

THE SECOND WOE (11:13-14) “And the same hour was there a great earthquake...”. As literal an earthquake as that which attended both the death and the resurrection of the Son of God. John beheld a tenth part of

the city crumble, and the death toll was 7000. The survivors were terrified and “gave glory to God of heaven”—not the glory of salvation through repentance but fearful recognition of divine power.

In summing up the events which occurred during the interval which began after the sounding of the sixth trumpet and continued to the time of the testimony, death, resurrection and ascension of the two witnesses. In verse 14 it is declared that “” The second woe is past; and behold, the third woe cometh quickly.”

THE SEVENTH TRUMPET (11:15-19) “And the seventh angel blew his trumpet. There arose loud voices in Heaven, and they were saying, the kingship of the world now belongs to our Lord and to His Christ, and he shall be king for timeless ages!” (Phillips Translation).

The sounding of the seventh trumpet is the proclamation of the whole disturbed universe that Christ, as King of kings and Lord of lords, after overthrowing Satan and destroying forever his kingdom of darkness, will set up His own Kingdom of Righteousness and reign to the ages of ages. Released from the power of darkness the whole earth shall be filled with His Glory.

Upon hearing the long-awaited proclamation, the 24 elders prostrate themselves and worship God for at last assuming His everlasting Kingship in the earth (11:17).

While there is rejoicing in heaven, there is display of anger on earth. This is not surprising when the unrepentant realize their doom, while the prophets and the saints of God (whom they despised with satanic hate) are now to receive their reward (11:18).

“And the temple of God was opened in heaven,” and the ark of His testament was seen, attended with lightnings, voices, thundering’s, an earthquake and great hail. The ark of His covenant was a reminder of His unchanging faithfulness towards His people Israel (Psalm 135:4) before the final outpouring of judgment.

The temple of God in heaven must be a literal heavenly temple, for Moses was instructed to “See... that thou make all things according to the pattern showed to thee in the mount.” In Hebrews 9:23 they were called patterns (copies, or likeness) of things in heaven. Originally the earthly tabernacle and earthly worship was patterned after the heavenly, but sin defiled the earthly.

Therefore, when Christ laid down His life as the sacrificial Lamb, “the veil of the temple was rent in twain (in two) from the top to the bottom” (Matthew 27:51). The way into the holiest was opened and the unapproachable became approachable for everyone. The opening of the temple in heaven (11:19) is the last display of assuring glory before the on-coming flood of judgment. The worship of both worlds is the answer to “as it is in heaven so shall it be in earth”.