

True or False Worship?

Which Will You Do?

Revelation 11:1 Then I was given a measuring rod like a staff, and I was told, "Rise and measure the temple of God and the altar and those who worship there,
² but do not measure the court outside the temple; leave that out, for it is given over to the nations, and they will trample the holy city for forty-two months.
³ And I will grant authority to my two witnesses, and they will prophesy for 1,260 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 would harm them, fire pours from their mouth and consumes their foes. If anyone would harm them, this is how he is doomed to be killed.
⁶ They have the power to shut the sky, that no rain may 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 kind of plague, as often as they desire.
⁷ And when they have finished their testimony, the beast that rises from the bottomless pit will make war on them and conquer them and kill them,
⁸ and their dead bodies will lie in the street of the great city that symbolically is called Sodom and Egypt, where their Lord was crucified.
⁹ For three and a half days some from the peoples and tribes and languages and nations will gaze at their dead bodies and refuse to let them be placed in a tomb,
¹⁰ and those who dwell on the earth will rejoice over them and make merry and exchange presents, because these two prophets had been a torment to those who dwell on the earth.
¹¹ But after the three and a half days a breath of life from God entered them, and they stood up on their feet, and great fear fell on those who saw them.
¹² Then they heard a loud voice from heaven saying to them, "Come up here!" And they went up to heaven in a cloud, and their enemies watched them.
¹³ And at 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.

¹⁴ The second woe has passed; behold, the third woe is soon to come.

¹⁵ Then the seventh angel blew his trumpet, 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 shall 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 thanks to you, Lord God Almighty, who is and who was, for you have taken your great power and begun to reign.

¹⁸ The nations raged, but your wrath came, and the time for the dead to be judged, and for rewarding your servants, the prophets and saints, and those who fear your name, both small and great, and for destroying the destroyers of the earth."

¹⁹ Then God's temple in heaven was opened, and the ark of his covenant was seen within his temple. There were flashes of lightning, rumblings, peals of thunder, an earthquake, and heavy hail.

(Revelation 11:14-19)

The Songbook of the New Testament

Everyone knows that the songbook of the OT is **Psalms**. But would it be possible to say that the NT has its own songbook? Strictly speaking, there are no "songbooks" in the NT. There are, of course, songs in it. **Mary** sings of her miraculous pregnancy (**Luke 1:46-55**). **Zechariah** sings when his son John (the Baptist) is born (**Luke 1:68-79**). **Simeon** sings when he sees the baby Jesus (**Luke 2:29-32**). **The Apostles** seem to record a smattering of early church

songs in their letters (**Eph 5:14; 1Ti 1:17; 3:16; Php 2:6-11; 1Pe 2:4-10**; etc.). But there is one book that stands above all the others in this regard.

When thinking of Revelation, I have a feeling that **few would think** “songbook” first, probably not even last. However, scholars are generally united that there are **at least 15 different songs** in the Apocalypse (**4:8; 4:9–11; 5:9–10; 5:12; 5:13; 7:10; 7:11–12; 11:15; 11:16–18; 12:10–12; 15:2–4; 16:5–7; 19:1–4; 19:5; 19:6–8**). I’ve counted as many as 30.¹ True, not all are *said* to be sung. Some are just “**said**” or they are heard with “**a loud voice.**” But they almost all have **poetic** features, and their words always **praise God** and his Christ by extolling their traits and actions.² Isn’t

¹ 15 comes from **Robert S. Smith**, “Songs of the Seer: The Purpose of Revelation’s Hymns,” *Themelios* 43.2 (2018): 193-204. <https://www.thegospelcoalition.org/themelios/article/songs-of-the-seer-the-purpose-of-revelations-hymns/>. Mark Wilson has 27. See **Mark Wilson**, *Charts on the Book of Revelation: Literary, Historical, and Theological Perspectives*, Kregel Charts of the Bible and Theology (Grand Rapids, MI: Kregel Academic & Professional, 2007), 74–75. (**Appendix 1** at the end of the sermon). I would also add **Rev 6:10; 13:4**; and possibly **18:1-20**.

² See **Smith**, 193. He makes a good case saying, “While only two of the songs of Revelation are explicitly described as being sung (5:9–10 and 15:2–4), several observations suggest that they are far from alone. First, **Revelation 5:9** reveals that what the living creatures and the twenty-four elders *say*, they say by *singing*. Second, the description of the **song of 5:9** as a “new song,” suggests an earlier song. The obvious candidate is the parallel “song” is 4:9–11 – with its identical opening (“Worthy are you ...”) and, more than likely, the “song” of 4:8 also. Third, both of these observations open up the real possibility that other (perhaps all?) of the book’s “songs” were, similarly, *said by singing*. To these points, it should also be added that (i) in many cultures, the line between singing and speaking is a fine one, (ii) singing is simply a more “athletic” or extended form of speaking, and (iii) ancient singing was more like chanting than what we today call singing. These points highlight the fact the line between singing and speaking can be a fine one” (194, n. 5).

that a song? This has caused someone to notice, “Music plays a larger role in the book of Revelation than in any other book of the New Testament, and few books in all of Scripture have spawned more hymns sung in Christian worship today.”³ So why are there so many?

Some have argued that it is because **the entire book is a great liturgy**.⁴ Peter Leithart explains,

The book is a liturgy. John begins “in Spirit” *on the “Lord’s Day”* (1:10). Jesus appears to him and tells him to write to seven churches, words of encouragement and rebuke, with exhortations to repentance included throughout. This corresponds with *a call to worship* and an *exhortation to confession*. At the beginning of chapter 4, John ascends from Patmos into the heavenly temple where he **observes the worship of angels**. Seals are broken to open a book for *preaching*. Trumpets sound, like the trumpets that announced the Lord’s coming on Sinai, like the trumpet sound that *called Israel to worship* (Numbers 10). John *eats* the book and prophecies. Chalices are poured out, chalices of wine-wrath, *sacramental* chalices, and the saints are invited to share the

³ Craig R. Koester, “The Distant Triumph Song: Music and the Book of Revelation,” *Word and World* 12 (1992): 243. https://wordandworld.luthersem.edu/issues.aspx?article_id=642.

⁴ Massey Shepherd, *The Paschal Liturgy and the Apocalypse*. Ecumenical Studies in Worship 6. (Cambridge: Lutterworth Press, 1960), 77-97; Peter J. Leithart, *Revelation*, ed. Michael Allen and Scott R. Swain, vol. 1, The International Theological Commentary on the Holy Scripture of the Old and New Testaments (London: Bloomsbury Publishing, 2018), 45.

marriage supper of the Lamb. At the end, the saints are enthroned and *sent out on a mission* [emphasis added].⁵

Returning to song, it is interesting to me that not all of them are to God. For example, 13:4 says, “And they worshiped the dragon, for he had given his authority to the beast, and they worshiped the beast, saying, ‘Who is like the beast, and who can fight against it?’” That’s the Song of the Beast! Therefore, there is a kind of worship and anti-worship, a kind of liturgy and anti-liturgy that is being given to us in Revelation. Its purpose is to compare and contrast them for your sake, that you might recognize both, repent of the one and enter into the other.

Just so you understand, this is no minor point, as I hope you will come to see before we are finished today. But to make the point here, in nearly every sermon in Revelation thus far, we have looked at the chiasmic structure of the unit we were in. Without exception (and this continues to the end), every one of these songs makes up the center of a structure. This includes the overall chiasm of Revelation that centers in Rev 12:12.⁶

⁵ Leithart, 45.

⁶ This gets a little more complicated than I put it here. So, to illustrate the point, I have listed the 15 undisputed songs and color coded them with green for those that hit the dead center as

Now, it isn't that every center structure is a song. Often times, for instance, it is a word of encouragement or comfort from Christ to us. On some occasions, it is a warning or some kind of revelation about coming judgment upon the ungodly (see **Appendix II** for the charts). But to me, that only highlights the functions of the songs in the book. Like our worship service where songs are part, but not the whole of the service, these songs are part, but not the whole of the great liturgy. They are the people speaking to God, but other centers are God speaking to the people. That's the dialogue of all biblical liturgy. He invites, he warns, he comforts. His holy ones respond appropriately, especially in song. Today, I want to look at both ›

Two Very Different Worship Celebrations

Revelation 11 has two chiasmic structures. The first contains all its verses. This centers upon vs 17 where the twenty-four elders give praise to God.

we have looked at the chiasms: 4:8; 4:9–11; 5:9–10; 5:12; 5:13; 7:10; 7:11–12; 11:15; 11:16–18; 12:10–12; 15:2–4; 16:5–7; 19:1–4; 19:5; 19:6–8. As you will notice, those that are not colored are all nevertheless right next to the center. In some cases, there is more than one song. So, if we make the chiasm less detailed and more general (thus giving us less lines/letters), the simplification could easily encompass all of these songs as the central unit.

- A. The **temple** and **altar** with worshipers (Rev 11:1-2)
- B. Two witnesses and **judgment on their enemies** (3-14)
- C. **Declaration** of Christ: “**He shall reign** forever” (15)
- D. Twenty-four elders give praise: “We give thanks to you, Lord God Almighty, who is and who was” (17a)**
- C¹. **Declaration** of Christ: “You have taken your power and **begun to reign**” (17b)
- B¹. The **nations raged, but God judged** (18)
- A¹. The **temple** in heaven and **ark** of the covenant: thunder, lightning, etc. (19)⁷

The second contains only **vv. 3-14**, aka the two witnesses portion of the chapter. This one focuses on **vs. 10** and the people of the earth “**making merry and sending gifts**” to one another as they celebrate the death of the witnesses.

I found two independent analysis online, both had the same center:

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|---|---|
| <ul style="list-style-type: none"> 1a) Rev 11:3-7a, His witnesses prophesy + testify/ they devour + kill their enemies; 1b) Rev 11:7b, The beast from the bottomless pit makes war against them, overcomes + kills them; 1c) Rev 11:8-9, Their dead bodies in Sodom, Egypt, Jerusalem 3-1/2 days/ Nations do not bury them; 1d) Rev 11:10a, And those who dwell on the earth; 1e) Rev 11:10b, Will rejoice over them; central axis) Rev 11:10c, Make merry, and send gifts to one another; 2e) Rev 11:10d, Because these two prophets tormented; 2d) Rev 11:10e, Those who dwell on the earth; 2c) Rev 11:11a, Now after the three-and-a-half days; 2b) Rev 11:11b, The breath of life from God entered them, and they stood on their feet; 2a) Rev 11:11b-14, They ascended to heaven/ their enemies saw it + were killed in a great earthquake;⁸ | <ul style="list-style-type: none"> A. Two witnesses, olive trees, lampstands, vv 3-4 B. Devouring enemies with fire from mouth, v 5 C. Authority to shut up heaven, turn waters, smite earth, v 6 D. Beast from abyss makes war, overcomes, kills the witnesses, v 7 E. Body in street of great city for 3 1/2 days, v 8 F. Peoples, tribes, tongues, and nations look at bodies, v 9 F'. Land-dwellers rejoice, make merry, give gifts, v 10 E'. After 3 1/2 days, v 11a D'. Spirit of life revives them, and they stand, v. 11b C'. Called to heaven and ascend to heaven, v 12a B'. Enemies behold them, v 12b A'. Earthquake destroys 1/10 of the city, v 13⁹ |
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⁷ Modified from **Christine Smith**, “Revelation 11,” *A Little Perspective* (Dec 14, 2016), <https://www.alittleperspective.com/revelation-11-2016/>.

⁸ **Smith**, Ibid.

⁹ **Peter Leithart**, “Structure in Revelation 11,” *Theopolis* (Feb 18, 2015), https://theopolisinstitute.com/leithart_post/structure-in-revelation-11/.

In this way, we will see how the chapter **contrasts two worship ceremonies**. One is godly; the other is wicked. One worships the Lord; the other themselves. Let's turn to the ungodly worship first.

The Ungodly Worship of the People

Let's ask the who, what, where, when, and why questions of **Rev 11:10** and its surrounding context. *What* is happening? There is “**rejoicing over them and making merry and exchanging presents.**” The word “rejoice” (*chirō*) appears only **two times** in this book. The other time is when the saints rejoice and are glad and give the glory to God for the marriage of the Lamb has come and the bride has made herself ready (**Rev 19:7**).

Presents (or “**gifts;**” *dōron*) only appears here in Revelation. However, every other time it appears in the NT (18x) except one place it refers **explicitly to a specific act of worship**—usually the offering of a sacrifice at the temple. The one place is **Eph 2:8** where God gives the gift of faith to his elect. In other words, that rejoicing and giving gifts equals worship. Of course, these are the opposite of godly rejoicing and gift-giving. **Rev 11:10** is describing evil worship.

The **making merry of their hearts** is presumably through hedonistic pleasures (wine, women, song, celebratory entertainment, etc.). Their presents are exchanged strictly between one another and not in conformity with God's law to enjoy his creation. This is purely self-congratulatory. In the context, one could almost call this their worship liturgy. This is the feeling they want to get out of their worship because it isn't about God and what he wants, but them and what they want. **Many unbelievers** like to think that they are above the "superstitions" of religion and God and that they don't worship anything. Don't let them fool you. God made man to worship. It is unavoidable and inevitable.

When does this happen? In the context, it is for **3 ½ days** (**vv. 9, 11**). We said last time that 3 ½ days evokes **Christ's time in the grave**. This in turn must be read in light of the earlier numbers 1,260 days (**vs. 3**) and 42 months (**vs. 2**), which equal 3 ½ *years* counted in lunar and solar calendars. But the 3 ½ years parallels **Jesus' ministry on earth**. Therefore, Beale is certainly right to say, "**Just as the three and a half year duration of Jesus' ministry is identified with the course of the witnesses' ministry (11:2–3), so also the time of his apparent defeat at the end of his ministry is associated with the conclusion of their period of testimony.**"

To put it another way, the victory that causes this self-congratulatory worship of man is “**brief and insignificant in comparison to the victorious testimony of the witnesses.**”¹⁰

Man is grass. He grows up quickly and then fades away just as fast. But that which God makes new lasts forever and we enter into it by becoming like our Lord through faith.

Where does the worship occur? It's **not in a temple** or religious center per se. It seems like it must be worship that occurs **everywhere**. This is because of *who* is doing it. “**Some from the peoples and tribes and languages and nations**” (9) which parallels “**those who dwell on the earth**” [or “**on the land**”]. It isn't all the unbelieving people. But it is enough. And they are scattered across the earth. These people are from the same group that **Jesus ransoms for God** out of earlier in the book (**Rev 5:9**). Previously, this group described those called out of the nations and they were standing before the throne in heaven with palm branches **singing, “Salvation belongs to our God who sits on the throne and to the Lamb” (7:9): every tribe** (*phule*), **people** (*laos*), **nation** (*ethnos*), **tongue/language** (*glōssa*). Now, they are not called out of it, but are singing as those still in it.

¹⁰ **G. K. Beale**, *The Book of Revelation: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI; Carlisle, Cumbria: W.B. Eerdmans; Paternoster Press, 1999), 594–595.

Curiously, the context of the ransomed is also a song, it is part of the song of the **four living creatures** and twenty-four elders. This shows even more that these unbelievers still in the nations are committing evil worship.

But *why* are they doing it? It is because for **1,260 days** (**Rev 11:3**), that is a period of time that spiritually emulates **Christ's 3 ½ year ministry**, God had sent his two witnesses, with great authority, to be **holy** (temple) **lights** to the world (**4**). As lights, they are the lampstand of the temple, which itself is a picture of the trees of Eden—one of **law** (the knowledge of good and evil), the other of life (the **gospel**). Hence, they are also two olive trees. This is their message: the law and the gospel.

Fire pours from their mouths (**5**). I do not believe the two witnesses are mythological dragon-men or X-men somehow spewing literal fire. It is so much worse, because **this fire kindles eternity**. This fire is the truth of God's word as represented in the trees. Jeremiah says, "If I say, 'I will not mention him, or speak any more in his name,' there is in my heart as it were a burning fire shut up in my bones, and I am weary with holding it in, and I cannot" (**Jer 20:9**). When it comes out, it is as God tells Jeremiah, "Because you have spoken this word, behold, I am making my words in your

mouth a fire, and this people wood, and the fire shall consume them” (5:4). For when the fire of God’s truth goes into a heart, its convicting unassailable power consumes those who will not repent (Rev 9:20-21) from the inside. Again, it is inevitable. “This is how [they are] doomed [*dei*, “necessity”] to be killed” (11:5).

This power of the witnesses is accompanied by the signs of Moses and Elijah, the sky is shut so that no rain will fall, the waters turn to blood, the people are given plagues (6), and so on. In other words, these witnesses have tormented the peoples who in their unrighteousness have suppressed the truth and refused to repent. Sometimes it is spiritual torment. Sometimes, it as with Moses and Elijah, it is physical, but only at God’s answering the prayer. Thus, when the beast comes out to make war and conquers and kills them (7), the world refuses them burial, and the people celebrate their death with abominable, damnable worship of the beast.

And again, make no mistake, this is worship we are talking about. The parallel is Rev 13:4. “And they *worshiped* the dragon, for he had given his authority to the beast, and they *worshiped* the beast, saying, ‘Who is like the beast, and

who can fight against it?’”¹¹ The celebration of the defeat of God’s witnesses in the world, be it the crucifixion of the Lord, the persecution and suffering of his prophets or saints, or the starvation and shutting up of the word of truth in the world is the heartbeat of evil worship. Through this evil sacrifice of good, evil gains life and power. That’s what is behind the self-congratulatory present exchanges to one another, the gift-sacrifice for the beast system that stopped the witnesses, and the satanic power in spiritual places behind it all. That’s what is behind their evil liturgy: the arbitrary morality, choosing to live in contradiction to God and his world, their hedonistic pleasure pursuits, and how and whom they choose to worship.

In all this they are not only the evil Jerusalem with its outward religiosity and will-worship which crucified the Lord of Glory to whom Jesus and John appeared. They are Sodom, the city of sexual perversion to whom the two

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This is the conceptual parallel of Rev 11:10 and the literal chiasmic parallel to 11:16-17 each coming exactly 11 verses from the center at Rev 12:9-10 (see QQ red, right).

QQ. 11:16-17. 24 elders worshiped God saying (11-12)
 RR. 11:18-12:3. Nations enraged/woman with child/dragon (6-10)
 SS. 12:3. Behold, dragon with seven heads/ten horns/seven diadems (6)
 TT. 12:4. Dragon’s tail swept 1/3 to earth/stood before the woman to devour (5)
 UU. 12:5. she gave birth to a son, a male child (4)
 VV. 12:6. Woman fled into wilderness/place prepared by God/nourished (3)
 WW. 12:7. War in heaven/dragon (2)
 XX. 12:8. Devils did not prevail (1)
 YY. 12:9. Dragon/serpent/devil/Satan thrown down who deceives world
 YY¹. 12:10. Salvation/power/kingdom/authority of God and Christ ... accuser is thrown down
 XX¹. 12:11. Martyrs overcame them (1)
 WW¹. 12:12-13. Rejoice O heaven! Dragon thrown to earth (2-3)
 VV¹. 12:13-14. Woman with wings ... fly to wilderness/place/nourished (3-4)
 UU¹. 12:13. Woman gave birth to a male child (3)
 TT¹. 12:15-16. Serpent’s mouth to sweep away/earth helped the woman (5-6)
 SS¹. 13:1. Beast with ten horns/seven heads/ten diadems (8)
 RR¹. 12:17. Dragon enraged at woman and her offspring (10)
 QQ¹. 13:4. They worshiped the beast saying (11)

angels came. They are **Egypt**, the hardened nation of oppression and slavery to whom Moses and Aaron were sent. They **Babylon**, the empire of supernatural evil into whom Jeremiah and Ezekiel were unleashed. They are **Jericho**, the giant city trespassing on God's land to whom two spies were directed. God always has his two witnesses to testify the law and the gospel to the high places of great evil, both as a witnesses against and a witness for—so that any the Lord may choose to call may come out and not face destruction.

The Godly Worship of the Holy Ones

It is into this that we now want to turn to see **the contrast to this ungodly veneration**. We will start in the structural center of the chapter with the worship of the Holy Ones and their great song. “**And the twenty-four elders who sit on their thrones before God fell on their faces and worshiped God, saying, ‘We give thanks to you, Lord God Almighty, who is and who was...’**” (**Rev 11:16**). Let's look first this time at *who* is singing.

It tells us that this is **the twenty-four elders**. We saw them back in chs. 4-5. I suggested that they are perhaps the oldest of the heavenly host, being represented in the visible

creation by the 24 decans, those twelve constellations north and twelve south of the zodiac (represented by the four heads of the four living creatures). This gives us the *where* of this song: **heaven**. This is a song of heaven. So, we have heavenly vs. earthly worship being contrasted along with heavenly vs. human beings. The question presented here is which choir will you join. These are the only options.

They've sung **two songs** (4:11; 5:9). But from what we've heard thus far, this song actually resembles that of the *four living creatures* who sang, "**Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!**" (4:8). The main differences are that "holy" is not used in this song and neither is the phrase, "*is to come.*" That's interesting. Why?

In this case, the why can't be answered without looking at the what and the when of the song. The *when* question is answered in the verbal tenses "**have taken**" (*eilēphas* a perfect active indicative of *lambanō*) and "**begun to reign**" (*ebasileusas* an aorist active indicative of *basileuō*). Neither verb is in the future tense, hence **there is no "is to come."** Instead, **they speak of past time** ("begun to reign") and a completed action at the time of the song ("have taken").¹²

¹² "The word *aorist*, as we have seen, means "unlimited" or "undefined." It was given to this tense by grammarians to denote that the action spoken of is to be regarded simply as an event, without any regard to the time in which it occurs or the length of time during which it has been

It's interesting that this occurs in ch. 11 rather than, say, ch. 20 (in fact, it has an almost exactly parallel in **20:6**, which goes to show the parallels rather than differences of the chapters) or something, for even on a **Dispensational** reading, the Great Tribulation isn't yet over, and the millennium hasn't begun. On **every other reading**, there is already a past historical aspect to the two witnesses chapter. Yet, the Lord God Almighty has taken and has begun to reign. This refers to *Christ's* reign. Frankly, even though we are **the end of a cycle** here and would expect it on that reading, the beginning of that reign was when he took the scroll from the hand of the Father back in **Rev 5:8** and began opening it.

This leads nicely to the *what*. We can see that the what begins with **power** and **rulership**. Hence, he is given the OT title for the commander of the armies, the Angel, Lord Sabaoth—Almighty. But this in turn rests upon what happened to the two witnesses. Though they were dead, **“after three and a half days a breath of life from God entered**

going on. However, this statement must be qualified with respect to the indicative mood. Here the aorist has an augment and is generally used of events that are spoken of as occurring in *past* time ... The **perfect tense** describes an action as completed at the time of writing or speaking. While dealing with the past to some extent, the perfect tense is primarily concerned with present time.” **David Alan Black**, *It's Still Greek to Me: An Easy-to-Understand Guide to Intermediate Greek* (Grand Rapids, MI: Baker Books, 1998), 104; 107–108.

them, and they stood up on their feet, and great fear fell on those who saw them” (Rev 11:11). In other words, God raised them from the dead. Here, the witnesses emulate their Lord just as Lazarus foreshadowed him in his resurrection.

Furthermore, “They heard a loud voice from heaven saying to them, ‘Come up here!’ and they went up to heaven in a cloud, and their enemies watched them” (12). Again, they are emulating their Lord who ascended in the cloud to the right hand of the Father in heaven. Again, the interpretation of this can be difficult. If you are an exclusive futurist, you see this referring only to a physical reality that hasn’t yet happened. But all other views see this as a *spiritual* reality first, for it is has already happened. The physical points to the spiritual.

This is very similar to Paul’s usage of the language of death-resurrection-ascension to talk about Christians living on earth. “Even when we were *dead* in our trespasses, *made us alive together* with Christ-- by grace you have been saved-- and *raised us up* with him and *seated us with him in the heavenly places* in Christ Jesus, so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus” (Eph 2:5-7). In other words, when a person comes to Christ, they are raised from the dead, truly

yet spiritually. Not only this, but they are positionally seated in heaven which means they have ascended with Christ to the position of power and authority. This is how I can say that the two witnesses could be any or nearly all of the options without contradiction. They are believers in the Son of God and in his own death, resurrection, and ascension he has now done this work for every single believer past or present. This will become very important later in ch. 20 for identifying the millennial reign, but let's continue with the present passage.

The song continues, “The nations raged, but your wrath came, and the time for the dead to be judged, and for rewarding your servants, the prophets and saints, and those who fear your name, both small and great, and for destroying the destroyers of the earth/land” (Rev 11:18). The English does not make this clear, but there are two verbs, both are again a completed action: The nations raged (aorist indicative) and your wrath came (aorist indicative).

The rest of the verse is looking back to this past. We have a time frame. “And the time for the dead to be judged...” Notice the words “judged” (infinitive) and “rewarding” (technically it is “to give the reward” where “give,” *dounai*, is an infinitive) and “destroying” (infinitive).

They all modify what I take to be the dual subject of wrath and the time coming. In other words, grammatically, **they are not looking forward to the future** judgment and rewards and punishment, but to that which has already happened.

We've seen the rewarding. The witnesses are raised and ascend to heaven, unable to be harmed again by the watching wicked world. **The judgment and punishment** take place in **vs. 13**, the same hour, when an earthquake appears and a tenth of the city falls and 7,000 people are killed. Again, we are at the end of a cycle and as such I expect this to refer to the future. And yet, it also refers to the past: Egypt, Sodom, Jericho, Babylon, Jerusalem (70 AD) ... they've all been judged. Some are still here. Some are not. But **God has nevertheless judged them** for how they treated his witnesses. He will continue to do so until the entire earth is finally punished for how it treats his creation (heaven and earth witnesses) and especially himself in the form of the Son and Holy Spirit whom he has sent into this creation.

With this song now in view, I want to spend a moment thinking about **the content of the songs of Revelation and the larger liturgy.** They remind me in very many ways of the Psalms. That is, they incorporate the whole counsel of God, not just those things that make us feel good. In fact, we

have at least one echo of the Psalms in this song. “The nations raged” is a clear allusion to Psalm 2 and in it you can hear the past coming alive. “Why do the nations rage,” the psalmist wrote some 3,000 years ago. Psalm 2 is a Messianic Psalm that predicts the very thing we are seeing fulfilled here. “Ask of me, and I will make the nations your heritage, and the ends of the earth your possession” (Ps 2:8). That only happens if Messiah has power and reigns.

Now, this song happens to focus not only on Messiah’s power and dominion, but on his judgment and destruction of unbelievers along with his rewarding of the saints. That focus is on his earthly activities, but heaven itself is singing it. This is deep, powerful, rich theology in just a couple of verses. And nearly all the songs of Revelation this in one way or another.

Listen to the content of the following songs up to this point in the book, especially how they focus on the person and work of God in Christ:

- To him who loves us and has freed us from our sins by his blood and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen. (Rev 1:5-6)

- Holy, holy, holy, is the Lord God Almighty, who was and is and is to come! (Rev 4:8)
- Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created. (Rev 4:11)
- Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, and you have made them a kingdom and priests to our God, and they shall reign on the earth. (Rev 5:9-10)
- Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing! (Rev 5:12)
- To him who sits on the throne and to the Lamb be blessing and honor and glory and might forever and ever! (Rev 5:13)
- Salvation belongs to our God who sits on the throne, and to the Lamb! (Rev 7:10)
- Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen. (Rev 7:12)
- The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever. (Rev 11:15)
- We give thanks to you, Lord God Almighty, who is and who was, for you have taken your great power and begun to

reign. The nations raged, but your wrath came, and the time for the dead to be judged, and for rewarding your servants, the prophets and saints, and those who fear your name, both small and great, and for destroying the destroyers of the earth. (Rev 11:17-18)¹³

This is the “**what**” of the songs of Revelation. Like many modern Christian songs, they are short and to the point. But unlike too many of them, they are **not sentimental feelings** I have about some amorphous “God” that the song teaches you virtually nothing about. They speak of the objective work of God in Christ and the incommunicable attributes God has to be able to overcome the world—in judgment or in grace.

In the overall liturgy of the centers of the many units we’ve look at and will continue to see, not only do we have lyrics like these, but we have **a dialogue** taking place. For example, after the song extolling him who loves us and has freed us from our sins in ch. 1, Jesus says, “**Fear not, I am the first and the last, and the living one. I died, and behold I am alive forevermore, and I have the keys of Death and Hades.** Of course, Jesus says many more things **to the churches** in the centers of the seven structures. “**I have tested those who**

¹³ Again, for the full list and other surrounding facts see Appendix II.

call themselves apostles and are not and found them to be fake.” “I counsel you to but from me gold refined by fire.” “Do not fear what you are about to suffer.” “Because you have kept my word about patient endurance, I will keep you from the hour of trial that is coming on the whole world to try those who dwell on the earth.” “I have a few things against you,” you have some who hold to very bad false doctrine. “I have found your works complete in the sight in my God. Remember, then, what you received and heard. Keep it, and repent.” “And all the churches will know that I am he who searches mind and heart, and I will give to each of you according to your works.”

In the midst of these, the Lord gives things like warning of the [descriptions of the locust-scorpions](#), descriptions of the [horse-lion-serpents](#), [instructions](#) for them not to hurt green things or to kill followed by a warning of [three plagues](#) that will kill 1/3 or mankind, Jesus taking a [covenantal oath](#) followed by instructions to [eat his words](#) and the [obedience](#) of the Apostle.

In between you have centers where, for example, [the Apostle weeps loudly](#) or a great question is asked, “[Oh sovereign Lord, holy and true, how long before you will judge and avenge our blood on those who dwell on the](#)

earth?” One of the cases is interesting in light of this. “There was silence in heaven.” Silence during the liturgy.

In all this you can hear the back and forth or the totality of God’s word: praise and worship, law and gospel, call and appropriate responses from his people. This is the diametrical opposite of the evil worship towards the beast as they mock and persecute and kill God’s people, voyeuristically and narcissistically watch it happen and refuse even the decency of a burial, and then immediately turning to make merry, give presents to one another, forget about reality, try to alter and change that reality, pat each other on the backs for how powerful and wonderful they are as their beast has silenced the witnesses so that they no longer have to think consciously about the truth.

Again, make no mistake. This is their worship. And portions of it are too often the same kind of worship we find in our churches *and in ourselves*, even as Christians. That’s what our sins is. You are called come out of this wicked city and to stop behaving like you aren’t redeemed, or to turn to Christ for the first time and begin to understand the profound difference of the true power and reign of the King of kings in your life and in this world. Acknowledge and repent of your sins. Turn to Christ away from false worship.

Pray that he would forgive you and accept your gratitude simply for what he has done in giving the only Gift that forgives and brings life.

I will close with two points. First, one last center I have not discussed (I've obviously left out all those we have not yet looked at), is how things are coming out from before the Golden Altar before the Throne of God. He is the Holy One in all his works and ways. It is interesting that Revelation 11 therefore both begins and ends with the temple. We are that temple, measured by God to fit together perfectly. The last verse tells us that as God's temple in heaven was opened, the ark of his covenant was seen within his temple. I'll have more to say about this next time. Just notice that it ends as if we are at Sinai: with flashes of lightnings, rumblings, peals of thunder, an earthquake, and heavy hail. This is serious business before you. Who will you worship?

Second, with that question, I want to point out one last feature of our passage. Vs. 15 which begins our short section today (15-19) says, "Then the seventh angel blew his trumpet." This trumpet is the third woe (vs. 14). The trumpet is blowing. The seventh trumpet. It is at this trumpet that the twenty-four elders sing our song today. But notice something else, 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 shall reign forever and ever” (15). We might call this yet another song. But it is the loud voices immediately after the sounding of the seventh trumpet that calls me to attention.

Remember, Revelation not only mirrors John, but it also mirrors Joshua. Jesus is the Greater Joshua. The two spies went into the wicked city of Jericho as forerunners of the two witnesses going into the wicked Jerusalem-Sodom-Egypt city of Revelation 11. And the people of Jericho heard and sought to kill them (Josh 2:2). But, the whore named Rahab risked her life and hide them under stalks of flax (2:6). Now, flax is bleached in the sun to make linen (Isa 19:9), which is then used for burial garments. This is a metaphorical killing of the two spies. Amazingly, they then spent three days suffering, hiding in the mountains (Josh 2:22-23), after which time they crossed the Jordan and were restored to Joshua and the camp of Israel.¹⁴ Metaphorical resurrection and ascension, typology of Revelation 11 in Joshua.

Later, when spies returned and the people began to march and a seventh trumpet was blown, the people made a great shout (6:20), just like the loud voices in heaven. They

¹⁴ See Gage, *Gospel Typology in Joshua*, n.p.

parallel. This is the announcement that the wicked city is about to fall, and nothing can stop what Jesus-Joshua is doing. Nothing. But, as we will see, there is also a prostitute in Revelation and she is told to come out of the city, just as Rahab was called. That's the call today. Who will you worship? Who do you hold dear? You know what Christ has done. You've heard the songs of the beast and of heaven. Two ways are before you. The way of partying that leads to death or the way of Rahab. God made her the grandmother of Jesus Christ himself, for she came out. What glories await those who honor the witnesses, help them, and worship the Lamb instead of the beast?

Appendix 1: Hymns of Revelation

Text		Voice(s)	Action	Content	Object	Literary Form
1:5–6		John		Glory and power for saving acts	Jesus Christ	Doxology
4:8	1st	4 living creatures	Speak ceaselessly	Thrice holy is God of all time	Lord God Almighty	Sanctus/Trisagion
4:11	↓	24 elders	Fall down, cast crowns before throne	Worthy for creating all things	Lord and God	Acclamation
5:9–10	2nd	4 living creatures, 24 elders	Fall down, sing	Worthy to open seals because he was slain	Lamb	Acclamation (new song)
5:12	↓	Angels, elders, living creatures	Speak loudly	Worthy to receive sevenfold attributes	Lamb	Acclamation
5:13	↓	Every creature	Speaks	Praise, honor, glory, and power	God and Lamb	Doxology
5:14	↓	4 living creatures	Speak	Amen	God and Lamb	Amen
7:10	3rd	Great multitude	Cries loudly	Salvation	God and Lamb	Victory hymn
7:12	↓	Angels	Fall on faces, worship	Sevenfold attributes	God	Doxology
11:15	4th	Heavenly voices	Speak loudly	Kingdom of world now kingdom of God	Lord and Christ	Victory hymn
11:17–18	↓	24 elders	Fall on faces, worship	Thanks for reigning, judging, and rewarding	Lord God Almighty	Thanksgiving
12:10–12	5th	Heavenly voice	Speaks loudly	Victors' triumph over Dragon	God and Christ	Victory hymn
14:3		144,000	Sing	Redemption	Lamb	New song not given
15:3–4		Victors	Play harps, sing	Deeds great and marvelous; ways just and true	Lord God Almighty	Praise hymn
16:5–6	6th	Angel	Speaks	Just in his judgments	Holy One	Praise hymn
16:7	↓	Martyrs	Speak	True and just in judgments	Lord God Almighty	Amen
19:1–2	7th	Great multitude	Shouts	Hallelujah for justice of God's judgments	God	Doxology
19:3	↓	Great multitude	Shouts	Hallelujah for Babylon's destruction	God	Victory hymn
19:4	↓	24 elders, 4 living creatures	Fall down, worship	Hallelujah	God	Amen
19:5	↓	Voice from throne	Speaks	Command for servants to praise God	God	Praise summons
19:6–8	↓	Great multitude	Shouts	Hallelujah for arrival of wedding of the Lamb	Lord God Almighty	Praise hymn ¹⁵

¹⁵ **Mark Wilson**, *Charts on the Book of Revelation: Literary, Historical, and Theological Perspectives*, Kregel Charts of the Bible and Theology (Grand Rapids, MI: Kregel Academic & Professional, 2007), 74–75. After this sermon, I discovered potentially 8 more, all in Rev 18: **vv. 2b–3, 4b–8, 10b, 14, 16–17a, 19b, 20, 21b–24**, “**all with appropriate introductions.**” See **Simon J. Kistemaker** and **William Hendriksen**, *Exposition of the Book of Revelation*, vol. 20, New Testament Commentary (Grand Rapids: Baker Book House, 1953–2001), 485.

Appendix 2: The chiasms of Revelation (The chiasms of chs. 2-3 are at the end)

1:1-11; 12-20

Revelation 1's Double Chiasm

- A. (1) The revelation of Jesus Christ, which God gave him to show **to his servants** the things that must soon take place. He made it known by sending his angel to his servant John.
- B. (2) who bore witness to **the word of God** and to **the testimony of Jesus Christ**, even to all that he saw. (3) Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear, and who keep what is written in it, for the time is near.
- C. (4) John to the seven churches that are in Asia: Grace to you and peace **from him who is and who was and who is to come**, and from the seven spirits who are before his throne,
- D. (5a) and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings **on earth**.
- E. (5b) **To him who loves us and has freed us from our sins by his blood** (6) and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen.
- D'. (7) Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes **of the earth** will wail on account of him. Even so. Amen.
- C'. "I am the Alpha and the Omega," says the Lord God, **"who is and who was and who is to come**, the Almighty."
- B'. (9) I, John, your brother and partner in the tribulation and the kingdom and the patient endurance that are in Jesus, was on the island called Patmos on account of **the word of God and the testimony of Jesus**.
- A'. (10) I was in the Spirit on the Lord's day, and I heard behind me a loud voice like a trumpet (11) saying, "Write what you see in a book and send it to **the seven churches**, to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea."
- A. 12 Then I turned to see the voice that was speaking to me, and on turning I saw **seven golden lampstands**, (13a) and in the midst of **the lampstands**
- B. (13b) **one like a son of man**, clothed with a long robe and with a golden sash around his chest. (14) The hairs of his head were white, like white wool, like snow. His eyes were like a flame of fire, (15) his feet were like burnished bronze, refined in a furnace, and his voice was like the roar of many waters. (16a) In his **right hand**
- C. (16b) he held **seven stars**: from his mouth came a sharp two-edged sword, and his face was like the sun shining in full strength.
- D. (17a) When I **saw him**, I fell at his feet as though dead.
- E. (17b) But he laid his right hand on me, saying, "Fear not, I am the first and the last, (18) and the living one. I died, and behold I am alive forevermore, and I have **the keys of Death and Hades**."
- D'. (19) Write therefore the things **that you have seen**, those that are and those that are to take place after this.
- C'. (20a) As for the mystery of the **seven stars** that you saw
- B'. (20b) in my **right hand**,
- A'. (20) and the **seven golden lampstands**, the seven stars are the angels of **the seven churches**, and the **seven lampstands are the seven churches**.

4:2-11

- A) The glory of the Lord + of His throne (Rev 4:2-3)
- B) The thrones of the 24 elders / the glory of the throne room (Rev 4:4-6a)
- C) The 4 living creatures in the midst of the throne (Rev 4:6b-8a)⁹
- D) And they do not rest day or night, saying: "Holy, holy, holy, Lord God Almighty, Who was and is and is to come!" (Rev 4:8b)*
- C¹) When the living creatures give glory to Him who sits on the throne (Rev 4:9)
- B¹) The 24 elders worship Him + cast their crowns before the throne (Rev 4:10)
- A¹) Extolling the glory of the Lord + His majesty (Rev 4:11)

5:1-14

- A. 4 living creatures + 24 elders falling before the glory of the Lord on His throne and worship him (Rev 4:1-11)
- B. I saw, in the right hand of Him who sat on the throne, a book written inside + outside, sealed shut with seven seals (Rev 5:1)
- C. Who is worthy to open the book + break its seals (Rev 5:2)
- D. No one in heaven, earth, under the earth was able to open the scroll or to look into it (5:3)
- E. I began to weep loudly (5:4a)
- D¹. Because no one was found worthy to open the book or to look in it (5:4b)
- E¹. One of the elders said to me, "Weep no more" (5a)
- C¹. The Lion of Judah is He who opens the book + its seals (5:5b)
- B¹. He came and took it out of the right hand of Him who sat on the throne (5:7)
- A¹. 4 living creatures + 24 elders, angels, all creation fall before the Lamb and worship Him (5:8-14)

Five Songs of Revelation 4-5

5:13-17

- A. "To Him who **sits on the throne** and **to the Lamb**" (Rev 5:13-14)
- B. The **first four seals** unsealed (6:1-8)
 - C. Fifth seal: **souls who had been slain** for the Word and the witness (6:9)
 - D. They **cried out with a loud voice**, "O Sovereign Lord, **holy and true**, how long before you will **judge and avenge our blood** on those who dwell on the earth?" (6:10)
 - C¹. **Fellow servants who will be killed** as they themselves had been (6:11)
 - B¹. The **sixth seal** unsealed (6:12-16a)
- A¹. "From the face of him **who is seated on the throne**, and from **the wrath of the Lamb**" (6:16b-17)⁴

[The Chiastic Structures of Rev 7-8 Imagined as an Hourglass

Calling w/ a Loud Voice (7:1-2)

144,000 Sealed Servants of God (3-8)

A Great Multitude **Before the Throne** (9a)

Clothed in White Robes with Palm Branches (9b)

Crying with a **Loud Voice**: Salvation to God (10-12)

Who are These **Clothed in the White Robes**? (13-14)

Before the Throne Serving God in Temple (15)

144,000/No Thirst/Guided by Lamb (16-17)

Silence in heaven (8:1)

Seven Angels and Seven Trumpets (8:2)

Another **Angel/Stood at Altar/Golden Censer** (8:3)

Incense to Offer of the **Prayers of All the Saints** (8:3b)

On the Golden Altar Before the Throne of God (8:3c)

Smoke of **Incense** of **Prayers of All the Saints** (8:4)

The **Angel** Took the **Censer** from the **Altar** (8:5)

Seven Angels and Seven Trumpets (8:6-12)

Crying with a Loud Voice (13)¹⁷

9:1-11

- A. A star falls and is given a key to the Abyss, vv. 1-2
- B. Locusts with authority like scorpions come from the open abyss, v. 3
- C. **Instructions not to hurt green things or kill, vv. 4-6**
- B'. Description of locusts, vv. 7-10
- A'. Their king is the angel of the Abyss, v. 11¹⁹

10:1-8

- A. "Holy, holy, holy, is **the Lord God Almighty, who was and is and is to come!**" (4:8)
- B. "**Worthy are you**, our Lord and God, **to receive glory and honor** and power, for you created all things, and by your will they existed and were created." (4:11)
- C. "**Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation,**¹⁰ **and you have made them a kingdom and priests to our God, and they shall reign on the earth.**" (5:9)
- B¹. "**Worthy is the Lamb** who was slain, **to receive power and wealth and wisdom and might and honor and glory and blessing!**" (5:12)
- A¹. "**To him who sits on the throne and to the Lamb** be blessing and honor and glory and might forever and ever!" (5:13)

7:3-17

- A. **Bondservants of God** sealed/standing "**before the throne**" and "**before the Lamb**." (7:3-9a)
- B. **Clothed in white robes**, with palm branches in hand. (9b)
 - C. Worship: "**Salvation belongs to our God** (10a)
 - D. who **sits on the throne** (10b)
 - E. **and to the Lamb**. (10c)
 - D¹. And all the angels were standing **around the throne** (11)
 - C¹. Worship: "**Amen! Blessing, glory, wisdom, thanksgiving, honor, power, might be to our God** forever and ever. Amen" (12)
 - B¹. **Clothed in white robes** came out of the great tribulation/robes washed white in the blood of the Lamb. (13-14)
- A¹. **Before the throne of God, serve him day and night / Lamb shelters and shepherds them.** (15-17)⁵

8:1-13

- A. **Silence in heaven** (8:1)
- B. **Seven Angels and Seven Trumpets** (8:2)
- C. Another **Angel/Stood at Altar/Golden Censer** (8:3)
- D. **Incense** to Offer of the **Prayers of All the Saints** (8:3b)
- E. **On the Golden Altar Before the Throne of God** (8:3c)
- D¹. Smoke of **Incense** of **Prayers of All the Saints** (8:4)
- C¹. The **Angel** Took the **Censer** from the **Altar** (8:5)
- B¹. **Seven Angels and Seven Trumpets** (8:6-12)
- A¹. **Crying with a Loud Voice** (13)

8:7-9:21

- A. **Four angels and trumpets / one third struck** (8:7-12)
- B. **Woe, woe, woe** (8:13)
- C. Fifth trumpet: key to **the abyss** given to **fallen star** (9:1-2)
- D. **Locupions** torment for **five months** (9:3-6)
- E. **Horses prepared for war** (9:7a)
- F. **Description of Locupions warrior** (9:7b-9a)
- E¹. **Horses rushing to war** (9:9b)
- D¹. **Locupion stings**: harm men for **five months** (9:10)
- C¹. King is the **angel of the abyss**: **Abaddon/Apollyon** (9:11)
- B¹. **First woe** past, **two woes** coming (9:12)
- A¹. **Sixth trumpet: four angels** freed / **one third** of mankind **killed** (9:13-21)

9:13-21

- A. Release of the angels at the Euphrates, vv. 13-15
- B. Number of horsemen, v. 16
- C. **Description of horsemen, vv. 17-18**
- B'. Power of the horses, v. 19
- A'. Rest of mankind does not repent, vv. 20-21
- A. **Sixth trumpet: Four angels at Euphrates** (9:13-15)
- B. **Number of horsemen/appearance of houses and riders** (9:16-17a)
- C. **Out of their mouths: fire, smoke, sulfur** (9:17b)
- D. **Three plagues kill 1/3 of mankind** (9:18a)
- C¹. **Fire, smoke, sulfur: Out of their mouths** (9:18b)
- B¹. **Power of horses in mouths and tails like serpents to harm** (9:19)
- A¹. **Rest of mankind not killed** did not repent (9:20-21)

10:6-11

- A. **Revelation 10:1** Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire. ² He had a little scroll open in his hand. And he set his right foot on the sea, and his left foot on the land,
- B. ³ and called out with a loud voice, like a lion roaring. When he called out, the seven thunders sounded.⁴ And when the seven thunders had sounded, I was about to write, but I heard a voice from heaven saying, "Seal up what the seven thunders have said, and do not write it down."
- C. ⁵ And the angel whom I saw standing on the sea and on the land raised his right hand to heaven
- D. ⁶ and swore by him who lives forever and ever,
- C¹. who created heaven and what is in it, the earth and what is in it, and the sea and what is in it, that there would be no more delay,
- B¹. ⁷ but that in the days of the trumpet call to be sounded by the seventh angel, the mystery of God would be fulfilled, just as he announced to his servants the prophets. ⁸ Then the voice that I had heard from heaven spoke to me again, saying,
- A¹. "Go, take the scroll that is open in the hand of the angel who is standing on the sea and on the land."

11:1-19

- A. The temple and altar with worshipers (Rev 11:1-2)
- B. Two witnesses and judgment on their enemies (3-14)
- C. Declaration of Christ: "He shall reign forever" (15)
- D. Twenty-four elders give praise: "We give thanks to you, Lord God Almighty, who is and who was" (17a)
- C¹. Declaration of Christ: "You have taken your power and begun to reign" (17b)
- B¹. The nations raged, but God judged (18)
- A¹. The temple in heaven and ark of the covenant: thunder, lightning, etc. (19)¹²

- A. ⁵ And the angel whom I saw standing on the sea and on the land raised his right hand to heaven ⁶ and swore by him who lives forever and ever, who created heaven and what is in it, the earth and what is in it, and the sea and what is in it, that there would be no more delay, ⁷ but that in the days of the trumpet call to be sounded by the seventh angel, the mystery of God would be fulfilled, just as he announced to his servants the prophets.
- B. ⁸ Then the voice that I had heard from heaven spoke to me again, saying,
- C. "Go, take the scroll that is open in the hand of the angel who is standing on the sea and on the land." ⁹ So I went to the angel and told him to give me the little scroll.
- D. And he said to me, "Take and eat it; it will make your stomach bitter, but in your mouth it will be sweet as honey."
- C¹. ¹⁰ And I took the little scroll from the hand of the angel and ate it. It was sweet as honey in my mouth, but when I had eaten it my stomach was made bitter.
- B¹. ¹¹ And I was told,
- A¹. "You must again prophesy about many peoples and nations and languages and kings."

10:9-11

- A. ⁹ So I went to the angel and told him to give me the little scroll.
- B. And he said to me, "Take and eat it; it will make your stomach bitter,
- C. but in your mouth it will be sweet as honey."
- D. ¹⁰ And I took the little scroll from the hand of the angel and ate it.
- C¹. It was sweet as honey in my mouth,
- B¹. but when I had eaten it my stomach was made bitter.
- A¹. ¹¹ And I was told, "You must again prophesy about many peoples and nations and languages and kings."

11:3-13

I found two independent analysis online, both had the same center:

- 1a) Rev 11:3-7a, His witnesses prophesy + testify/ they devour + kill their enemies;
- 1b) Rev 11:7b, The beast from the bottomless pit makes war against them, overcomes + kills them;
- 1c) Rev 11:8-9, Their dead bodies in Sodom, Egypt, Jerusalem 3-1/2 days/ Nations do not bury them;
- 1d) Rev 11:10a, And those who dwell on the earth;
- 1e) Rev 11:10b, Will rejoice over them;
- central axis) Rev 11:10c, Make merry, and send gifts to one another;
- 2e) Rev 11:10d, Because these two prophets tormented;
- 2d) Rev 11:10e, Those who dwell on the earth;
- 2c) Rev 11:11a, Now after the three-and-a-half days;
- 2b) Rev 11:11b, The breath of life from God entered them, and they stood on their feet;
- 2a) Rev 11:11b-14, They ascended to heaven/ their enemies saw it + were killed in a great earthquake.¹³
- A. Two witnesses, olive trees, lampstands, vv 3-4
- B. Devouring enemies with fire from mouth, v 5
- C. Authority to shut up heaven, turn waters, smite earth, v 6
- D. Beast from abyss makes war, overcomes, kills the witnesses, v 7
- E. Body in street of great city for 3 1/2 days, v 8
- F. Peoples, tribes, tongues, and nations look at bodies, v 9
- F'. Land-dwellers rejoice, make merry, give gifts, v 10
- E'. After 3 1/2 days, v 11a
- D'. Spirit of life revives them, and they stand, v. 11b
- C'. Called to heaven and ascend to heaven, v 12a
- B'. Enemies behold them, v 12b
- A'. Earthquake destroys 1/10 of the city, v 13¹⁴

Ephesus

- A. ^{2:1} To the angel of the church in Ephesus write: "The words of him who holds the seven stars in his right hand, **who walks among the seven golden lampstands.**
- B. ² I know your **works**
- C. Your **toil (labor)**
- D. And your **patient endurance** and how you cannot **bear** with those who are evil
- E. **but have tested those who call themselves apostles and are not, and found them to be false.**
- D'. ³ I know you are **enduring patiently and bearing up** for my name's sake,
- C'. and you have **not grown weary (labored in vain).**
- B'. ⁴ But I have this against you, that you have abandoned the love you had at first. ⁵ Remember therefore from where you have fallen; repent, and **do the works** you did at first.
- A'. If not, I will come to you and remove **your lampstand** from its place, unless you repent. ⁶ Yet this you have: you hate the works of the Nicolaitans, which I also hate. ⁷ He who has an ear, let him hear what the Spirit says to the churches. To the one who conquers I will grant to eat of the tree of life, which is **in the paradise of God."**

Smyrna

- A. ^{2:8} To the angel of the church in Smyrna write:
- B. "The words of the first and the last, who **died** and came to life.
- C. ⁹ I know your **tribulation** and your poverty (but you are rich) and the slander of those who say that they are Jews and are not, but are a synagogue of Satan.
- D. ¹⁰ **Do not fear what you are about to suffer.**
- C'. Behold, **the devil** is about to throw some of you into prison, that you may be tested, and for ten days you will have **tribulation.**
- B'. Be faithful unto **death**, and I will give you the crown of life.
- A'. ¹¹ He who has an ear, let him hear what the Spirit says to **the churches.** The one who conquers will not be hurt by the second death."

Pergamum – Two edges of the Sword: For and Against

- A. ^{2:12} To the angel of the church in Pergamum write:
- B. "The words of him who has the sharp **two-edged sword.**
- C. Positive: ¹³ I know where you dwell, where Satan's throne is. Yet you **hold fast my name, and you did not deny my faith** even in the days of Antipas my faithful witness, who was killed among you, where Satan dwells.
- C'. Negative: ¹⁴ But I have a **few things against you**: you have **some there who hold** the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, so that they might eat food sacrificed to idols and practice sexual immorality. ¹⁵ So also you have **some who hold** the teaching of the Nicolaitans.
- B'. ¹⁶ Therefore repent. If not, I will come to you soon and war against them with **the sword of my mouth.**
- A'. ¹⁷ He who has an ear, let him hear what the Spirit says to **the churches.** To the one who conquers I will give some of the hidden manna, and I will give him a white stone, with a new name written on the stone that no one knows except the one who receives it."

Laodicea

- A. ^{3:14} And to the angel of the church in Laodicea write:
- B. "The words of **the Amen, the faithful and true witness**, the beginning of God's creation.
- C. ¹⁵ "I know your works: you are neither cold nor hot. Would that you were either cold or hot! ¹⁶ So, because you are lukewarm, and neither hot nor cold, I will **spit you out of my mouth.**
- D. ¹⁷ For you say, I am **rich**, I have prospered, and I need nothing, not realizing that you are wretched, pitiable, **poor, blind, and naked.**
- E. ¹⁸ I **counsel you to buy from me gold refined by fire**, D'. so that you may be **rich**, and white garments so that you may **clothe** yourself and the shame of your **nakedness** may not be seen, and salve to anoint your eyes, so that you may **see.**
- C'. ¹⁹ Those whom I love, I reprove and discipline, so be zealous and repent. ²⁰ Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come **in to him and eat with him, and he with me.**
- B'. ²¹ The one who conquers, I will grant him to sit with me on **my throne**, as I also conquered and sat down with **my Father on his throne.**
- A'. ²² He who has an ear, let him hear what the Spirit says to **the churches."**

Philadelphia

- A. ^{3:7} And to the angel of the church in Philadelphia write: "The words of the holy one, the true one, who has the key of David, who opens and no one will shut, who shuts and no one opens.
- B. ⁸ I know your works. Behold, I have set before you an open door, which no one is able to shut. I know that you have but little power, and yet you have kept my word and have not denied my **name.**
- C. ⁹ Behold, I will make those of **the synagogue of Satan** who say that they are Jews and are not, but lie-- behold, I will make them come and bow down before your feet, and they will learn that I have loved you.
- D. ¹⁰ Because you have kept my word about patient endurance, I will keep you from **the hour of trial that is coming** on the whole world, to try those who dwell on the earth.
- D'. ¹¹ **I am coming** soon. Hold fast what you have, so that no one may seize your crown.
- C'. ¹² The one who conquers, I will make him a pillar in **the temple of my God.** Never shall he go out of it,
- B'. and I will write on him **the name** of my God, and **the name** of the city of my God, the new Jerusalem, which comes down from my God out of heaven, and **my own new name.**
- A'. ¹³ He who has an ear, let him hear what the Spirit says to **the churches.'**

Sardis

- A. ^{3:1} To the angel of the church in Sardis write: "The words of him who has the seven spirits of God and the seven stars.
- B. I know **your works**, You have **the reputation ('name')** of being alive, but you are dead.
- C. ² **Wake up**, and strengthen what remains and is about to die,
- D. **for I have not found your works complete in the sight of my God. Remember, then, what you received and heard. Keep it, and repent.**
- C'. ³ If you will not **wake up**, I will come like a thief, and you will not know at what hour I will come against you.
- B'. ⁴ Yet you have still a few **names** in Sardis, people who have not soiled their garments, and they will walk with me in white, for they are worthy. ⁵ The one who conquers will be clothed thus in white garments, and I will never blot his **name** out of the book of life. I will confess **his name** before my Father and before his angels.
- A'. ⁶ He who has an ear, let him hear what the Spirit says to the churches.'

Thyatira

A. ^{2:18} To the angel of the church in Thyatira write: The words of the Son of God, who has eyes like a flame of fire, and whose feet are like burnished bronze.

B. ¹⁹ I know **your works**, your love and faith and service and patient endurance, and that **your latter works** exceed the first.

C. ²⁰ I But I have this **against you**, that you tolerate that woman Jezebel, who calls herself a prophetess and is **teaching** and seducing my servants to practice sexual immorality and to eat food sacrificed to idols. ²¹ I gave her time to repent, but she refuses to repent of her sexual immorality. ²² Behold, I will throw her onto a sickbed, and those who commit adultery with her I will throw into great tribulation, unless they repent of **her works**, ²³ and I will strike her children dead.

D. **And all the churches will know that I am he who searches mind and heart, and I will give to each of you according to your works.**

C'. ²⁴ But to the rest of you in Thyatira, who **do not hold this teaching**, who have not learned what some call the deep things of Satan, to you I say, I do not lay on you any other burden. ²⁵ Only hold fast what you have until I come.

B'. ²⁶ The one who conquers and who **keeps my works** until the end, to him I will give authority over the nations, ²⁷ and he will rule them with a rod of iron, as when earthen pots are broken in pieces, even as I myself have received authority from my Father. ²⁸ And I will give him the morning star.

A'. ²⁹ He who has an ear, let him hear what the Spirit says **to the churches.**"

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