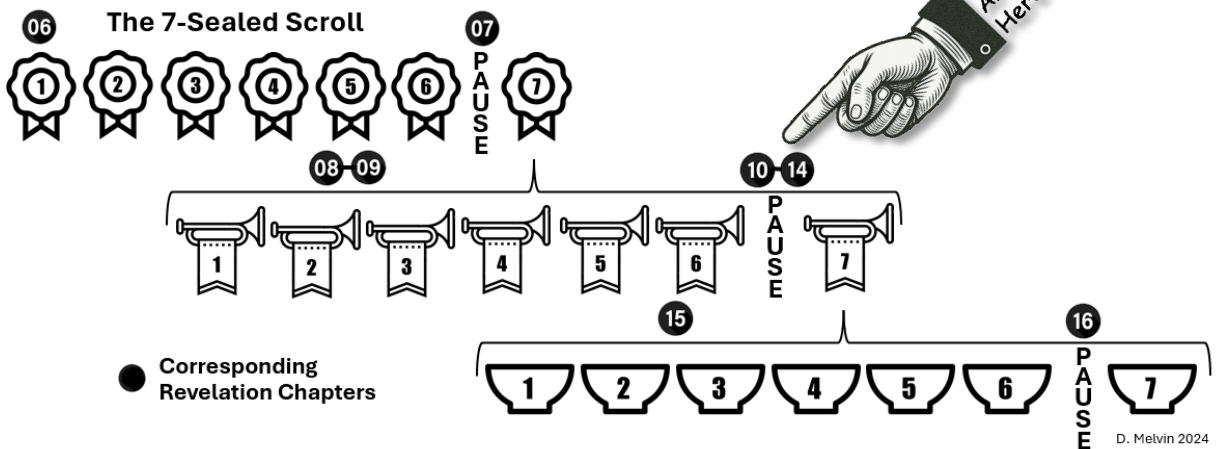





“The Little Book & Two Witnesses”
Lesson 10: Revelation Chapters 10 & 11
The Heptadic Structure - Judgments



Revelation 10: The Little Book

- ✓ Part of the parenthetical or “Pause” found in Chapters 10-14.
 - These chapters will be followed by the seventh trumpet, which ushers in the Bowls of Wrath.
- ✓ This Chapter has a **Mighty Angel** with the “Little Book”:
 - Book is now unsealed: John is instructed to **digest** its contents.
 - This unique book is written, “**within and on the backside.**”
 - John is then told, “**Thou must prophesy again...**”
- ✓ Unique entities called the **Seven Thunders** utter their voices:
 - John was about to write down what the Seven Thunders said, but **was forbidden to do so.**

 **Rev. 10:1]** *And I saw **another** mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:*

John calls this angel **another** mighty angel. In the original Greek, the word used is **allos**, which means "another of the exact same kind". This tells us that even though he is incredibly powerful, he is a created angel just like the others John has met, not a different "kind" of being.



Is it Jesus?: This is a debate among Bible students because this angel has features that look a lot like Jesus—a face like the sun and a rainbow over his head. While Jesus appeared as "*the Angel of the Lord*" in the Old Testament (Ex 3:2; Judg. 2:4; 6:11-12, 21-22; 2 Sam 24:16), He is not described that way in the New Testament. A literal reading suggests this is a high-ranking messenger, such as Gabriel (meaning "strength of God") or Michael (the archangel), acting with the King's full authority.

- ✓ **The "Cloud" Uniform:** The angel is wrapped in a cloud. In the Bible, clouds are almost always a "uniform" of God's glory and presence (Ex 16:10; 19:9; 24:15ff; 34:5; Ps 104:3; Matt 17; Luke 21:27; Acts 1:9; Rev 1:7).
- ✓ **The Rainbow Crown:** He has a rainbow on his head. This reminds us of God's faithfulness and the throne room of heaven (Ps 89:1, 8, 33-37; Rev 4:3).
- ✓ **Face and Feet:** His face shines like the sun (Rev 1:16; Matt 17). His feet look like pillars of fire (Rev 1:15), which usually points to judgment. He is stepping onto the scene to turn up the heat on a rebellious world.

Either way, there is no big doctrinal issue arising from believing either way.

Think of this angel as a legal "**process server.**" When a property owner is about to evict someone, they send an official representative to deliver the final notice. This angel is standing on the land and sea to tell the world that their "lease" is up!

Some believe this angel's specific appearance, which closely mimics Jesus, is meant to show that the "Mystery of God" is almost complete and that the King is standing virtually right behind His messenger.



Rev. 10:2, 3] *And he had in his hand a **little book** open: and he set his right foot upon the sea, and his left foot on the earth, And cried with a loud voice, as when a **lion roareth**: and when he had cried, **seven thunders** uttered their voices.*

The "little book" (Rev. 10:2, 8–10) is widely understood to be a **portion of God's revealed prophetic message**, specifically tied to the **remaining judgments and events of the Tribulation that are about to unfold.**

The angel sets his right foot on the sea and his left foot on the earth. This is a symbolic act of taking possession. It tells us that the "**Owner**" is coming back to dispossess the "**god of this world**" (Satan), who is currently a **squatter** on God's property.

When the angel speaks, his voice sounds like a lion roaring. This "**Lion's roar**" is a theme found in other scriptures, often representing God's authoritative voice (Prov. 19:12; Joel 3:16). It shows that the Lamb (Jesus) is now appearing in His role as the conquering Lion of the Tribe of Judah

The Phrase "*and he set his right foot upon the sea, and his left foot on the earth*" tells us this scene is a visual fulfillment of the promise that "*all things must be put under His feet*" (Ps. 8:6; Heb. 2:8). We are reminded that humans are just "**tenants**" on this earth; the true Landlord is about to step back onto the property.

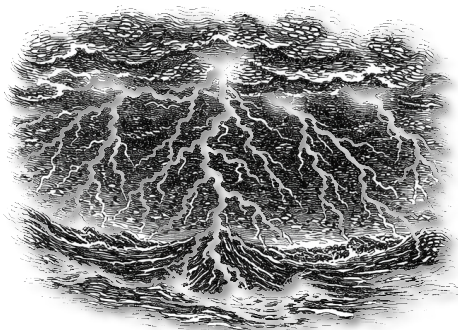


Think of the Little Book as a small, already-open **part of God's plan** that John is going to be handed so he can understand it and then tell others what's coming next. It's like getting the next chapter of a **story that hasn't finished yet**—everything in it is true and important.



Rev. 10:4] *And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.*

As soon as the angel cries out, the "**seven thunders**" utter their voices. In the Bible, thunder is often an allusion to the voice of God Himself (John 12:28–29; Ps. 29). These are not just loud noises; they are specific messages or decrees that John heard and understood.



John hears seven powerful voices like thunder, and they say something important. He gets ready to write it down, just like he has been doing with everything else. But suddenly, God stops him and says, "**Do not write this.**"

This is a rare moment where God purposely keeps something hidden.

Revelation is generally an "**unsealed**" book (Rev 22:10), but this specific message is the only thing John is told to keep hidden. This is a reversal of what happened with Daniel, who was told to seal his entire book until the time of the end (Dan 12:9). Some suggest that the "seven thunders" represent a specific series of judgments so intense that God chose to keep them secret for later, which is why John is told not to write them down.



Rev. 10:5, 6] *And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And swore by **him that liveth for ever and ever**, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be **time no longer**:*

The angel continues to stand upon the sea and the earth, maintaining his "**claim**" on the planet. By lifting his hand to heaven, he follows the biblical pattern for taking a solemn, binding oath. This emphasizes that **God is the rightful Owner** of the world because He is its Maker.

There are Bible versions that translate the end of verse 6 as "*time shall be no longer*," the Greek word used here actually means **delay**. Up to this point, God has, in His infinite mercy, **delayed** His judgments to give lost sinners time to repent (2 Pet 3:3-4;9). The "**delay**" is now over.

There is no record of Jesus praying for the world in its evil, rebellious state (John 17:6, 9; 1 John 5:19). This angel is not there to offer grace, but to announce that the window for grace is closing and the day of reckoning has arrived.

We often think of God's patience as infinite, but these verses show us that His patience has a "limit". In our world today, people often mock the idea of judgment because it hasn't happened yet. These verses remind us that the "delay" isn't a lack of power; it's a gift of time that will one day expire.

Some scholars suggest that when the angel swears by "*Him that liveth forever*," he is specifically announcing the end of the "*Times of the Gentiles*," where the nations are allowed to trample Jerusalem (Luke 21:24; Zech 12:2,3; 14:2).



Watch for a growing sense in the world that things are "**speeding up**"—events compressing, instability increasing. Scripture indicates that once God’s restraint is lifted, events will unfold rapidly and decisively, even before we get into the Tribulation.



Rev. 10:7] *But in the days of the voice of the seventh angel, when he shall begin to sound, the **mystery of God should be finished**, as he hath declared to his servants the prophets.*

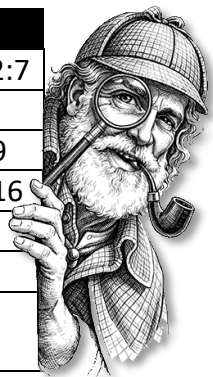
When the seventh trumpet is about to sound, the angel declares that something massive will be completed—"**the mystery of God.**" This mystery answers the long-standing question of **why God has allowed evil, rebellion, and suffering to continue for so long.** Now that the waiting period is over, what has been hidden is about to be revealed and resolved. God is stepping in decisively to bring everything to its proper end, exactly as He declared through His prophets.

The Angel points forward to the seventh trumpet, which introduces the final phase of judgment—**the Bowl Judgments**—bringing God’s plan to completion. Evil has been allowed to develop fully until it is **ripe for judgment** (2 Thess 2:7; Rev 14:14–20). Although God has always been sovereign, **He has not yet used His full power** to remove human rebellion, Satan’s influence, and global injustice. That restraint is now ending. What believers have long prayed—"**Thy kingdom come**"—is about to become reality (announced in Rev. 14:6 & 7). God will judge evil, remove rebellion, and establish His rule openly on the earth, fulfilling what was promised from the beginning.



Watch for confusion over the growing evil in the world. Some believers ask, "Why doesn’t God stop this?" Alas, much of the world is driven by uniformitarian thinking and normalcy bias—the assumption that things will continue as they always have. Scripture describes this mindset: "*Where is the promise of His coming?... all things continue as they were*" (2 Pet 3:4). Because God has delayed judgment, **people conclude it will never come.** But that is the **mistake**—Scripture makes clear that the delay, although it seems long to some, is temporary, and when God does act, it will not be gradual, but sudden and decisive.

Some of the Mysteries in the Bible:			
The Kingdom of Heaven	Matt. 13:11	Iniquity	2 Thess. 2:7
The Kingdom	Mark 4:11	God and Christ	Col. 2:2
Israel’s Blindness	Rom. 11:25	The Faith	1 Tim. 3:9
The Rapture	1 Cor. 15:51	Godliness	1 Tim. 3:16
His Will	Eph. 1:9	The 7 Stars/Lampstands	Rev. 1:20
Christ and the Church	Eph. 5:32	Babylon the Great	17:5
The Gospel	Eph. 3:4; Col. 1:26,27;4:3	The Harlot	Rev. 17:7



Many scholars believe the "Mystery of God" specifically refers to the period where God allows Satan to be the "god of this world". When the seventh trumpet sounds, that lease officially expires.



Have you ever wondered why God doesn't just "stop" all the evil in the world right now? Verse 7 tells us that He *is* going to—He is just following a specific schedule. The "Mystery of God" is the period we are in right now, where **faith is required** because He isn't physically sitting on a throne in Jerusalem yet. But that "mystery" has an expiration date.



Rev. 10:8] *And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.*



Rev. 10:9] *And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.*

God now speaks directly to John and tells him to go **take the little book from the mighty angel**. This is personal—John is not just observing anymore, he is being pulled into the message. He takes the book and is told to eat it. **That sounds strange**, but in biblical terms, this means more than just reading. It means:



Understanding {
 ✓ Absorbing
 ✓ Assimilating
 ✓ Making the message part of himself

Sweet in the mouth: God's Word is often compared to honey because His promises and His ultimate victory are wonderful to receive. The message tastes sweet like honey at first (Rev 10:9) because it reflects **God's justice, Christ's victory, and the coming kingdom**.

Bitter in the stomach: The "**bitterness**" comes from the reality of the message—the agonizing judgment of the world and the pain of true obedience.

This Represents {
 ✓ The pain of Judgment
 ✓ The reality of human rebellion
 ✓ The destruction that must occur before restoration

This mirrors Ezekiel's experience of eating the scroll (Ezek 2:9–3:4). Prophets must first **receive and feel the weight of the message** before proclaiming it.

Beyond Head Knowledge: While we often study the Bible through *exegesis* (what it says) or *exposition* (what it means), God wants us to go deeper into *assimilation*. He wants the Word incorporated into our actual lives through understanding, not just simply knowing it.



The Cost of the Message: There can be "pain" and anguish in both following God's commands and understanding what is coming upon the world. John experienced the sorrow of seeing a world ripe for judgment, just like we do, as we see events unfold in our world.





Watch for people, preachers, and churches who only want to teach and preach the “sweet” parts of Scripture—hope, victory, blessing—but reject the “bitter” parts, such as the coming judgment and accountability for those who reject Jesus Christ. The full message (the whole counsel of God) must be taken in its entirety.



Rev. 10:10, 11] *And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.*

John follows through with the angel’s command. As he eats the book, he experiences the literal “bittersweet” reality of God’s Word: the initial joy of revelation is followed by the heavy, stomach-turning weight of the coming judgment. Although he would probably like to rest, this personal experience energizes him and prepares him for his final commission.

John has experienced the future, and what man calls progress and civilization is, in reality, rebellion against God (Rev 10:10). He knows that this is the **true condition of mankind**, and judgment is unavoidable. Because of this, John receives the **mandate to Prophecy Again** as the angel tells John, “**Thou must prophesy again.**” The word “must” shows this is not optional—it is a divine assignment. This tells John that the “interlude” will end shortly, and the next phase will involve a wider scope encompassing all the nations, tongues, and kings of the earth.

John’s message now has a global scope directed towards:

- ✓ Peoples
- ✓ Nations
- ✓ Tongues
- ✓ Kings



This shows the message of coming judgment and kingdom is worldwide.



A Recurring Pattern: This experience mirrors the commissions of other prophets, such as Jeremiah and Ezekiel, who also had to “eat” the Word before delivering difficult messages to the world around them (Jer 15:16; Ezek 2:9–3:4).

The Weight of Truth: Society often wants the “honey” of the Bible—the promises of peace, love, and heaven—without the “bitterness” of realizing that billions of people are headed toward judgment. These verses remind us that, like John, a true student of the Word must feel the weight of the lost world. If the Bible never makes us “**stomach-sick**” over the state of humanity, we probably aren’t digesting the whole book.



Parallel Timelines: Scholars point out that John is told to prophesy *concerning* (rather than just “before”) nations and kings. This suggests the upcoming chapters (11–14) are a detailed expansion, or an aside if you will, of the same time period from a different perspective, covering different subjects that are running concurrently (beast system, false prophets, etc.).



It’s interesting that John was told to *eat* the book **before** he could speak it (Rev 10:9–11). God never sends a messenger out with **secondhand truth**. The pattern is always the same—**receive it, internalize it, then proclaim it** (Jer 15:16; Ezek 3:1–4). The problem today is that many want to *share* the Word without first assimilating it. But the truth that hasn’t been digested won’t have any real authority when it’s spoken.



Watch for increasing resistance to hard biblical truth. Jesus and the disciples repeatedly warned that deception would mark the last days (Matt 24:4–5, 11, 24; 1 Tim 4:1; 2 Tim 4:3–4; 2 Pet 2:1–3). That tells us **there is real truth to be found**—but it is only grasped by **fully assimilating God’s Word**. People will gladly accept messages of hope and blessing but reject warnings of coming judgment (John 3:19–20; 2 Tim 4:3–4). As a result, corrupted versions of biblical teaching will rise up, masquerading as truth and distorting reality (2 Cor 11:13–15; 2 Pet 2:1; 1 John 4:1). Only the full, assimilated message of Scripture, both **sweet and bitter**, can and must be proclaimed (Rev 10:9–11).

Chapter 11: The Temple and the Two Witnesses

We are still in the parenthetical section (Chapters 10-14), but now shifting to events on earth at the **midpoint of the Tribulation**, just before the 7th Trumpet sounds.

Revelation 11 marks a **shift** from the heavenly vision **back to the earth**, with a specific focus on **Jerusalem** and the **Temple**. John is given a physical task: to measure the Temple, the altar, and the worshippers—**but not the outer court**.

This act of "**measuring**" is a legal and prophetic claim of ownership by God. That outer area is handed over to the Gentiles, who will trample Jerusalem for **42 months (3½ years)**, while God's **Two Witnesses** begin their supernatural ministry.



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.*



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.*

John is given a "reed like unto a rod" (a *shevet*; Ezek. 40:3; Zech. 2:1,2; Amos 7:8) or a **measuring rod**. In the Bible, when God orders something to be measured, it usually serves as a prelude to judgment, destruction, or forthcoming chastisement (Jer 31:38-39; Zech 2; Lam 2:8; 2 Kgs 21:13; Isa 34:11; Amos 7:8). In Ezekiel 40:2 and Zech 2:1,2, measurement is in preparation for the Lord’s coming to dwell upon the earth.



For this prophecy to be fulfilled, there **must be** a physical "Third Temple" in Jerusalem. This structure is built at the beginning of Daniel's 70th week. The word used here for Temple (*naos*) refers to the **actual temple building** itself, **not** the surrounding courts.

John is specifically told *not* to measure the **outer court** because it has been "given unto the Gentiles". This area (possibly where the Islamic Dome of the Rock stands today) is excluded from God's measurement of the "Holy". The Gentiles will "**tread under foot**" the holy city for 42 months (a fixed period) equal to the first half of the tribulation. This is a figure of speech, meaning the non-believers will mistreat, abuse, and disregard Jerusalem as the city of God.



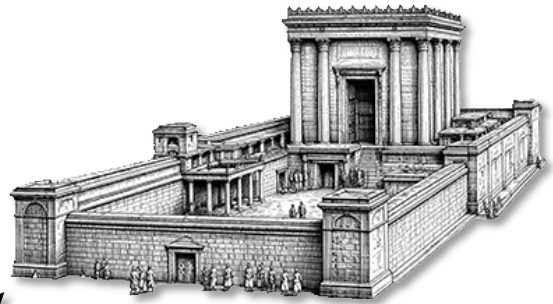
Ownership vs. Possession: Right now, Jerusalem is a "*cup of trembling*" for the whole world (Zech. 12:2,3; Isa. 51:17-22). While Gentiles may physically occupy and even abuse the site, verse 1 shows that God has already "measured" it. He is the true Owner, and He is just waiting for the appointed time to evict the squatters.



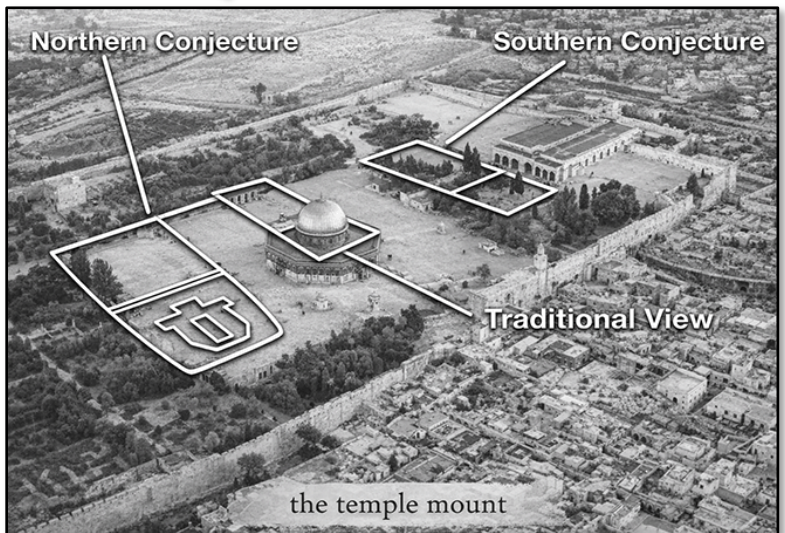
Watch Jerusalem. Israel is the yardstick, and Jerusalem and the Temple are "Ground zero". Jerusalem will remain the focal point of global tension, with competing claims and ongoing conflict. Scripture indicates that this pressure will intensify, not resolve, leading into the final period of Gentile domination (Zech. 12:2,3; 14:2; Luke 21:24; Joel 3:1-2; Zech. 12:9).

The Temple

Many experts debate the exact location of the original Temple, suspecting it may be north or south of the traditional Muslim Dome of the Rock site. This would explain how the "*outer court*" could be left to the Gentiles while the Temple building (*naos*) is measured for God.



The Tribulation is a unique prophetic period tied to the reign of "the prince" (Dan 9:27). During this time, one defining feature of the "times of the Gentiles" is the ongoing abuse of Jerusalem by the nations (Luke 21:24). This abuse is seen in their complete disregard for Jerusalem as the city of God on the earth. Most striking is their willingness to worship false gods on the very site God has set apart as His own dwelling place—one of the gravest and profound acts of defiance in human history. Yet for a limited time, God allows this as part of the Gentile dispensation.



Iterations of the Temple of God

- Tabernacle** - Temporary structure put up and taken down during the wanderings.
- Solomon's Temple** - The first permanent structure, destroyed by the Babylonians.
- Zerubbabel's Temple** – Sanction by Cyrus the Persian (modest temple)
- Herod's Temple** – Called the Second Temple by Jews.
- Third Temple** – Built at the beginning of the 70th week (the focus of Rev. 11).
- Millennial Temple** – Temple used during Christ's rule on earth.
- Heaven** – Temple is replaced by dwelling directly with God after the millennium.

How do we know the Temple will be rebuilt?

- ✓ Jesus: Matthew 24:15
- ✓ Paul: 2 Thessalonians 2:4
- ✓ John: Revelation 11:1, 2



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.*

God now raises up **two powerful witnesses** and gives them authority to speak for Him during this critical time. They will preach for 1,260 days (3½ years), calling the world to repentance. Their message is serious and urgent, as shown by their sackcloth clothing. While the world moves deeper into rebellion under a false peace, God makes sure there is still a strong, unmistakable voice of truth calling people back to Him. Their ministry is centered around Jerusalem.



Why Two Witnesses? In the Greek text, the phrase is "The two witnesses of mine," which is an emphatic construction suggesting they are specific figures we should recognize. God uses two because His own Law requires at least two witnesses to establish a fact or a judgment.

They are "*clothed in sackcloth*". This is a traditional biblical symbol of mourning and deep repentance. Their message is **not** one of "**grace**" in the Church-age sense, but a stern warning rooted in the Old Testament Law.

Identity Clues: While their names are not given here, they are specifically called "prophets". Most scholars believe their identities are **Moses** and **Elijah** because of the specific miracles they perform later in the chapter.

The Final Warning: Imagine the global impact of two men standing in Jerusalem, invulnerable to attack, calling the world to account for its sin. In an age of "fake news" and total rebellion, God provides a physical, undeniable testimony that cannot be silenced until their work is finished.



Rev. 11:4] *These are the two olive trees, and the two lampstands standing before the God of the earth.*

God provides a deeper spiritual identity for the Two Witnesses. He calls them the "*two olive trees*" and the "*two lampstands*" that stand before Him. This is a direct callback to the Old Testament, showing that these men are not acting on their own strength, but are constantly "**fueled**" by the **Holy Spirit** to be a light in a very dark world.



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.*



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.*

They are not just preaching—they are protected and backed by supernatural authority. Anyone who tries to harm them is immediately judged. They have power over nature itself—calling down fire, stopping rain, turning water to blood, and striking the earth with plagues. This is not symbolic—it is direct, visible power from God. Their ministry cannot be stopped until God says it is finished.

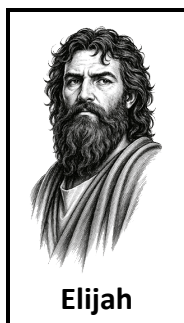
There has been considerable speculation over the years regarding the identity of the two witnesses. However, we can confidently rule out John the Baptist. He explicitly denied being that figure—“*I am not*” (John 1:19–20; Matt 11:14; 17:10–11). In addition, his ministry did not fulfill the full scope of Malachi’s prophecy, as he neither turned the hearts of the children as described, nor did he usher in the “*great and dreadful day*” of the Lord.

Some scholars also believe these two witnesses met with Jesus on the Mount of Transfiguration (Matt 17). It is possible that this meeting with the Lord was about His Second Coming (Luke 9:31; 24:4-7; 1 Pet 1:10-12; 2 Pet 1:16-18). **So, what do we know?**

We know that three prophets were expected (John 1:20-21):

- ❶ Messiah (Mal 3:1-3, 5-6)
- ❷ Elijah (Mal 4:5-6)
- ❸ Moses (Deut. 18:15-19)

Unfinished Business: Both Moses and Elijah had "unfinished" ministries in the Old Testament. Moses was barred from the Promised Land (Num 20:12), and Elijah was taken to heaven in a whirlwind before his work felt complete (2 Kings 2:11).



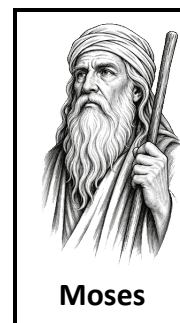
Elijah

Elijah was able to:

- ✓ Call down fire (1 Kings 18:37; 2 Kings 1:10,12; Jer 5:14).
- ✓ Shut heaven (No rain) (1 Kings 17:1; 3 1/2 years! Luke 4:25; Jas 5:17,18).

Moses was able to:

- ✓ Turn water into blood (Ex 7:19,20)
- ✓ Call down the plagues (Ex 8 – 12).



Moses

The two most widely accepted identities of the two witnesses are “**Moses and Elijah**”.

A Global Torment: The miracles these men do aren't just for show; they “*tormented them that dwelt on the earth*”. The world will hate these men because they are physically blocking the “*utopia*” the Antichrist is trying to build.



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.*



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.*

After **1,260 days** of invincibility, the Two Witnesses finally finish their testimony. God then allows the “**Beast**”—the **Antichrist**— (first mention) to rise up from the bottomless pit, make war against them, and kill them.


Their bodies are left in the streets of Jerusalem for the world to see. The city is described spiritually as “**Sodom and Egypt,**” showing how far it has fallen into **immorality** and **idolatry**—even though it is the very place where Jesus preached and was crucified.




Some people get confused by the phrase “*Sodom and Egypt*,” but John is speaking in **idioms**. Sodom is referencing **immorality**, and Egypt is referencing **idolatry**, but just to make sure the reader is not confused, John puts in the phrase “*but also where our Lord was crucified*”, which is **Jerusalem**.

The Invincible Messengers: There is a common saying in theology: "A man is immortal until his work for God is done." The Two Witnesses are the ultimate example of this. No matter how much the world's military or the Antichrist's forces try to stop them, they cannot be touched until every word of their prophecy has been spoken and their ministry has been completed.

The Rise of the Beast: This event occurs at the **midpoint** of the Tribulation—the Two Witnesses have finished their 1,260-day ministry, and the Beast now emerges in full power. For a short time, it will look like the Antichrist has won. The world will see these two "tormentors" dead and will believe that God's voice has finally been silenced.


 **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.*


 **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.*

In verses 9 and 10, we see a chilling display of global rebellion. For three and a half days, the entire world refuses to allow the Two Witnesses to be buried, choosing instead to leave them in the street as a trophy of the Beast's power. The "earth-dwellers"—those who have fully rejected God—are so relieved that their "tormentors" are gone that they throw a worldwide celebration, even sending gifts to one another in a twisted, satanic version of a holiday.



Technology: Because John mentions that "*kindreds and tongues and nations*" will see the bodies, many believe this was a prophecy of modern technology. In the past, people wondered how **the whole world** could see two bodies in one street; today, with satellites, the internet, and smartphones, we see events in real time.

 **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.*

 **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.*

Suddenly, the world's party comes to a terrifying, screeching halt. After three and a half days, God breathes the "*spirit of life*" back into the Two Witnesses, and they stand up in the sight of their enemies. Before anyone can react, a loud voice from heaven calls them home, and they ascend into a cloud while the whole world watches in horror.

Their entire 1,260-day ministry ran concurrently with the rise of the dragon-empowered Beast. Their resurrection marks the end of their specific testimony but the beginning of a new phase of judgment.



Rev. 11:13,14] *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 second woe is past; and, behold, the third woe cometh quickly.*

God provides an immediate, local exclamation point to the ascension of His witnesses. At the "same hour," the witnesses ascend, and a **great earthquake** hits, impacting the wicked "earth-dwellers".

Literal Destruction: A "tenth part of the city" falls, confirming that John is describing a literal, physical city. In a **targeted judgment**, the earthquake kills 7,000 people. The phrase "*slain of men*" is an idiom suggesting these are men of prominence or high rank, potentially the very Gentile leaders who were "trampling" the city. Unlike the two worldwide earthquakes (the 6th Seal and the 7th Bowl), this one is geographically focused on Jerusalem.



Timeline Orientation: This event officially closes the "Second Woe" and the long parenthetical pause, clearing the way for the Seventh Trumpet to sound. Don't let this confuse you, however, the actual "Third Woe" (the Bowl Judgments) doesn't physically begin until **Chapter 15**. **Chapters 12 and 13** zoom out to show the spiritual and political warfare driving these events, and **Chapter 14** acts as the **divine rebuttal** to the worldwide beast system.



Rev. 11:15] *And the seventh angel sounded; and there were great voices in heaven, saying, The kingdom(s) of this world are become the kingdom(s) of our Lord, and of his Christ; and he shall reign for ever and ever.*

Unlike the previous trumpets that brought physical destruction, this is a proleptic (forward-looking) declaration, meaning the reign is announced **before it is fully established on earth**. Heaven declares it as already accomplished because **it is certain. This is a big deal!**



The voices declare, "*The kingdom of this world is become the kingdom of our Lord, and of his Christ*". **Note on Translation:** In the original Greek, the word for "kingdom" (*basileia*) is singular. Satan has ruled the current world system as a usurper. The announcement concludes with the promise that Christ "*shall reign for ever and ever*". God now formally declares the transfer of authority back to Christ, and the final clean-up will begin.



Watch for increasing consolidation of global systems—political, economic, and ideological. Scripture indicates that behind it all is a single system that will ultimately be used by the Antichrist, then ultimately taken over by Christ.



Rev. 11:16, 17] *And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, 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.*

In verses 16 and 17, the focus shifts to the heavenly reaction following the Seventh Trumpet's blast. The **twenty-four elders**—representing the redeemed of God (church)—fall on their faces in a profound act of worship. Their prayer is one of intense thanksgiving because the "**waiting period**" of history has ended. They announce that the Lord God Almighty has officially "taken His great power" and begun His physical reign over the earth.

"...*hast reigned*" should be "*Thou hast begun to reign,*" which would be a more accurate translation of the original. Paraphrasing it, "*Because You have taken Your great power and have begun to reign*" indicates the reason for the prayer of thanksgiving. The Greek tense means that it is an accomplished fact. **It is not that God has not always had the power.** Rather, He has determined to use it at this point



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 shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which **destroy** the earth.*

Why are the nations angry? This verse acts like a table of contents for what comes next. This reflects open resistance to God's authority (Ps 2:1–3). The world wants independence from God and freedom from restraint. The arrival of God's wrath, the coming judgment of the dead, the rewarding of God's servants, and the destruction of those who corrupt the earth has made the world angry and rebellious, but God's response is decisive. Everything is now moving toward final accountability—**no one escapes what is coming.**



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 opens, and John sees the temple of God—and inside it, the Ark of the Covenant. This is powerful. The Ark represents God's presence, His covenant, and His faithfulness. The earthly Ark was only a copy—the real one is here in heaven (Heb 9:23). As judgment intensifies on earth, heaven shows that everything remains anchored in God's promises. But along with that vision comes lightning, thunder, an earthquake, and hail—clear signals that judgment is about to escalate.



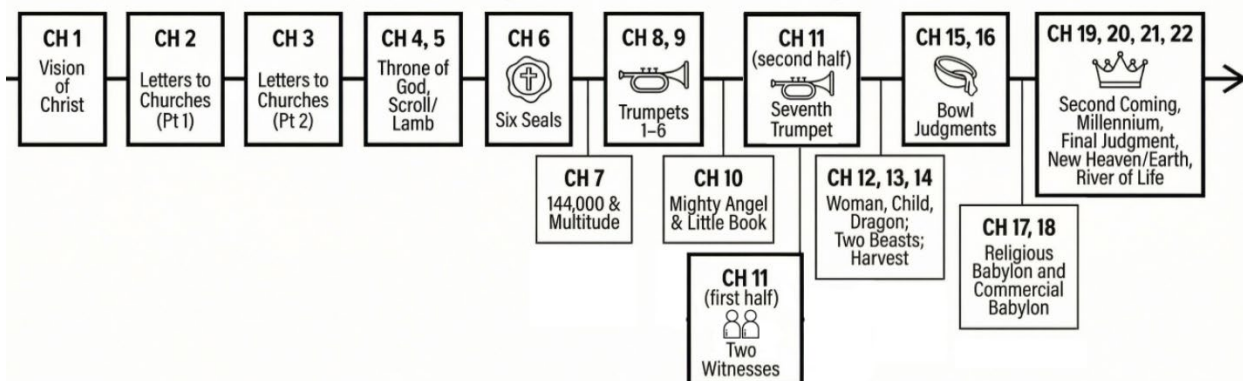
Watch for increasing instability, both natural and societal. Scripture consistently ties escalating turmoil to God allowing judgment to unfold in stages. How are things worse now than years ago? This escalating pattern, in itself, is God allowing the world to have its own way, but it will eventually "**reap the whirlwind**" (Hosea 8:7).

Next Lesson: Read Revelation Chapter 12, we will discuss **The Woman, Man-Child,** and the **Dragon.** Many people get the woman's identity wrong, leading to much confusion.

Appendix: References for this lesson

THE BOOK OF REVELATION – CHRONOLOGICAL TIMELINE

Parenthetical sections provide detail without advancing the timeline.



Half-week Designations of the Tribulation

- ⌚ 3½ years Dan. 9:27; 12:7
- ⌚ 42 months Rev. 11:2; 13:5
- ⌚ 1,260 days Rev. 11:3; Dan. 12:6
- ⌚ ½ “week” Dan. 9:27; Rev. 12:14
- ⌚ Time, times, the dividing of times
Dan.7:25; 12:7; Rev. 12:14

All lesson materials can be found at: www.TrustingInGrace.com

REVELATION CHAPTER TEN

Y L L E B E R I F I G Y E N O H	AGAIN	HEAVEN
D G I V E B O D Y P R E S T H T	ANGEL	HONEY
E X I T B O D E D S E K V T O U	BELLY	LEFT
I D U S T E D H O T O O R E N O	BITTER	LION
R E A N R L L T W O S A P I R M	BOOK	LITTLE
C H E E R S E O B L E S S L E T	CLOTHED	MANY
D O T E H I F L F O O T O P E R	CLOUD	MOUTH
D T A L E N T C D E T A E R C S	CREATED	MYSTERY
U S N O I T A N Y B E E N I V Y	CRIED	NATIONS
O I N O N E S I R T I O N O U T	EARTH	PEOPLES
L N O I L I N G E R O T I O N S	EAT	SOON
C R A P E E E Y T S O C T R E E	EVER	SWEET
A G E S V R N O S H E E V E N T	FIRE	THEREIN
A R E A S A E R Y S T E A I R I	FOOT	UTTERED
S H E P M U S H M O U N T T A R	GIVE	VOICES
T H A N G E L S T E E W S H O W	HEAD	WRITE