

Revelation 11

I. Revelation 11:1–2

Measuring the Temple: Protected Worship and Trampled Outer Court

- A. The symbolism of measuring, _____, _____, and worshipers**
1. In biblical prophecy, measuring often symbolizes ownership, preservation, and definition. To _____ is to mark off what belongs to God, what is under divine claim, and what is being set apart for protection or evaluation.
 2. The focus is not _____ curiosity. The vision measures “the temple of God,” “the altar,” and “those who worship there.” That last phrase matters because it signals that the point is covenant worship and covenant people, not merely stones and walls.
- B. The outer court left out and “given to the nations”**
1. John is told not to measure the outer court because it is “given to the nations,” and they will _____ “the holy city” for 42 months. The vision makes a distinction between what God marks as His and what is exposed to trampling.
 2. “Trampling” is covenant-language for _____ domination. It communicates _____, _____, and the experience of being treated as _____ by powers that do not honor God.
- C. Interpretation Option 1: A literal Jerusalem temple and literal end-time desecration (futurist emphasis)**
1. This reading treats the temple as a _____, physical temple in Jerusalem, with the 42 months describing a final tribulation period in which Gentile powers _____ Jerusalem and _____ worship.
 2. Strength: Takes temple language in a straightforward sense and fits a futurist timeline where 3½-year periods _____ in end-time conflict.
 3. Limitation: Requires explaining how the vision applies to John’s _____ readers who lived far from Jerusalem, and it depends on a future temple scenario not explicitly developed in Revelation itself.

D. Interpretation Option 2: The temple as the church and true worship, measured for preservation (idealist and many eclectic readings)

1. This reading treats the temple imagery as symbolic of the _____ of God in worship. Measuring then means God preserves the faithful worshipping _____, even while the church's public life is pressured and "trampled" in the world.
2. Strength: Fits Revelation's repeated emphasis that the church is a worshipping people and that God knows and preserves His own. It also explains why _____ are measured, not only walls.
3. Limitation: Must explain why "holy city" language is used if the referent is primarily the church, and it requires comfort with symbolic temple language.

E. Interpretation Option 3: First-century Jerusalem and the crisis of Jewish-Roman conflict (preterist emphasis)

1. Some read the temple and holy city imagery in relation to first-century Jerusalem, seeing the trampling period as a _____ or _____ framing of Roman domination and Jerusalem's turmoil.
2. Strength: Preserves first-century resonance and explains why temple language would feel _____ in the first century.
3. Limitation: Must account for the visionary, stylized time periods and the way Revelation _____ conflict beyond Jerusalem.

F. Interpretation Option 4: Historicist timelines mapping the 42 months to extended eras

1. Historicist readings often interpret 42 months as symbolic time (often "day-year" logic), mapping trampling to _____ of oppression of the church or corruption of worship.
2. Strength: Provides a comprehensive historical scheme and takes the time marker as _____ important.
3. Limitation: Highly dependent on the chosen system and often produces _____ identifications.

G. Most balanced conclusion:

Measuring signals divine _____ and _____ of true worship, while the unmeasured outer court and trampling signal that the people of God can experience real public oppression without losing covenant belonging. The text is less interested in predicting building

dimensions than in distinguishing what God claims from what the world controls for a time.

II. Revelation 11:3–6

The Two Witnesses: Prophetic Testimony with Moses and Elijah Symbolism

A. The symbolism of “two witnesses” and legal-prophetic credibility

1. “Two witnesses” evokes the biblical _____ principle that testimony is established by multiple witnesses. Revelation frames the coming testimony as _____ valid and publicly accountable.
2. Their 1,260-day ministry aligns with the 42-month period, presenting witness and oppression as overlapping realities: the world _____, but the church _____.

B. Sackcloth: the posture of repentance, lament, and prophetic warning

1. Sackcloth is the clothing of _____ and _____. The witnesses embody grief over sin and urgency about judgment, rather than triumphalist _____. Their message is not entertainment. It is _____ confrontation.

C. “Two olive trees and two lampstands” and the Old Testament background

1. The imagery echoes Zechariah’s vision of olive trees and lampstand, where oil supply and light symbolize God-given empowerment for faithful _____ and _____. Revelation repurposes that imagery to describe Spirit-enabled testimony that continues shining in hostile darkness.

D. Moses and Elijah style powers

1. Shutting the sky (drought) evokes _____. Turning water to blood and striking with plagues evokes _____. Revelation is not necessarily saying the witnesses are Moses and Elijah reincarnated. It is saying their witness carries Exodus and prophetic confrontation force: God still opposes oppressive power and still calls people to repent.

E. Interpretation Option 1: Two literal end-time prophets (often futurist)

1. The witnesses are two real individuals who appear in the final crisis, empowered to _____, _____ signs, and _____ the final anti-God system.
2. Strength: Takes the narrative at face value and explains why the text speaks so concretely of their death, bodies, and resurrection.
3. Limitation: Must decide who they are, which becomes speculative, and must explain how the symbolic lampstand language fits strictly literal individuals.

F. Interpretation Option 2: Elijah and Moses, or Elijah and Enoch (traditional identifications)

1. Some identify the witnesses as Moses and Elijah because of the plagues and drought imagery. Others propose Elijah and Enoch because both are associated with not _____ in the Old Testament, making them candidates for a final martyrdom scenario.
2. Strength: Connects strongly with the miracle imagery and long-standing interpretive tradition.
3. Limitation: Revelation never names them, and the text's interest may be _____ rather than biographical.

G. Interpretation Option 3: The witnessing church in its prophetic vocation (common idealist and many eclectic readings)

1. The two witnesses symbolize the church's faithful testimony: lampstands are already identified as _____ in Revelation 1, which makes "two lampstands" naturally suggest _____ witness. The church proclaims, suffers, and is vindicated, repeating the pattern of Jesus.
2. Strength: Fits Revelation's consistent theme: the church conquers by testimony, not by _____. It also fits the lampstand symbolism already established.
3. Limitation: Must explain why the vision _____ to "two" and why the narrative describes bodies in a city, which can feel very concrete.

H. Interpretation Option 4: Historicist readings identifying two witness movements or eras

1. Historicists often read the two witnesses as representing faithful witness through specific historical _____, sometimes connected to Scripture and proclamation, reform movements, or _____ communities.

2. Strength: Offers an extended historical application and treats the time periods _____.
3. Limitation: Highly dependent on the system and frequently contested.

I. Most balanced conclusion:

The two witnesses represent divinely authorized, Spirit-empowered testimony that confronts _____ and oppressive _____. Whether embodied in two individuals or symbolizing the faithful church, the function is clear: God sustains _____ witness during the very period the world is trampling what is _____.

III. Revelation 11:7–10

The Beast, the Witnesses' Death, and the World's Celebration

A. The beast "from the Abyss"

1. This is the first explicit mention of "the beast" in Revelation's narrative flow, and it rises from the Abyss, connecting it with the demonic _____ and the _____ imagery of chapter 9. The beast is introduced as the organized anti-witness power that targets _____ itself.

B. The logic of martyrdom in Revelation

1. The witnesses are killed "when they have finished their testimony." That phrase matters. Their death is not _____. It is portrayed as occurring only when their witness is _____. Revelation is emphasizing divine limits even in martyrdom.

C. "The great city" called Sodom and Egypt, where their Lord was crucified

1. "Sodom" and "Egypt" are theological nicknames: Sodom evokes _____ corruption and _____; Egypt evokes _____ and _____. Revelation uses symbolic geography to make a moral point about the character of the city.
2. The added phrase "where their Lord was crucified" brings Jerusalem into view, yet the symbolic labels widen the critique beyond one location to _____ city that embodies oppression and corruption.

D. The world's celebration and "sending gifts"

1. The nations rejoice, celebrate, and exchange gifts because the witnesses "tormented" them. In Revelation, _____ is torment to those committed to lies because it disrupts their moral comfort and threatens their _____ worship.

E. Interpretation options for "the great city"

1. Option 1: Jerusalem (common in preterist and some futurist readings)
 - a) The crucifixion reference points directly to Jerusalem, and the city is _____ for opposing God's messengers.
 - b) Strength: clarifies the crucifixion phrase.
 - c) Limitation: must explain why Jerusalem is also called _____ and _____, and how "peoples and nations" viewing the bodies fits.
2. Option 2: Rome (common in some idealist and historicist readings)
 - a) Rome is the oppressive "Egypt" of the _____ century, and Revelation often critiques _____ power.
 - b) Strength: fits Revelation's anti-imperial emphasis.
 - c) Limitation: must explain the crucifixion phrase without making it purely _____.
3. Option 3: Symbolic "city of rebellion" (common idealist approach)
 - a) The "great city" represents the world-system in _____ to God, a symbolic convergence of Sodom-like _____ and Egypt-like _____.
 - b) Strength: fits Revelation's symbolic _____ and recurring "city" theme later in Babylon.
 - c) Limitation: must still explain why the crucifixion reference is included, which seems concrete.
4. Most balanced conclusion:

The great city is presented as the archetypal site of hostility to God's witness, and the crucifixion reference anchors that hostility historically while the Sodom and Egypt labels _____ its moral character.

IV. Revelation 11:11–14

Resurrection, Ascension, Earthquake, and the Second Woe

A. The symbolism of “breath of life” entering them

1. The breath-of-life phrase echoes biblical _____ and _____ language, signaling divine reversal. The world thinks witness is over because bodies lie in the street. God answers with life.

B. “Come up here” and ascension in the cloud

1. Ascension imagery functions as _____. The witnesses are not only revived, they are publicly exalted, reversing the public humiliation of their deaths.

C. The earthquake and the fear response

1. Earthquake is a recurring _____ marker in Revelation, signaling divine intervention.
2. The “tenth of the city” and “seven thousand” are stylized numbers that communicate substantial but not _____ judgment, consistent with warning judgments that still leave room for response.

D. “The rest were terrified and gave glory to the God of heaven”

1. This line is debated: does it signal _____ repentance or _____ acknowledgment? Revelation often distinguishes between worshipful repentance and coerced fear, so interpreters differ.

E. Interpretation Option 1: Genuine repentance begins (some preterist and idealist readings)

1. The survivors truly turn, at least in part, acknowledging God’s sovereignty.
2. Strength: takes the wording at face value.
3. Limitation: Revelation later shows persistent rebellion, so this must be framed as _____ or _____.

F. Interpretation Option 2: Forced acknowledgment without conversion (common cautious reading)

1. They give glory in the sense of conceding _____, not yielding _____.

2. Strength: fits Revelation's portrayal of _____ hearts in many judgment scenes.
3. Limitation: can sound cynical if not carefully distinguished from genuine repentance.

G. The second woe concludes

1. Revelation labels the sixth trumpet scene a woe, and 11:14 signals transition: intensified judgment is moving toward the climactic seventh trumpet.

H. Most balanced conclusion:

God vindicates His witnesses _____, and judgment produces _____ and _____. Whether that acknowledgment is repentance or merely terror remains an interpretive question, but the narrative point is clear: witness cannot be _____ silenced.

V. Revelation 11:15–19

The Seventh Trumpet: Kingdom Proclamation, Worship, and Temple Signs

A. The proclamation: "The kingdom of the world has become the kingdom of our Lord and of his Christ"

1. This is one of Revelation's climactic announcements. It declares transfer of _____ from rebellious powers to God and His Messiah. It is not merely future. It is the unveiled direction of history.

B. The elders' worship and the theme of reign

1. The elders give thanks that God has taken His great power and begun to reign. The language implies not that God was previously _____, but that God's reign is now being manifested in _____, _____ judgment and reward.

C. Judgment and reward: nations raged, wrath came, time for the dead, servants rewarded

1. Revelation ties together _____ and _____: the same event that judges evil vindicates and rewards God's servants.
2. The scope includes prophets, saints, and those who fear God's name, signaling that covenant _____ is honored.

D. The opening of the temple and the ark of the covenant

1. The ark symbolizes covenant _____, covenant _____, and the reality that God remembers His promises. The open temple is revelation: what was hidden is now shown as the basis for judgment and hope.

E. Theophany signs: lightning, rumblings, thunder, earthquake, hail

1. These signs echo Sinai and other divine appearance patterns. The seventh trumpet is not simply a sound. It is a cosmic announcement of divine _____.

F. Interpretive options for the seventh trumpet's placement

1. Option 1: The seventh trumpet is the final end event (common futurist reading)
 - a) The proclamation describes the final consummation, with the rest of Revelation providing detail expansions.
 - b) Strength: fits the _____ language.
 - c) Limitation: must explain why many judgments and narratives _____ appear after this point.
2. Option 2: Recapitulation, the seventh trumpet declares the end as certain while the book revisits it from other angles (common idealist and eclectic reading)
 - a) Revelation often announces the end, then _____ to show how the conflict unfolds and why the end is just.
 - b) Strength: explains why Revelation can sound climactic _____ times.
 - c) Limitation: can feel repetitive unless the teacher explains _____ clearly.
3. Option 3: First-century and ongoing proclamation of God's reign with final horizon (preterist with broader trajectory)

- a) The seventh trumpet is a _____ declaration that God's kingdom is the true reality over Rome, while still pointing to final consummation.
- b) Strength: preserves immediate meaning for _____ churches.
- c) Limitation: must explain how the universal judgment and reward language reaches _____ the first century.

4. Most balanced conclusion:

The seventh trumpet functions as a climactic kingdom announcement. Whether one places its fulfillment at the very end or sees it as a headline declaration that the rest of Revelation will unpack, the theological point is stable: God's reign is not threatened by the _____ of nations, and covenant faithfulness is not _____.