



Αποκάλυψη
REVELATION

11:3-14

OUTLINE

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- 📍 The Power of the Two Witnesses (v. 5-6)
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MAIN POINT

🗣️ We see here the famous Two Witnesses

- 🗣️ They minister in Jerusalem
- 🗣️ Not directly given their identity, but it is likely Moses and Elijah
- 🗣️ Attempts to spiritualize the city or the persons here do not align with the text or larger context of this passage

🗣️ God is still sending witnesses and has always had a remnant

- 🗣️ This may be the most dramatic example of that idea, but it is consistent through Scripture
- 🗣️ God makes sure that those that want to find Him can find Him (c.f. **2 Chronicles 15:2**)
- 🗣️ The Two Witnesses provide us an example of the faithful being used... Even in death and suffering

🗣️ You may be the only Bible someone ever reads... Make sure they get a good translation

- 🗣️ The way we live is often more important than what we say or teach
- 🗣️ Much of the historical and modern criticism of the Church has (rightly) come from people seeing a mismatch between what we preach and how we live
- 🗣️ The doctrines we preach will seem far less fantastical if our actions align with our beliefs (c.f. **John 13:35**)

THE VISION



THE TWO WITNESSES (V. 3-4)

👤 Who are the Two Witnesses?





- 👤 **The Church in a symbolic sense:** Rests on the idea that the lampstands are previously used to identify the Church (Revelation 1:20; 11:4), but we see the Beast kill them and people celebrate their death, which would not work for a large group like the Church and could only work if there are a literal (2) persons
- 👤 **Enoch and Elijah:** Ancient view by Tertullian, Irenaeus, and Hippolytus. Rests on the fact that both were taken up to Heaven and did not die and all men must die once (**Hebrews 9:27**). However, that is not really what the verse in Hebrews is speaking of, and we know that there are many people who died more than once in Scripture, and some that will not see death (**1 Thessalonians 4:17**)
- 👤 **Moses and Elijah:** The signs and powers of the two correspond to those OT figures. Both had “interrupted ministries.” We know that Elijah must come back at some point (**Malachi 4:5**). This view further aligns with the appearance of at the transfiguration (**Matthew 17:3; Mark 9:4; Luke 9:3**)
- 👤 **Is Zerubbabel one of the Witnesses?** Attempts to use **Zechariah 4** with the present passage remove them from their context. While Zerubbabel may have a gifting or a mission like these figures, there is nothing in the text to indicate that the two are the same, or even related prophetically. It only shows the operation of the Holy Spirit.

👤 Length of their prophesying





- 👤 Greek implication is that the time they prophecy is linked to the time where there Gentiles are treading underfoot part of the Temple grounds
- 👤 Discussed last time that this is a yet-future 42-month period
- 👤 Attempts to place this in the past or to spiritualize it either misread history or do violence to the text
- 👤 **The basic point is that while all this is happening, God still has a way to get His message across**
 - 👤 God has always had a faithful remnant
 - 👤 Enoch and Noah, Joshua and Caleb, Boaz and Ruth, Jeremiah, Ezra and Nehemiah, the Church, etc.

THE POWER OF THE TWO WITNESSES (V. 5-6)



Fire

-  More literal is, “if anyone engages in desiring” (Thomas, V2, p. 90)
-  Much greater extent of their use of fire than implied in the English
-  No reason in the text to see this as anything other than literal fire
-  Similar to **2 Kings 1:10-14**





No rain

-  Similar power and duration as Elijah (**1 Kings 17:1, 7; 18:1; James 5:1**)
-  Total time would be 7 years; unsure if there is any significance there or not
-  Would be in addition to existing environmental catastrophes
-  Makes everything worse

Water to blood

-  Similar to Moses (**Exodus 7:17-21; 9:14; 11:10; 1 Samuel 4:8**)
-  Similar to the Third Trumpet (**Revelation 8:8**) and the Third Bowl (**Revelation 16:4**), but these are likely three separate events

Why?

-  Protection... But that extends only for a designated period
-  Demonstration of the power of God despite the best efforts of the earth-dwellers
-  Helps in identifying the Two Witnesses for us
-  Helps lend credibility to their message by visible manifestation of God’s power to the earth-dwellers

THE DEATH OF THE TWO WITNESSES (V. 7)

- 👤 Killed by the Beast, but only after they finished their work
 - 👤 Another indication that this is not the Church in a spiritual sense (**Matthew 16:18**)
- 👤 This is the first time we see the Beast spoken of, almost as an anticipatory introduction
 - 👤 Greek is *thereon* and specifies a beast of prey, “connotes a cunning of unreasoning violence that acts according to its own cruel nature” (Thomas V2, p. 92)
 - 👤 Will discuss this figure more in the coming chapters
- 👤 Only killed after their work is done
 - 👤 God watches over us and protects us
 - 👤 Everything is “Father Filtered”
 - 👤 **Job 1-2** is a good example of this
 - 👤 We are not promised an easy life, and many times it can be difficult and full of suffering (e.g., **Hebrews 11:35-40**)
- 👤 What was the result of their work?
 - 👤 Not directly spoken of
 - 👤 We do know that people are Saved in the Tribulation (e.g. **Revelation 7:9-17**)
 - 👤 Likely had some impact, but recall that the prophets were not really listened too (c.f. **Luke 11:47**)
- 👤 Why did God let them die?
 - 👤 More effective in their death and resurrection than in life?
 - 👤 A wake-up call to the earth-dwellers?
 - 👤 We will suffer, but let’s make sure we suffer for the right reasons... They did suffer for the right reasons

SEEING THE BODIES OF THE TWO WITNESSES (V. 8-10)

🗨️ Left unburied

- 🗨️ An insult and indignity in that culture (Psalm 79:2-3)
- 🗨️ Does the Beast want to ensure that everyone can see them and that no one can deny it/his apparent power?

🗨️ Identification of the city

- 🗨️ Spiritually Sodom and Egypt (it is *like* them, but not them)
 - 🗨️ Immoral, worldly, given over to idols, not following God, etc.
 - 🗨️ See also Isaiah 1:9-11 and Ezekiel 16:46
- 🗨️ Where Jesus was Crucified
 - 🗨️ Only one city fits this
 - 🗨️ Some view this city as Rome which is spiritually Babylon, but Jesus was not crucified there, unless one does unnecessary violence to the text
 - 🗨️ Would also require an allegorical interpretation of the passage, which does not fit v. 1-2
- 🗨️ Spiritualizations of this city or other identifications do violence to the text
- 🗨️ Also fits with the previous section about the Temple
 - 🗨️ Jerusalem also called a “great city” in Jeremiah 22:8

🗨️ Everyone will see their dead bodies

- 🗨️ Mechanism not described
- 🗨️ Text could refer to either all the people locally gathered in Jerusalem, or there could be a technical dimension

🗨️ They have themselves a Satanic Gift Exchange

- 🗨️ Only time we see rejoicing by the Earth-dwellers in Revelation
- 🗨️ They think they have a victory in the midst of the Tribulation; they are so sinful that the death of others brings them joy

THE RESURRECTION AND ASCENSION OF THE TWO WITNESSES (V. 11-12)

- 👤 Another indication of life and death being more than a physical phenomenon
 - 👤 Recall the opposite in **Revelation 9:6**
 - 👤 Jesus has command over life and death (**Revelation 1:18** c.f. **Luke 23:46**)
- 👤 “stood on their feet” indicates that this is not a “spiritual” resurrection, but a real, physical action
 - 👤 The same is also true of the resurrection in general
 - 👤 What position would the spirit take if it were to “stand up”?
- 👤 Death is the ultimate tool of mankind
 - 👤 Demonstrates the limits of their power
 - 👤 Shows the power of God over the power of Man
- 👤 The Earth-dwellers were rejoicing, but now they are full of fear
 - 👤 Did not get the victory they thought they did
 - 👤 Clear that the Beast is not ultimately in charge
 - 👤 Demonstrates that God, not they, the First or Second Beast, has the power over life and death
 - 👤 If God has control over life and death, then what does that mean for them after all this?
 - 👤 What does that mean for the people they knew that have already died?
- 👤 Two Witnesses called up to Heaven
 - 👤 Similar invitation to John in **Revelation 4:1**
 - 👤 Is this part of the reason God let them suffer the indignities they did?
 - 👤 Makes sure all eyes are on them and, ultimately, what God will do

EARTHQUAKE AND MORE TO COME (V. 13-14)

📍 Could only refer to a future and not a past event

- 📍 Jerusalem was conquered and destroyed by the Romans about 20 years prior to the writing of Revelation
- 📍 Attempts to place revelation in the 60s A.D. do not accord with historical records and have great textual issues

📍 Most logical explanation is to see this as a literal earthquake

- 📍 No reason to see this corresponding to other earthquakes spoken of in **Revelation**
- 📍 The scope appears local to Jerusalem
- 📍 The relative scale of destruction, one tenth, does not align with other earthquakes in **Revelation**

📍 Did they really repent?

- 📍 It seems that they did
- 📍 Aligns with similar usages of this phrase (cf. **Joshua 7:19; 1 Samuel 6:5; Isaiah 42:2; Jeremiah 13:16; Luke 17:18; John 9:24; Acts 12:23; Romans 4:20; 1 Peter 2:1**)
- 📍 If they did not repent at the resurrection, then why did the earthquake work?

📍 Another “woe” is yet to come

- 📍 Things have been bad so far
- 📍 They keep getting worse
- 📍 It is still, somehow, going to keep getting worse

LESSONS FOR US

🗣️ We are done when God says we are done

🗣️ We can be removed from God's plan due to disobedience

🗣️ Moses

🗣️ Elijah

🗣️ We are safe from harm (but not necessarily struggle) until God says otherwise

🗣️ All things are "Father Filtered"

🗣️ There will be hardship (**Romans 8:35**)

🗣️ We need to make sure we are fighting the right fight

🗣️ Are we really giving glory to God if we are suffering for our own folly?

🗣️ Let's not arrange our firing squads in a circle

🗣️ The Church is, historically, very good at harming its own

🗣️ Persecution and hardship give us a chance to reevaluate where our priorities actually are

🗣️ When we slander or defame others, we are doing Satan's work for him (c.f. **Revelation 12:10**)

🗣️ People are ultimately accountable to God, not us (c.f. **Matthew 20:1-16**)