

- I. Overview for Revelation 10
- A. At this point in the timeline the 3 ½ years of the Great Tribulation is almost _____.
 - B. With chapter 10, God hits the _____ button on the events to explain some things to John with another parenthetical section. This parenthetical section starts with 10:1 and goes through 11:13. It's important to see this whole section as a single conversation. The angel who gave John the little book in chapter 10 is now the same angel who gives him the reed and speaks in chapter 11.
 - C. These chapters take us back to the beginning of the 3 ½ year tribulation to explain that throughout the great tribulation, God's people will have unprecedented prophetic _____.
- II. VERSE BY VERSE – Measuring the Temple (Rev 11:1-2) 1 *Then there was given me a measuring rod like a staff; and someone said, "Get up and measure the temple of God and the altar, and those who worship in it. 2 Leave out the court which is outside the temple and do not measure it, for it has been given to the nations; and they will tread under foot the holy city for forty-two months."*
- A. Here we see that John is given a measuring rod and then told to measure the temple of God. The vast majority of scholars agree that this is the _____ angel who John took the book from to eat in the previous chapter.
 - B. This would have been a shock to John for in John's day there is no _____ anymore.
 - C. So what's happening here? The first thing John is prophesying about after having eaten the book is that the temple in Jerusalem will be _____ and that the sacrificial system will be reestablished for the Jews. It will really happen in a true and measurable way on the earth.
 - D. This new temple will be different from the previous temples in Jewish history in that the outer court will not be under _____ control (the Dome of the Rock would be directly in the center of the outer court if the temple was rebuilt today!).
 - E. What we also discover from this is the rest of this parenthetical section is connected with the Temple area in _____.
 - F. There is a time frame given in verse 2. The 42 months is exactly 3.5 years or 1260 days, which is the strongest connection of Revelation to the prophecies at the end of the book of _____.
John has given us a picture of the whole earth during the seal and trumpet judgments, but now he will show us what's happening in Jerusalem specifically during that same time period.
- III. VERSE BY VERSE – The Two Witnesses (Rev. 11:3-13) 3 *"And I will grant authority to my two witnesses, and they will prophesy for twelve hundred and sixty days, clothed in sackcloth."* 4 *These are the two olive trees and the two lampstands that stand before the Lord of the earth. 5 And if anyone wants to harm them, fire flows out of their mouth and devours their enemies; so if anyone wants to harm them, he must be killed in this way. 6 These have the power to shut up the sky, so that rain will not fall during the days of their prophesying; and they have power over the waters to turn them into blood, and to strike the earth with every plague, as often as they desire. 7 When they have finished their testimony, the beast that comes up out of the abyss will make war with them, and overcome them and kill them. 8 And their dead bodies will lie in the street of the great city which mystically is called Sodom and Egypt, where also their Lord was crucified. 9 Those from the peoples and tribes and tongues and nations will look at their dead bodies for three and a half days, and will not permit their dead bodies to be laid in a tomb. 10 And those who dwell on the earth will rejoice over them and celebrate; and they will send gifts to one another, because these two prophets tormented those who dwell on the earth. 11 But after the three and a half days, the breath of life from God came into them, and they stood on their feet; and great fear fell upon those who were watching them. 12 And they heard a loud voice from heaven saying to them, "Come up here." Then they went up into heaven in the cloud, and their enemies watched them. 13 And in that hour there was a great earthquake, and a tenth of the city fell; seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven.*
- A. So during the 3.5 years of the great tribulation there will be two witnesses who stand in the streets of Jerusalem and prophesy in power and authority. Before we try to name these men, however, let's study what the text has to say about them.

- B. We are told that they will prophesy 1260 days. So they are clearly prophets who operate the entire 3.5 year great tribulation period. Also, they have supernatural _____ and authority that cuts off the enemy and allows them to perform other miraculous signs. Their ministry is one of proclamation and power demonstration.
- C. They are wearing sackcloth and ashes, a clear sign that they are in mourning and _____. It is likely that their main message will be to call the nations of the earth to repentance.
- D. Verse 4 gives us Old Testament connection with the character and nature of these men. It calls them “the two olive trees” and “the two lampstands.”
1. Zechariah prophesied to encourage Zerubbabel the governmental leader to partner with the high priest, Joshua the spiritual leader, in rebuilding the _____. In his prophecies he calls Zerubbabel and Joshua 2 olive trees and two lampstands.
 2. Just as these men had an instrumental role in leading God’s people in rebuilding His temple, the two witnesses will lead God’s people in preparing the earth for the true tabernacle of God.
 3. Just as olive trees were the main source of oil, these men will be endowed with the oil of the _____. On top of this, they will also be like lampstands that hold oil, burning it and illuminating everything around them, releasing the power of the Holy Spirit to shine light on the truth of that hour.
- E. Both Zechariah and John describe them as standing before the God of the earth. The picture here is that these two men have been standing before the throne of God receiving an incredible impartation of _____ from Him. The fact that they were standing there in Zechariah’s day and in John’s day implies that they are in heaven even now, standing before God’s throne.
- F. They are able to kill anyone who wants to harm them with fire that comes from their mouths. There are many places in the Bible where the words of God are compared to _____ (Jer 5:14, 23:39, Psalm 18:8, Job 41:19-21, etc.). It is likely that these men have such power and authority in their words that whenever someone comes against them, they are able to release fire from heaven to consume them.
- G. 3-fold description of the power demonstrations they will work: First they are able to shut heaven so that no rain falls for the whole 3.5 years of their prophecy. Then, they will have the power to turn water to blood just as Moses did in Exodus 7. Then, thirdly, they will be able to strike the earth with plagues whenever they want. God will _____ them power to use as they choose to release localized plagues that Revelation doesn’t even mention.
- H. Who are the 2 witnesses? They are 2 living human beings – not angels or symbolic – who are alive in heaven in their _____. There are three places that we see in the Bible where bodies are taken to heaven. The first was when Enoch was caught up (Gen 5:24; Heb. 11:5), the second was at the end of Elijah’s life (2 Kings 2:11), and the third was at the resurrection and ascension of Jesus (Matt. 27:52). We know that the 2 witnesses were already in heaven at the time of Zechariah. Therefore that leaves us with Enoch and Elijah.
- I. But, from Jude 1:9 we know Moses’ _____ is in heaven as well. Also, it was Moses and Elijah who appeared in glorified bodily form and spoke with Jesus at the transfiguration in Matt. 17, Mark 9, and Luke 9. Here, Moses spirit was clearly reunited with his body for He appeared just as Elijah did who never lost his body.
- J. Therefore the debate about the identity of the 2 witnesses centers around Enoch, Elijah, and Moses. Because of Isaiah 40:3-5, Mal 3:1-2, and Matt. 17:10-13, we know explicitly that Elijah is definitely one of them. That means the other one is either Moses or Enoch. Based on the fact that the signs they perform are extremely similar to that which Moses and Elijah did including turning water to blood, shutting the heavens, calling down fire, releasing plagues, etc., and the fact that Moses and Elijah were already apparently buddies at the transfiguration, more scholars lean towards Moses than Enoch.
- K. Moving on, we see that there is a point, at the end of 3.5 years where they finish their testimony.

The _____ of God is demonstrated in the sending of these powerful witnesses to preach the gospel with signs and wonders and undeniable prophetic utterances.

- L. At the end of their testimony, the beast who comes out of the bottomless pit makes war on them and kills them. This is a reference to the _____, who we will discuss in greater detail in our studies of chapters 13 and 17. It's amazing that God not only gives these 2 witnesses the honor of such tremendous power and the leadership of all the saints of the earth and the ability to partner with God in releasing such global judgment, He also gives them the opportunity to die as martyrs for the sake of Jesus.
- M. Their bodies will be drug through the streets of _____ itself and desecrated and mistreated by those whom they tried to save.
- N. We then see that after three days, possibly as a witness in itself of the truth of the death and 3 day later resurrection of _____, these two witnesses will be raised from the dead before the eyes of everyone.
- O. Soon after their resurrection, they ascend to heaven in rapture fashion and all their enemies see it happen. In the same hour of their ascension, Jerusalem is rocked with an earthquake destroying the city and killing 7,000 people. The text shows us that those with the mark of the beast will surely be shocked and terrified at this, while those on the fence will truly be convicted and choose to glorify God. This is the _____ call for salvation.

IV. VERSE BY VERSE – The 7th Trumpet (Rev. 11:14-19) 14 *The second woe is past; behold, the third woe is coming quickly.* 15 *Then the seventh angel sounded; and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever."* 16 *And the twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped God, 17 saying, "We give You thanks, O Lord God, the Almighty, who are and who were, because You have taken Your great power and have begun to reign. 18 And the nations were enraged, and Your wrath came, and the time came for the dead to be judged, and the time to reward Your bond-servants the prophets and the saints and those who fear Your name, the small and the great, and to destroy those who destroy the earth."* 19 *And the temple of God which is in heaven was opened; and the ark of His covenant appeared in His temple, and there were flashes of lightning and sounds and peals of thunder and an earthquake and a great hailstorm.*

- A. It's time to begin another chronological section. Having left off last at the end of the 6th trumpet, we see now that it was the second of the 3 woes pronounced by the eagle in 8:13. We are told that the third woe is coming quickly or literally without _____.
- B. With the last trumpet comes a series of loud voices in heaven declaring the transfer of the _____ of every kingdom from men upon the earth to Jesus and the announcement that Jesus will officially rule from this point forever and ever.
- C. It is true that today, Jesus has all authority in heaven and earth (Matt 28:18). However, He has yet to _____ all His authority and take leadership of the kingdoms of this world. This future takeover is a literal and physical conquest of the nations by Jesus.
- D. Once again heaven erupts in song as this moment that so many saints and creation itself has longed for over the centuries finally breaks out upon the earth. In this event, the great justice, love, and leadership of Jesus will be seen by the whole earth!
- E. It's interesting that Jesus is called the one "who is and who was," but is no longer "who is to come". Many scholars think this is because at this point, Jesus is fulfilling the "is to come" because he is now coming to the planet for _____.
- F. Saying the nations were angry with God is a reference to Psalm _____. Also the time for His wrath has come meaning that from this point on, God is going to not only release judgment that prepares the earth for His wrath, but is not going to release wrath itself.
- G. Next, the time for the dead to be judged has come. This phrase is a little confusing because it's clear that the great white throne judgment found in Rev. 20 occurs after the 7 bowls of wrath and the battle of Armageddon. This could be a reference to that or this could also be the moment that

all the saints from throughout the ages are given their rewards, called the judgment seat of Christ.

H. The temple of God is opened in heaven. This is a physical event, where the sky opens to reveal the heavenly realm and everyone on the earth sees God's true heavenly temple. Some reasons why the Ark is mentioned here:

1. The Ark is the symbol that communicates to everyone that God is a covenant keeping God.
2. The Lord always sent His ark out with His people as a visual symbol that God was with them and fighting their battles for them.
3. Thirdly, the Jews were instructed to carry the Ark around Jericho in Joshua 6, and then blow seven trumpets and shout on the seventh day. Then the city fell and God's people conquered it. In the same way at the seventh trumpet blown by the angel, the Ark will appear in heaven, the Lord and a mighty angel will give a great shout (1 Thes 4:16) and Jesus will come take possession of the earth.

V. The Rapture

- A. At this point it seems like the best time to talk about the rapture. The two main views of the rapture actually based upon scripture are the Pre-tribulation Rapture, and the Mid-tribulation rapture. I find that both have great support and therefore think it will be one of the two(though I don't know which one!). As we look at them I will list some of their main reasonings and then provide critiques that the other view use to rebut them.
- B. Pre-tribulation Rapture – This is simply the belief that the rapture will occur before the tribulation. Many pretrib scholars see the tribulation not as the last 3.5 years of history, but the full last 7 of Daniel's 70 sevens. Thus they see it taking place just before the antichrist rises to power peacefully. Others see it as 3.5 years of false peace followed by the rapture and then the 3.5 year Great Tribulation.
- C. Mid-tribulation Rapture – This is the belief that the rapture will occur in the middle of the Great Tribulation period. They view the church being on the earth and growing in great number in spite of persecution, and partnering with God in prayer to release the judgments on the earth against the antichrist and his empire all the way up until the rapture. The placement for the rapture varies but most think it will either be with the beginning of the trumpet judgments or at the blowing of the seventh trumpet.
- D. So let's look at the main scripture passages that both use and see how they differ in their interpretations.
 1. Matt. 25:13, This phrase Jesus says at the end of the parable of the virgins can be interpreted as meaning that no one knows when Jesus will return. Thus, it could be at any moment. Pre-trib scholars point out that when the antichrist comes to power and brokers a peace treaty with Israel, there will clearly be 7 years before Jesus returns in glory. Therefore, if we aren't supposed to know the time of Jesus rapturing the church, then it must take place before the antichrist does this, which places it before the tribulation. Along with this, they point to the passages of scripture where Jesus speaks of coming as a thief in the night. Mid-Tribers argue against this by pointing out that when Jesus says we won't know the time or the hour, he adds that we should know the season. In fact in Matt 16:3 Jesus rebukes the Pharisees for being able to read the signs of the weather but not being able to discern the signs that pointed to the fact that this was the season for their Messiah to come. Also, in the passages where Jesus talks about being like a thief in the night, he always tells his disciples to be watchful and pray so that they are not caught off guard. This implies that we should be able to read the signs of the times to know the season of our visitation, even though we may not know the exact time or day. They say the season of the rapture is in the Great Tribulation, though the exact day or time of day is unknown. They also point out that Jesus is not being cute when He talks about coming as a thief in the night. No one is happy when a thief comes

unexpectedly. Jesus is saying that if we are not watchful and aware of the season, we will suffer great loss during the end times, as if a thief had come and stolen away what was most precious to us. Thus, the thief in the night passages are not talking about the rapture, but the releasing of judgments on the earth by Jesus.

2. In Revelation 4:1 we see John told to “come up here” by Jesus. At that point he is caught up to heaven where he sees the rest of the events of Revelation unfold. Pretrib believers see this as a reference to the church being caught up as well. They support this by saying the Greek word *ekklesia* which we translate as church is not mentioned after this point in Revelation. Thus, the church is no longer on the earth. They then see the first part of Revelation which is the letters to the seven churches of Asia, as a summary of church history leading up to the rapture. Then the church is taken out of the way so that God can deal with the Jewish people, bringing them to salvation. Mid-trib scholars argue, however, that this is a nice sounding idea, but the text gives no indication of this. It is clear that the seven letters are letters to seven actual churches in John’s day dealing with real issues those churches were facing. It is true that there are a great many principles that the church needs to take from these letters and apply to itself in every age. Yet, it is not some prophetic picture of the church age from beginning to end. There is no indication anywhere in the text that this might be the case. On top of this, they point out that saying the church is not there because it is not explicitly mentioned is called an argument from the absence of evidence. It’s like saying that since science has never found it up to this point, there are no pink rocks with green polka dots on them anywhere in the universe. To prove such a statement, you would have to look at every rock in the entire universe. This is a conclusion that is not based on evidence, but the absence of evidence. It has no foundation, thus cannot be taken seriously as truth. What is known is that multitudes of people come to Jesus during the Great Tribulation. How are gentiles who get saved during the tribulation not part of the church? They certainly aren’t Jews. And how is the church “in the way” of God dealing with the Jews. Can God not handle dealing with Gentile Christians and Jews at the same time. Doesn’t Ephesians 1:10 state that the whole point of the fulfillment of all things is that all things, including the Jews and the church are to be brought together under one head – Jesus Christ.
3. To answer some of this Pre-tribers point to 2 Thessalonians 2:7 which says that the antichrist will not be able to come until a certain “he” is taken out of the way. They says this “he” is the Holy Spirit. When the church is raptured, a great deal of influence of the Holy Spirit is taken with them, thus removing that which restrains the antichrist from rising to power. They says that the Holy Spirit is still present because no one can get saved without the working of the Holy Spirit. However, He is in a diminished capacity because of the missing church. Mid-tribers argue that multitudes get saved during the great tribulation and the Bible is clear that no one gets saved apart from the convicting and drawing power of the Holy Spirit. Clearly the Holy Spirit is present on the earth throughout the Great Tribulation. Pre-Tribers rebut by saying that the Holy Spirit is not taken away but taken out of the way and no longer restrains evil through the presence of the church. Mid-tribers argue back that it is absurd to say that the restraining power of the Holy Spirit is dependant upon the church. There is no textual evidence for this. Besides, if so many people are saved and filled with the Holy Spirit during the great tribulation, wouldn’t they be a new church through whom the Holy Spirit restrained evil? It seems that this passage is certainly not talking about the removal of the church or the Holy Spirit from the earth but about the removal of some spiritual force, perhaps an angel, whose job it is to keeps Satan from raising up the Antichrist until Jesus opens the first seal of the scroll. Thus, Mid-tribers say 2 Thes 2:7 is just not a rapture verse.
4. Next Both-Tribers point to 1 Thess. 5:9. Pre-tribers say that since God has not destined

Christians for wrath, He will rapture them before He pours out any of His wrath upon the earth. Thus, before the opening of the first seal, the church would have to be removed. The mid-tribers view this differently, though. They say that this passage is saying that God will not directly pour out His wrath upon Christians, but will divinely protect them during the outpouring of His wrath. In fact, we see that over and over in Revelation where God commands the angels carrying out his judgments to not harm those who are sealed, who as we saw are clearly the 144,000 Jews and the great multitude of believers on the earth at that time. There is also precedent for this in the Exodus where God poured out judgments on Egypt but protected His people without taking them out of Egypt. Many scholars on both sides agree, too, that the seals and trumpets are not the releasing of God's wrath but the preparation of the earth for receiving God's wrath which is in the bowls of wrath. Thus, to say that the church is raptured before the bowls, which clearly affect everyone left alive on the planet, would be removing the church before the full wrath of God is released.

5. The major Mid-trib scripture is 1 Cor. 15:51-51: *Listen, I tell you a mystery: We will not all sleep, but we will all be changed—in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed.* Here they point out that Paul is clearly saying the rapture takes place at the last trumpet. In Revelation we just saw that there is a series of trumpet blasts which release judgments on the earth. The last of these trumpets announcing a shift in the earth where the kingdoms of the world come under the full authority of Jesus, who appears in the sky in that moment. It is this seventh trumpet where most Mid-trib scholars place the rapture. The belief is that the church that has survived and the Jews who have turned to Jesus during the Great Tribulation at this point witness the bodies of all those who died in Christ raise up from the earth meeting Jesus in the clouds. There the bodies are reunited with the souls and transformed into resurrected, glorified bodies. Then all those alive who are sealed with the seal of God are lifted up as well where they are transformed, too. Then the seven bowls of wrath begin to be poured out on the earth. While they are being poured out Jesus lands in Egypt with all the saints and marches through Sinai, along the same path that Israel took from Egypt to the promise land. The march eventually crosses the Jordan River and moves towards Jerusalem. It is near there, in the valley of Megiddo that the antichrist has rallied every able-bodied soldier to take a final stand against Jesus and His army. After the capturing of the Antichrist and the slaying of all the wicked of the earth, Jesus then sets up His 1,000 year reign with Jerusalem as His governmental headquarters. Pre-tribers, however, point out that Revelation was given to John decades after Paul wrote this passage to the Corinthians. Thus, he was not referring to the literal last trumpet, but to Matt 24:31 where Jesus, talking of the rapture, mentions the sounding of a great trumpet. Mid-tribers retort that Paul spent a decade receiving revelation from Jesus Himself before He ever entered into ministry or wrote any of his letters and the seven trumpet events of Revelation could have been revealed to him then. His receiving this specific revelation has no textual evidence, however, thought it certainly is possible.
- E. These are just a few of the main justifications for both views of the rapture, and, as you can see, both pre-trib and post-trib scholars give very good arguments. This is why I personally am on the fence. A church that is not prepared for a mid-trib rapture would be utterly shocked and likely offended with God if they found themselves in the midst of seal and trumpet judgments having not been raptured. At the same time, a church not prepared for a pre-trib rapture might be caught off-guard and not ready if Jesus were to suddenly rapture the church. Thus, as I've heard it said, it is probably best to prepare for a mid-tribulation rapture and hope for a pre-tribulation one. May the Lord come quickly, no matter when the rapture is, and may we be found ready when He appears!