

Quick review of verses 11-14

- 1) God’s two prophets (preachers) have been killed by the beast.
- 2) The “inhabitants of the earth” rejoice, even to the point of sending each other gifts in celebration.
- 3) The bodies of the preachers have been left in the streets of Jerusalem to rot while all this was occurring.

Rev 11:11-12 (NIV)

- 7) Similar to Christ remaining dead for 3 days and then His resurrection so it is with these two prophets.
- 8) Obviously, the rejoicing and gift giving came to a screeching halt when this occurred.
- 9) The preacher’s time here was finished.
- 10) God had appointed that they would preach for 1260 days and that was it.
- 11) This marks the passing of one of the final opportunities for hearing and repenting of their sinful ways.

Rev 11:13-14 (NIV)

- 12) The return of the prophets to heaven is marked by an earthquake destroying 1/10th of the city of Jerusalem.
- 13) *According to one source, the Greek word used for people in the 7000 people were killed statement had a specific meaning.*
 - a) *It literally means “names of men.”*
 - b) *The unusual phrase may mean that those who were killed were prominent people – perhaps leaders in the Antichrist’s world government.*
 - c) *Interesting thought at any rate.*
- 14) The fact is the survivors will be terrified.
 - a) The survivors will connect the events of the past few days with earthquake and realize what was happening.
- 15) Text says, “and gave glory to the God of heaven” – one commentator puts forth that
 - a) This is understood to mean a mark of genuine repentance.
 - b) MacArthur comments on this:

This passage, then, describes the reality of the salvation of Jews in Jerusalem, as God fulfills His pledge of blessing for Israel

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- 16) If I may be so bold, I have a tough time agreeing with either of these assumptions.
- a) I can see nothing in the passage that can lead to these conclusions.
 - b) First, I see no reference to MacArthur's comment regarding the salvation of the Jews in Jerusalem.
 - i) The word translated survivors here simply means rest of them and the like. There is no specificity in it that I can find.
 - c) Second, to the comment regarding the phrase "and gave glory to the God of heaven" being a sign of genuine repentance.
 - i) I would grant that it is possible – however, logically, if that were the case then we might have a really different outcome.
 - ii) There would be no need for further judgments or rath of the seven bowls that are to come.
 - iii) And the last statement regarding the 3rd woe which we are about to read would not be needed.
 - iv) The caveat to that would be if the repentance here was too late – again, no basis for that assumption either.
- 17) Just my thoughts here.
- a) The experts obviously disagree.
- 18) For the rest of the unbelieving world beyond the 7000, the passage ends with a sobering reminder:
- 14 The second woe has passed; the third woe is coming soon.
- 1) We are now going to see the sounding of the seventh trumpet.
 - 2) This signals the beginning of the end when Jesus will return and establish his millennial kingdom.
 - 3) The last three of the seven trumpet judgments are so horrific that they are referred to as woes.
 - 4) The seventh trumpet sets in motion the final portion of God's redemptive plan for the present universe.
 - 5) As this plan proceeds certain things will occur:
 - a) The final fury of the Day of the Lord's judgments (Rev 16)
 - b) The final harvest of judgment on earth (11:18; 16:19)
 - c) The Lamb's defeat of the kings of the earth (17:12-18), culminating in the final, climactic triumph of Christ at Armageddon (19:11-21).
 - 6) The sounding of the seventh trumpet signals God's ultimate answer to the prayer, "Your kingdom come. Your will be done, on earth as it is in heaven" (Matt 6:10).

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- 7) That answer sweeps through chapters 12-22 as God finishes His mighty work of reclaiming creation from Satan.
- 8) It should be noted that although the seventh trumpet is the last in the sequence of the seven trumpet judgments, it is not to be equated with the "last trumpet" Paul refers to in 1 Cor 15:52
- 9) The seventh trumpet sounding unfolds in 4 stages:
 - a) Praise for sovereignty.
 - b) Outpourings of rage.
 - c) The plan for judgment.
 - d) The promise of Communion.
- 10) The praise for sovereignty actually begins immediately with the loud voices in heaven.

Rev 11:15-18 (NIV)

- 11) It comes as no surprise to me any way, that all of heaven should break into praise at this point.
- 12) This is like the “yes” answer to a child who has been asking “are we there yet”!
 - a) Even though the car is still moving, they know that they probably will not have to ask again.
 - b) *When God answers YES there is no “probably” to it! WE ARE THERE!!!***
- 13) There are a few points that bare discussion in the outpouring of praise.
- 14) First, the word kingdom rather kingdoms (plural) in the opening praise statement.
 - a) This indicates the true way God has always looked at his universe – it is a single creation.
 - b) Despite all the diverse national, political, social, cultural, linguistic, and religious groups, in reality, we will be one kingdom under one king – Jesus Christ.
 - c) Currently, the “ruler of the world” is Satan. Jesus tells us this in >>>>

John 12:31-32 (NIV)

- 15) In verse 17, the words of praise of the 24 elders are very similar to those they used in chap 4.
 - i) In chapter 4, the description reads: “who was, and is, and is to come”
 - b) Here, however, (to quote again)

the One who is and who was, because you have taken your great power and have begun to reign.

 - c) Obviously, leaving out the “is to come” is a recognition of God’s fulfillment of history – the actual fulfillment of what Jesus predicted in John 12.
- 16) We will see the “anger of the nations” that the elders describe here in chapter 12 thru 19.
 - a) The nations will no longer be afraid as we saw back in chapter 6:15-17).

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- b) Instead, they will be filled with defiant rage that will manifest itself in a futile attempt to fight against Christ.
 - c) The outcome has already been determined.
- 17) The elders are obviously given insight into what will unfold in a mere blinking of the cosmic time's eye.
- a) The judgment is described in chapter 20.
 - b) No one will escape judgment, for Christ will even judge the dead.
 - c) All believers (God's servants — the prophets and the saints, those who reverence his name) will be rewarded according to their deeds.
- 18) Finally, the judgment will also destroy those who destroy the earth.
- a) This is not a reference to those who pollute the environment or cause global warming etc.
 - b) Instead, it speaks of those who pollute the earth with their sin.
 - c) This is especially true in the context of Revelation where we will see in later chapters the false economic and religious system called Babylon (cf. 19:2).
 - i) the Antichrist and his followers
 - ii) And of course, Satan himself, the ultimate destroyer.
 - iii) The apostle Paul speaks of this in some detail in (2 Thess 2:7 ff) where he calls it “the secret power of lawlessness” or “the mystery of lawlessness”.

2 Thess 2:7-12 (NIV)

19) MacArthur comments on this:

Given stewardship and dominion over the earth (cf. Gen 1:28), man instead fell into sin and throughout his history has continually corrupted the earth (cf. Rom 8:19-21). When that corrupting reaches its apex, God will destroy the earth and create a new one (21:1; Isa 65:17; 66:22; 2 Peter 3:12-13).

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Rev 11:19 (NIV)

- 1) This represents the ultimate “tearing of the veil” that occurred at the crucifixion.

Matt 27:50-51 (NIV)

- 2) Ultimately, John probably does not see a temple floating in the clouds since we will be told later that there is not a physical temple in the new Jerusalem – “the Lord God Almighty and the Lamb are its temple.”
- 3) John had already seen God's throne and the altar in heaven back in chapters 4, 6, and 8.
- 4) What John is likely seeing here is God's dwelling place.

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- 5) We again must recall the Holy of Holies where only the high priest could enter once per year.
 - a) In the Holy of Holies, was the Ark of the Covenant.
 - b) That ark represented God's presence with His people.
- 6) That John sees the ark also assures the readers of God's presence and protection in their coming trials.
- 7) The flashes of lightning, rumblings, peals of thunder, an earthquake, and a great hailstorm, as in Exodus, are another indication of God's presence.
- 8) These phenomena occur here, at the sounding of the seventh trumpet, and they also occurred at the opening of the seventh seal (8:5) and prior to that in chapter 4 verse 5.
- 9) They will occur again at the pouring out of the seventh bowl with some definite differences (16:18-21).