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## Revelation 11

So last week in chapter 10 we came to an interlude if you will that occurs between the sixth and seventh trumpets. The sixth trumpet judgement has been executed upon the earth and the seventh trumpet judgment awaits, but there's an interlude between the two.

And this pause will last for all of chapter 10 and extend to chapter 11, verse 14. And last week I told you the point of these interludes which occurred between the sixth and seventh seals, here between the sixth and seventh trumpet judgments and will occur again when we get to the end of the bowl judgments.

And the purpose of these interludes if you remember are to encourage the saints. When these judgments escalate toward the end of each series and reach their highest and most devastating levels, God provides us with a pause and that pause is to take a little time to encourage the saints.

In other words, to provide comfort and assurance to God's people and remind them that; God still remembers them and He still remembers His promise to them and He will fulfill His Word.

And so back in chapter 10 and as we continue into chapter 11, we're in one of these interludes. We're in a time of encouragement for the saints and we're in between the sixth and seventh trumpet judgments.

But we're also coming quickly to the time when God is about to make all things right and He's about to take back what rightfully belongs to Him;

that which was created by Him and for Him, but has been under the control of Satan now for the last 6500 years or so.

Now, in the last verse of chapter 10, John was told that he must prophesy again of many peoples, tongues and nations. And so here in chapter 11 verse 1, John continues to do just that; to tells us what he sees in this vision that started back in chapter 10.

**Revelation 11:1, Then I was given a reed like a measuring rod. And the angel stood, saying, “Rise and measure the temple of God, the altar, and those who worship there.**

**2 But leave out the court, which is outside the temple, and do not measure it, for it has been given to the Gentiles. And they will tread the holy city underfoot for forty-two months.**

So he says he was given a rod or a reed probably by the same person who spoke to him back in chapter 10, verse 8, and there an angel is speaking to him. And here he’s giving John this measuring rod and again John’s going to participate in this vision.

And so he’s given this measuring rod, which was a type of cane that grew in the Jordan Valley, probably similar to bamboo, and the angel instructs him to measure the temple of God and the altar, and those who worship in it.

Now the first question obviously is, “Why is he doing this? What’s the point of all this?”

Well, two things occur in the Bible with regard to God measuring out things: one is judgment, and the other is ownership. God in the Old Testament on occasion would measure out something for destruction. In other words, He would identify exactly what He was about to destroy.

But here, that doesn't fit. Here and He's done this before as well in the Old Testament, here God is measuring something to identify it as being His own, His own personal possession, for the sake of preservation.

And when we get to chapter 21 of the book of Revelation, He's going to measure out a city, which is the new Jerusalem, which is where the saints of God will dwell forever and ever.

And so here it's a similar thing. God wants him to measure out His temple because it belongs to Him and He's identifying it as His own.

So he says, "Measure the temple and the altar, and those who worship in it."

These are what belong to God or these are who belong to God. And what He's really doing is once again reinforcing the fact that Israel and the Jewish people are still His. And just like He has promised all along, He will protect and save a remnant of the Jewish people in the very end.

And again, like I told you; this is why God gives John, and us, and especially Israel these interludes. These are meant to be words of encouragement for all of us as well as a reminder of the promises God.

Even though Israel had rejected the Messiah, and even though the Romans had been completely destroyed the temple in 70 A.D., along with the city of Jerusalem and nine hundred and eighty-five other towns, and even though over a million Jews had been massacred, and even though Israel's future at this point looked very bleak to John and others who were alive at this time, God is giving John encouragement by having him measure out His temple and those who worship in it in order to remind him of His promise to preserve them.

And so he's to measure the inner temple, which is the Holy of Holies and the Holy Place, which was the area around the Holy of Holies, and then

he adds the altar. And that probably refers to the brazen altar in the outside area, where the worshipers would gather. The worshippers couldn't go into the Holy Place, only the priests could go in there and so they had to stay on the outside.

And so when he says "measure the temple," he means the Holy Place and the Holy of Holies, and the brazen altar would be the outer area where the people could go to express their worship and offer their sacrifices. And that's where they prayed as the incense went up on their behalf on the altar behind in the Holy Place.

And these of course would be Jews. And here they would be Jews in the time of the great tribulation. And so this implies – that there will be a temple during the time of the tribulation. Because, how can they be worshiping in a temple, if there isn't one? That is why Bible scholars believe there will be a rebuilding of the temple during the time of the tribulation. It doesn't have to happen before the time, because they could put one up in day's time if they wanted to.

Now remember, at the time John wrote this, there was no temple. There hadn't been one in fact for twenty-five years. Just like Jesus predicted in **Matthew 24:2**, "**Not one stone would be left on top of another.**" And that's exactly the way it was; there was no temple.

So when John is told to go and measure the temple of God, it must have struck him that there **would be** a temple again sometime in the future. And so that in itself would have been very encouraging to the Apostle John.

So, he's to measure the temple, and the brazen altar where the people worship, and he's also to measure the worshippers. In other words, the people who will worship there also belong to God.

And who are they?

They're the Jewish people. They're the remnant of Jews that God has promised to protect.

And one place we find that promise is in

**Zechariah 13:8, And it shall come to pass in all the land,” Says the Lord, “That two-thirds in it shall be cut off and die, But one-third shall be left in it:**

**9 I will bring the one-third through the fire, Will refine them as silver is refined, And test them as gold is tested. They will call on My name, And I will answer them. I will say, ‘This is My people’; And each one will say, ‘The Lord is my God.’ ”**

And so here, God promises to save a remnant. Two-thirds won't be saved, but one-third, God says He'll bring through the fire. And then he says,

**2 But leave out the court, which is outside the temple, and do not measure it, for it has been given to the Gentiles. And they will tread the holy city underfoot for forty-two months.**

Now, again inside the temple was the Holy of Holies and just outside of that was the Holy Place; and just outside of that, was the courtyard where the brazen altar was located where the sacrifices were made; and the Jewish worshippers would gather, but then outside of that; was called the court of the Gentiles. And the Gentiles couldn't go any further than that. And so the angel says, “Don't measure the court. Don't measure what's on the outside. Don't measure the place where the Gentiles are, because that doesn't belong to Me.”

And what God is saying is that, “I have no plan, or obligation or promise for that matter to redeem the Gentiles. I do have an obligation to

redeem Israel because I made them a promise. And so the outer court wasn't part of the purpose and promise of God.

Now, that's not to say Gentiles won't be saved. We know that an innumerable number of Gentiles will be saved, but it never says, "All Gentiles will be saved." But it does say God will redeem **all** Israel after He's purged out the rebels. God will have purged out a myriad of Gentile rebels; and they'll still be a myriad more shaking their fists and cursing His face when He comes back.

So he doesn't ask John to measure the place where the Gentiles are, because God doesn't have a long-term covenant promise with the Gentile race. Again, many will be redeemed from every tongue and tribe and nation; but nowhere does it say all the Gentiles will be converted. But all the Jews will be saved after all the rebels are purged.

And this is just more proof that the church is not present here. Because in

**Colossians 3:11, it says there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all.**

But here there's definitely a distinction between Jew and Gentile, because God clearly says, "Measure out the Jew as My people, but not the Gentiles, because they're on the outside. And so that partition which was torn down during the church age; it's back up again during the last days. And so that's just another indication that the church has been removed.

And so God gives the Gentiles free reign over the outer area.

That's the last part of verse 2.

**For it has been given to the Gentiles. And they will tread the holy city underfoot for forty-two months.**

And so for forty-two months, or twelve hundred and sixty days, or three-and-a-half years, the Gentiles are going to attack Jerusalem.

Now, all the while, the Jews are going to want to worship there, but the Gentiles are going to want to desecrate and destroy the city. And this is part of that time period which Luke 21:24 calls “the times of the Gentiles. ,

The times of the Gentiles, are the times when the Gentiles dominate the city of Jerusalem, and that time’s not going to end until the return of Jesus Christ. In some fashion or form the Jews have been dominated by Gentiles since way back and we’ve looked at much of that domination in our study of Daniel. God has used the Assyrian, the Chaldeans, the Babylonians, the Medo-Persians, Greece, Rome, the Turks, the Russians, the Germans, and Gentile nations from all over to oppress Israel and Jerusalem and the Jewish people.

And during the time of the tribulation, that won’t change. In fact, in our study of Daniel we learned about the prophecies of how in the end, the Gentile armies will completely overrun and devastate the city of Jerusalem and how in the last forty-two months, or the second half of the tribulation, when the abomination of desolation takes place, when the Antichrist will set up his throne as god in the temple and blaspheme God and abominate the temple.

And so this is that period. This is the period of the antichrist.

Now, from there we move to the discussion of two witnesses.

Verse 3 says,

**3 And I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth.”**

**4 These are the two olive trees and the two lampstands standing before the God of the earth.**

**5 And if anyone wants to harm them, fire proceeds from their mouth and devours their enemies. And if anyone wants to harm them, he must be killed in this manner.**

**6 These have power to shut heaven, so that no rain falls in the days of their prophecy; and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire.**

So these two witnesses come on the scene during the last half of the tribulation period. God's still not through trying to get people to receive Christ and be saved. And so He raises up these two men. We're not told where they come from, some believe they're probably men who were saved during the tribulation period and God has empowered them especially for this time, and He has provided them with divine protection along with all these divine powers to destroy anyone who might try and come against them, but bottom line, they are preachers of the gospel.

Now, some have tried to say they're Moses and Elijah, because they were the two who appeared together on the mountain when Jesus was transfigured when Peter and James and John were witnesses, or maybe they're Elijah and Enoch, because those two never actually died, but were translated to heaven and so they believe it's these two who have come back to finally die.

But the truth is we have no Biblical evidence that these two witnesses are any of those Old Testament prophets and so we really don't know who they were, or will be.



But we do know they will be witnesses for Christ and they will be protected by God until they fulfill God's purpose and they will have powers that are supernatural, but eventually when God is through with them here on earth, they will be killed.

Look at verse 7.

**7 When they finish their testimony, the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them.**

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

**9 Then those from the peoples, tribes, tongues, and nations will see their dead bodies three-and-a-half days, and not allow their dead bodies to be put into graves.**

**10 And those who dwell on the earth will rejoice over them, make merry, and send gifts to one another, because these two prophets tormented those who dwell on the earth.**

So just like many other prophets before them, when God's timing permits, God allows their enemies to kill them. And here the enemy is Satan himself and he's described in verse 7 as the beast that ascends out of the bottomless pit.

Now, this is the first mention of the beast, but it won't be the last. And no doubt this is a reference to Satan. And just like God has three persons in the Father, Son and Holy Spirit; Satan has a counterfeit three persons in the beast, the anti-christ, and the false prophet.

And so they're killed and left laying in the street. And the city of course is Jerusalem and we know that because we know that's where Jesus was crucified. And it tells us that in verse 8.

And then in verse 9, we're told that people from all across the world will see their bodies as they lay dead in the street. And of course people not long ago I'm sure wondered how that would be possible, but today we don't have to wonder. We know that with television and the Internet that's not a problem anymore. And so this event no doubt will be broadcast across all the news stations. And for 3-1/2 days, they will show these two men's bodies laying dead in the street of Jerusalem.

And verse 10 says, that people, and these are unbelievers who have been left here on earth after the Rapture of the church, they will celebrate the death of these two prophets of God and they will celebrate the victory that they think Satan has gained over God.

But that celebration won't last long, because look at verse 11.

**11 Now after the three-and-a-half days the breath of life from God entered them, and they stood on their feet, and great fear fell on those who saw them.**

**12 And they heard a loud voice from heaven saying to them, "Come up here." And they ascended to heaven in a cloud, and their enemies saw them.**

Again technology will allow all the peoples of the earth to witness the resurrection of these two men. Unlike the resurrection of Jesus and Lazarus and others in the Bible, there will be no doubt as to the authenticity of this miracle. And nobody will be able to dispute it; not CNN, not MSNBC, not any new station or political party will be able to sweep this great miracle of God under the table.

And then to highlight this miracle, God sends a great earthquake to the land. Verse 13 says

**13 In the same hour there was a great earthquake, and a tenth of the city fell. In the earthquake seven thousand people were killed, and the rest were afraid and gave glory to the God of heaven.**

God sends an earthquake and 7000 more people perish from the face of the earth and fear again sweeps through the city and across the nation and even the world; and then it says they gave glory to the God of heaven.

Now, it doesn't say they gave their hearts to Christ. It doesn't say they became Christians. It says that they recognized who was responsible for all these things happening. In other words, they knew this was God and not some idol or false God. And then verse 14

**14 The second woe is past. Behold, the third woe is coming quickly.**

So this concludes the final phase of the sixth trumpet and the third woe or the sounding of the seventh trumpet is about to commence. And the end of the age is rapidly approaching. Verse 15;

**15 Then the seventh angel sounded: And there were loud voices in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!"**

**16 And the twenty-four elders who sat before God on their thrones fell on their faces and worshiped God,**

**17 saying: "We give You thanks, O Lord God Almighty, The One who is and who was and who is to come, Because You have taken Your great power and reigned.**

So the seventh trumpet sounds and John hears, not just one voice, but many loud voices from heaven, which indicates that all of heaven knows what's about to happen, and all of heaven including the 24 elders which represent the church and all the tribulation saints which were martyred and every believer and angel, they all know that this is the last round of judgements which is about to be unleashed and they all know that the final victory is at hand. And then verse 18 says,

**18 The nations were angry, and Your wrath has come,  
And the time of the dead, that they should be judged,  
And that You should reward Your servants the prophets and the  
saints, And those who fear Your name, small and great,  
And should destroy those who destroy the earth.”**

This verse describes the condition of the earth and the people therein at the time of Christ's coming. The nations are angry when God's wrath is finally unleashed. And they're angry with God about something they ought to be angry with themselves about. They had the same opportunity everyone else had to receive Christ as their Lord and Savior, but they rejected the free gift of salvation. And so now, they'll suffer the consequences for their actions or their non-action.

And in contrast to those who have believed and will be rewarded by God, these people will be destroyed and of course spend eternity in hell with the devil and all of his demons. And then the last verse, verse 19.

**19 Then the temple of God was opened in heaven, and the ark of His covenant was seen in His temple. And there were lightnings, noises, thunderings, an earthquake, and great hail.**

Chapter 11 closes when John sees the opening of the temple and he sees the Ark of the Covenant which both symbolize the righteousness of God. And then he sees lightning and the hail and he hears the thunder and feels an earthquake and of senses tell him that the final judgment of the earth and all its' people are at hand.