

THE LORD'S WORKERS

Summary and Historical Background

Revelation 9 shows that the judgments of the fifth and sixth trumpets will not produce any change in the hearts of the unbelievers: they will not repent of their sins (9:21). So God gave John two insets to prepare him for the horrific judgments of the seventh trumpet. These judgments are needed before Christ can establish His Kingdom on earth. The first inset introduces a mighty angel with the little scroll open in his hand (10:1-11). The second inset presents the two witnesses for God in Jerusalem (11:1-13). In Revelation 7 two insets were given that reveal the grace of God during the final 3½ years of Tribulation: 144,000 Israelites would be sealed in the first inset and a great multitude of Gentiles would be saved, praising God in Heaven, even though they had suffered martyrdom on earth. In Revelation 10 and 11 two insets are given to depict some reasons for the final display of God's wrath.

In Revelation 10, the stance of the mighty angel on the sea and on the land typifies Christ's ownership of the earth. The little scroll in his hand symbolizes the final plan of God to destroy Antichrist and his kingdom. In Revelation 11, the resistance of the two witnesses against Antichrist and their resurrection from the dead demonstrate the power of God to remove Satan and his allies from the face of the earth. These two insets help prepare John for the seventh angel to blow his trumpet. When he does, the Temple in Heaven is opened, but no judgments are revealed. God will give more insets to John in chapters 12-14 before the bowl judgments of the seventh trumpet are revealed in chapter 16.



THE MIGHTY ANGEL WITH A LITTLE SCROLL

I. The Mighty Angel – 10:1-7

A. His Appearance – 10:1-2

10:1 – John saw another powerful angel coming down from Heaven. This shows that John's vision has

taken him from Heaven to earth (cf 8:2). This mighty angel has the authority to represent Christ in His judgment of Antichrist's kingdom. He looks like Christ and acts like Christ, but he is not Christ. The word for "another" angel means "another of the same kind" of angels that preceded him. This angel has the same kind of nature as the other angels. Also, this angel cannot be Christ, because he comes down from Heaven before the final judgments occur, whereas Christ comes down from Heaven after these judgments are completed (Rev. 19:11-21). He is a representative of Christ.

As Christ's representative, this mighty angel is clothed with a cloud, which is often associated with Christ's judgment (Mt 24:30; Rev 1:7; 14:14-16). He has a rainbow on his head, which suggests mercy in the midst of judgment. God gave the first rainbow to Noah as a sign of His mercy after judging sinners with a world-wide flood (Gen 9:11-16). Likewise, there is a rainbow around the throne of God, even as a storm descends from His throne (Rev 4:3, 5). The angel's face shines like the sun and his feet and legs are like pillars of fire; his face has the glory of Christ and his feet and legs, the judgment of Christ.

10:2 – The little book in the angel's hand is distinct from the scroll in Christ's hand (5:1-9). Its contents are not explicitly revealed, even though the book is open in the hand of the angel. From the context, it is likely that its contents are the bowl-judgments (cf. 10:8-11).

The stance of his right foot is on the sea and his left foot is on the earth is significant; it is repeated three times (10:2, 5, 8). It is the stance of ownership. On behalf of Christ, he claims that both sea and land that belong to Christ (Ex 9:29). His fiery legs and feet represent the judgment of Christ when He comes to claim His possession. It is reminiscent of Psalm 24. The earth is the LORD'S and all that is in it. The earth is His Kingdom. Only the people that are cleansed and made righteous can enter His Kingdom. "Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle" (Ps 24:8; cf. Rev 19:11-16). The LORD is Jesus Christ, the King of Kings. He is the rightful owner of the earth and all that is in it. He made it and He redeemed it by His blood (Col 1:13-17) and God gave it to Him as His inheritance on the day that He raised him from the dead (Ps 2:7-9).

B. His Voice – 10:3-4

10:3 – The angel cries with a shrill roar of a lion, which signifies his mighty power. He is able to carry out His mission on behalf of Christ (cf Hos 11:10-11; Joel 3:16; Amos 1:2). When he cries out, seven booms of thunder sound off. "Seven" is a number of completeness and "thunder" speaks of an approaching storm (11:19; 16:18-21). This storm will complete God's judgment and His Kingdom will be established on earth (11:15; 16:17-21).

10:4 – When John was about to write what the thunders revealed, a voice from Heaven told him to seal up the things which he heard and not to write them. The voice speaking to John must be that of Christ (cf. 1:10; 4:1). It was enough for John to write about the storm and its effects at this time without telling all the destructive details of the storm. Those details may be the ones revealed later in chapter 16.

C. His Oath – 10:5-7

10:5-6 – The powerful angel standing on the sea and on the land, lifted his hand to Heaven according to Old Testament symbolism to guarantee that God's final program of judgment will shortly come to pass. He was taking a solemn oath (cf. Gen. 14:22; Deut. 32:40; Dan. 12:7). The angel secured this oath by calling on the Creator of the universe to witness the truth of his statement that there would no longer be a delay in God's final judgments of the earth. In other words, time has run out for the rebellion of man. The prayers of the martyrs were about to be answered (cf 6:10-11).

10:7 –When the seventh angel sounds his trumpet, the mystery of God as revealed to the prophets is finished. A mystery in the Bible is a truth hidden from men by God until He reveals it. Here the mystery of

God refers to the destruction of Satan's kingdom and the establishment of His Kingdom on earth through Christ. This revelation of His Kingdom was made known to His prophets in the Old Testament, like Isaiah, Jeremiah, Daniel, Joel, Zechariah and others, and they wrote it down for others to read, but they did not understand how it would be done. Peter said the prophets wrote about the sufferings of Christ and the glory that should follow (1 Pet 1:10, 11), but how His suffering and glory would establish His Kingdom was still unknown. This part of the mystery of God was not revealed to the prophets. They did not know that Christ would come twice. He came the first time to die for sinners, so they could become citizens of His Kingdom. He came the second time to destroy Satan's kingdom, so He could establish His Kingdom on earth. The details of the seventh trumpet will give more details about the mystery regarding God's destruction of Satan's kingdom. The wrath of God expressed under the seventh trumpet will cleanse the earth of sin, so His Kingdom can be established on earth. Satan's kingdom will be removed from the earth so Christ can reign over all nations for a thousand years.

II. The Little Book – 10:8-11

10:8 – A voice from Heaven tells John to take the little book, which is open in the hand of the mighty angel standing on the sea and the land. The voice belongs to Christ (cf. 1:10; 4:1; 10:4) and it is the third time that He calls attention to position of the angel's feet on the sea and on the land (cf 10:2, 5).

10:9-10 – John obeys Christ's command and goes to this awesome, powerful angel to ask him for the book. The angel responds by telling him to take it and eat it. To eat the book was a figure of speech for meditating on it (cf Jer 15:16). It was not enough for John to observe the Tribulation through visions. He had to "eat" the message in the book, digest it and let it fully impact his life in order to be a good prophet. The angel tells him that it would make his stomach bitter, but it would be sweet as honey in his mouth. It happened to John as the angel said. John experiences the immediate sweetness as God's judgment of rebellious sinners is executed, but when the reality of this judgment on sinners is fully grasped, he suffers great bitterness. Although the exact content of the message is not revealed, the sweetness must refer to Christ's victory over Antichrist to establish His Kingdom, while the bitterness may refer to the severity of the judgments when the blood runs as high as the horse's bridle for 200 miles. The battle of Armageddon will cause the loss of much life. That may be why God did not reveal the horrific details of the thunders.

10:11 – John is commissioned once again to prophesy to the world--to many peoples, nations, tongues and kings. He needed to record his visions for his generation and future generations so they are warned about God's wrath against unrepentant sin. His judgments are certain to come. This seems to have reference to the bowl judgments and finally to the Battle of Armageddon.

III. The Holy City – 11:1-2

A. Portion for God – 11:1

11:1 – John is given a reed, a plant commonly grown in the Jordan Valley and very suitable as a measuring stick due to its light weight. He was commanded to measure the Temple of God, the altar and those that worship in the Temple (cf Zech. 2:1-5). The purpose of this measurement showed what God would protect during the Tribulation. God will not let the Gentiles (Antichrist in particular) take possession of the Temple proper, the altar and the worshippers. God will maintain His hold of this small, but vital portion of Jerusalem. This will give the believing Israelites hope for ultimate victory over Antichrist.

B. Profanation by Gentiles – 11:2

11:2 – John is told not to measure the court outside of the Temple because that will be given to the Gentiles. This is where Antichrist will set up his throne in the Temple, when he claims to be god (cf 2 Th 2:4). God will allow him to sit in the Temple court, but he will not sit in the Temple sanctuary.

John is told that Jerusalem will be under the domination of the Gentiles for 42 months. Daniel reveals that Antichrist will make a covenant with Israel for a week (a week of years, that is, seven years), but he will break it in the middle of the week (after 3½ years). The time remaining is 42 months or 3½ years. This is the last half of the Tribulation when Antichrist receives authority from Satan to rule the world for him. Satan knows Israel must be completely destroyed and Jerusalem with its Temple must be ruled by Antichrist so God cannot set up His Kingdom in Jerusalem as He declared would happen (Ps 2:6-9). God will allow Antichrist to ruthlessly take control of Jerusalem and most of the Temple area for 42 months. Antichrist will sit in the Temple court and proclaim that he is god, the only one to be worshipped (Dan. 11:36-37; 2 Thess. 2:4). The False Prophet will make an image of Antichrist, set it up in the Temple court and decree that all people worship the image of Antichrist or be killed (13:11-15). It is called the abomination of desolation. Jesus warned the believers when they see the abomination of desolation in the holy place, they were to flee to the wilderness, where God will protect them (Mt 24:15). The Israelites that do not flee to the wilderness will be severely persecuted (Rev. 12:6, 13; Dan. 12:1). This period is known as the time of Jacob's trouble (Mt. 24:21; Jer. 30:7). It is the travail of Israel that causes many Israelites to repent and be restored as God's special nation (Hos. 3:4-5; Zech 12:10-13:1; Lk. 21:24).

IV. The Two Witnesses – 11:3-12

A. Period of their ministry – 11:3-4

11:3 – During the last 3 ½ years of the Tribulation, God will send two witnesses to prophesy against Antichrist who claims to be god. God says they will prophesy for 1260 days. The last half of the Tribulation is identified by three terms: 42 months (11:2; 13:5); 1260 days (11:3; 12:6); and times, time and a half a time (12:14; cf Dan 7:25; 12:7). When any of these terms are used, it refers to the last 3½ years of the Tribulation, never to the first half of the Tribulation. In the case of the two witnesses, there is a problem regarding the time of their ministry. They prophesied for 1260 days, but they ascended to Heaven before the seventh trumpet was sounded. That means they did not prophesy for the full 1260 days of the last half of the Tribulation. To resolve this problem, some commentators put their ministry in the first half of the Tribulation, but their ministry concludes near the end the second woe, which is near the end of the Tribulation (11:14). This position also has a problem with the time of Antichrist's death, because he makes war with the two witnesses after he is raised from the abyss (11:7). Their position would demand that Antichrist was killed and raised from the abyss before the Tribulation began. Further, Antichrist has promised to protect Israel's rule of Jerusalem and its right to worship at the Temple during the first half of the Tribulation, so this is not the time when he would be at war with the two witnesses. Others claim the two witnesses will begin their ministry in the first half of the Tribulation and continue it into the second half until 1260 days are completed. This approach disagrees with the concept of three designations for the Tribulation in days, months and times. A better approach is to consider the 1260 days as a figure of speech called a synecdoche, which lets a part be used to refer to the whole. The two witnesses will prophesy in part of the 1260 days, so their ministry can refer to the whole 1260 days. These two witnesses will begin their work at the time Antichrist breaks his treaty with Israel and they will carry out their ministry with supernatural power against Antichrist almost to the end of the Tribulation (11:6-7). It is likely that they will protect the temple sanctuary from being occupied by Antichrist.

They will be clothed in sackcloth, which indicates mourning (Isa. 37:1-2; Dan. 9:3). They will mourn for the despicable treatment that God is receiving from the people in Jerusalem, His holy city. Their witness also may be tempered with grief when they give sinners God's final call to repent having seen the first five trumpet-judgments poured out on rebellious sinners and now living during the sixth trumpet-judgment (11:14). They will present God's warning with mercy. God does not delight in sending sinners to hell, but His holiness demands it. Even in the Tribulation, God is longsuffering and merciful. He sends judgment so that men will repent, but contrary to His will, they hide (6:15-16). He graciously sends two faithful witnesses to warn the people of coming judgments, but the majority of these men blaspheme His name

(16:9, 11). But God is merciful to save those who repent and turn to Him in faith in that last hour as some will do (7:9-17).

11:4 – God tells John that these two witnesses are the two olive trees and the two lampstands that stand before Him. This recalls the time when Israel was to rebuild the Temple after returning from their captivity in Babylon. Zerubbabel, the political leader, and Joshua, the high priest, were the two olive trees and two lampstands to the people of God. Lampstands were symbols of those who gave light to the people. Olive trees were symbols of the oil needed for the lamps to burn and give light. Oil is a symbol of the Holy Spirit that these men needed to give light for the people. They faithfully stood and proclaimed God's Word to the people (Zech. 4; Hab. 1:1-2; 2:2, 4). As a result, when the people saw the light, they built the second Temple. Like Zerubbabel and Joshua, these two Tribulation witnesses will be lampstands to hold forth the light they receive from the Holy Spirit to encourage the believers and convict the unbelievers.

B. Protection in their ministry – 11:5-6

11:5 – The two witnesses will have supernatural power and authority to witness for God and be protected. They will be able to call fire down on anyone who attempts to kill them, like Elijah did (2 Kgs. 1:10-12; cf Num 16:35). In those days Antichrist will claim to be god and demand that all people worship him, but these two witnesses will refuse to comply. Instead they will walk past the idol and worship God at the sanctuary of His Temple in Jerusalem (11:1). Antichrist will be unable to stop them from doing so for more than three years.

11:6 – They also will have power to withhold rain from the heavens for 3½ years, like Elijah did in the days of Ahab (1 Kgs 17; Jam 5:17) and they will have power to turn waters into blood and strike the earth with every kind of plague whenever they desire, like Moses did in Egypt before Pharaoh (Ex 7-11). This power to judge in this manner will make their witness an effective testimony for God.

As to their identity, it is wise not to be dogmatic. However, Elijah seems to be one of the two witnesses for several reasons. (1) The type of power given to these witnesses is identical to the power Elijah used. (2) Malachi predicted his return before the day of the Lord (Mal. 4:5; Mt. 17:10-11; Jn 1:21). (3) Elijah was present with Jesus on the Mount of Transfiguration, a preview of the Kingdom (Mt. 17:3). Moses seems to be the other witness. (1) The miracles that they will perform are like those Moses did in Egypt. (2) Moses also was present with Jesus on the Mount of Transfiguration (Mt. 17:3).

Some think the second witness is Enoch, because he did not die, but he was translated directly to Heaven like Elijah. They claim it is appointed for men to die, based on Heb. 9:27, and since these two witnesses will die, it will fulfill the truth of this Scripture. However this is a weak argument since many will be taken to Heaven in the Rapture without dying. However, it is not necessary to identify the two witnesses by name since they will do their work just as well with or without names.

C. Persecution in their ministry – 11:7-10

11:7 – After the two witnesses have finished their ministry, God will allow them to be killed by the beast (Antichrist), who came up out of the abyss (13:1-3, 12-14; 17:8), will kill them. This phrase shows that the time of their death was after Antichrist was raised back to life. Since the best time to place Antichrist's return to life is the middle of the Tribulation, it shows that the two witnesses were prophesying during the second half of the Tribulation. However, Antichrist's victory over the two witnesses is short-lived. He and his followers were deceived to think that they could stop God's judgment by silencing His messengers. God's message is TRUTH and truth cannot be destroyed. It is identified with God who is\\\\ eternal.

11:8 – Antichrist and his people are so wicked that they leave the bodies of the two witnesses lying in the city street without burial. The city where this happens is spiritually called Sodom and Egypt. The city is

clearly identified as Jerusalem, because it is where Christ was crucified. Jerusalem is called Sodom in reference to its moral condition at that time. Jerusalem will be morally corrupt like Sodom of old (Jude 1:7; cf Rom. 1:26-27), when the majority in the city were following Antichrist. The city is also compared to Egypt for its idolatry (cf. Ex. 7-11), where the image of Antichrist is worshipped. Zechariah indicates that only one-third of the Israelites will actually repent and survive the Tribulation judgments (Zech 13:8-9).

11:9-10 – The people of the world will look at the bodies of the two witnesses for 3½ days lying in the street of Jerusalem. The ability of people to see what is happening in Jerusalem from all over the world is now possible by means of television, iPads and smartphones. Antichrist will not permit them to be buried. He wants the world to see their dead bodies and rejoice with him in his victory over the two witnesses that had so vigorously opposed him. Those that “dwell on the earth” will rejoice with him. This is a term that refers to the wicked, unrepentant people on earth (13:8, 12, 14; 17:2, 8). These wicked people will celebrate this victory by exchanging gifts because they were convicted of their sins by the two witnesses. These people have spurned the last message of hope that will be given to them. These wicked men rejected the warning of imminent danger and chose to believe the lie of the Antichrist (Gen. 3:4; Isa. 55:7-11). The world rejoices when they silence the messengers of God, but they will weep when they are sentenced to the dungeons of doom.

D. Promotion after their ministry – 11:11-12

11:11 – After 3½ days, God will resurrect the two witnesses and they will stand on their feet. Then the “victory celebration” will be silenced. This miracle will leave the world awe-stricken with fear. For an example of this type of fear, compare Belshazzar’s fear when he saw the handwriting on the wall and his knees knocked against each other (Dan. 5). Even though Antichrist finally kills these two witnesses, God will show His power over Antichrist when He raises them from the dead in plain sight of the world.



TWO WITNESSES ASCEND TO HEAVEN IN A CLOUD

11:12 – Then the two witnesses will hear a great voice from heaven inviting them to come to Heaven. No doubt this is the voice of Christ (cf 4:1). The two witnesses will ascend in a cloud of glory while their enemies watch them. This will achieve two things: (1) it will vindicate the ministry of the two witnesses, and (2) it will demonstrate that God is the true God and not Antichrist or Satan.

V. The Great Earthquake – 11:13-14

11:13 – A great earthquake immediately follows the ascension of the two witnesses to Heaven. One tenth of Jerusalem will fall and seven thousand will be killed in the earthquake. God is showing the wicked men on earth that He has the power to open the door to Hell as well as the door to Heaven.

The earthquake terrified the rest of the people in Jerusalem and they gave glory to the God of Heaven. Some say this was a fear of God for the moment; it was temporary, but not a life-changing repentance. They claim that the decision of these people did not divert the bowl judgments of God's wrath (cf 11:14). Others claim these people did show genuine repentance when they gave glory to God, but that does not mean they repented immediately. Nowhere does the text say that they repented on the day of the earthquake. They were terrified by the earthquake, which got their attention. They began to think about the events of that day and recognized it was done by the hand of God. Then at some later date they repented and gave glory to the God of Heaven. These Israelites were prepared by this earthquake to receive Jesus as their Messiah and be ready to enter His Kingdom when He would come to Jerusalem.

11:14 – John now announces the completion of the second woe, which had been introduced by the trumpet of the sixth angel. The third woe will follow quickly when the seventh angel sounds his trumpet. It contains the seven bowls of judgment, which completes God's wrath on Satan's kingdom. This woe is the most devastating of all and destroys the nations that are gathered together for the battle of Armageddon. Christ will descend to earth to terminate Satan's rule of the earth. It will be a bloody war, but Christ will be victorious. The armies of Antichrist will be destroyed and fed to the birds, Antichrist and the False Prophet will be cast into the Lake of Fire, and Satan will be chained in the abyss for 1000 years (16:13-16).

VI. The Seventh Trumpet: Third Woe - 11:15-19 (cf Rev 8:13; 9:1, 12, 13; 11:14-19; 15:1-16:21)

A. Announcement of the Kingdom – 11:15

11:15 – The seventh angel sounded his trumpet and a host of voices in Heaven claim the Kingdom of God and of Christ has come. How can this be when the bowls of wrath have not yet been poured out on Antichrist's kingdom to destroy it (cf 16:1-21)? The judgments of the seventh trumpet are all of the judgments of the seven bowls of wrath. Look at the scene in 11:15, 19, when the seventh angel blows his trumpet, and compare it with the scene in 15:5 and 16:18, 21 when the angels pour out their bowls of wrath. Both passages of Scripture speak of the same event: (1) the Temple in Heaven is opened; and (2) the storm is described with the same intensity—lightning, sounds (of howling wind?), thunder, an earthquake and great hail. However, before John would receive more details about the judgments of the seventh trumpet, he needed more background information about the conflict between Satan and God. This would help him fully appreciate the reason for the bowl-judgments. This background information is given in a series of insets found in chapters 12-14.

The judgments of the seventh trumpet will bring victory to God and to Christ. Satan will be defeated and Christ shall reign over the earth on behalf of His Father (11:15). Adam was given this assignment in the Garden of Eden, but he failed to be a faithful ruler for God. Christ will be a faithful ruler of the earth for His Father and will reign forever and ever. He will faithfully reign over the earth in the Millennial Kingdom and then give the Kingdom to His Father (1 Cor. 15:24-28). However, both will reign together over the New Earth (22:3).

B. Adoration of the Elders – 11:16-17

11:16 –The 24 elders (representing the Church saints in Heaven--cf 4:4) will fall on their faces before

God and worship Him when they hear the announcement that Satan and Antichrist are defeated. They know the time has come for the Kingdom of God to be established over all the earth and Christ will be the King (Ps. 2:9).

11:17– God is worthy of praise because He has both the power and authority to establish His Kingdom on earth. He has the right to rule because He alone is eternal. Everything else was created by Him.

C. Activities of the Lord – 11:18-19

11:18 – The rage of the nations is against God and His Anointed (literally, Christ). This was prophesied by David (Ps 2:1-3). The nations under the control of Satan do not want God and His Son to rule them. They believe the lie of Satan, as Eve did, that God is withholding good things from them, so they furiously rebel against Him. But God will laugh at their futile attempts to overthrow His rule. He will punish them with His wrath (Ps 2:4-5). No matter what the nations do, or plan to do, God will set His King on His holy hill of Zion, which is Jerusalem (Ps 2:6). Christ will rule the nations with a rod of iron to enforce righteousness and smash into pieces those that rebel against Him (Ps 2:7-9). Therefore, they are counseled to serve the Lord with reverence, giving Him honor and trusting Him for salvation (Ps 2:10-12).

The context suggests the “dead” that are to be judged are the Old Testament and the Tribulation saints, who will be resurrected and judged on earth before they enter Christ’s Kingdom. They will be judged to determine the rewards that they will have in the Kingdom (Mt 25:14-46; Lk 19:11-27). The “dead” are not Church saints. Church saints are judged immediately after the Rapture at the judgment seat of Christ to determine the rewards they will receive (Rom 14:10; 2 Cor 5:10). It appears that these rewards will determine their place of service when they will return to earth to reign with Christ. The unsaved “dead” are not judged at this time. They will not be resurrected until the end of the Millennial Kingdom when they will stand before Christ at the Great White Throne for judgment (Rev. 20:5; 11-15).

Christ will destroy those that destroy the earth. When He returns from Heaven, He will destroy Antichrist, the False Prophet and all of the armies gathered against Jerusalem (Zech 14:1-4; Rev 19:11-21). Then He will separate the believers from the unbelievers that are still alive after the Tribulation as a shepherd separates the goats from the sheep and He will judge them as to their treatment of the Israelites during the Tribulation. This will indicate their faith in Him. The believers will enter His Kingdom on earth and the unbelievers will be cast into Hell (Mt 25:31-46).

11:19 – When the seventh angel sounds his trumpet, the Temple of God is opened in heaven. After John is given several insets in chapters 12-14 to help him better understand the conflict between Satan and God, the prophecy returns to the open Temple in Heaven (15:5; 16:18, 21). The Temple is opened so the seven angels with the bowls of wrath can come forth from the presence of God (15:6). This shows how the seventh trumpet and the bowl-judgments are connected so Christ’s Kingdom can be established (cf. 11:15). Since nothing is said in Revelation 11 about the Lord’s judgments after the seventh trumpet is blown, this omission is resolved when the bowl judgments are seen as the judgments of the seventh trumpet. When the seventh angel sounds his trumpet, the seven bowls of wrath are rapidly deployed in successive order to bring down Babylon, the kingdom of Antichrist, so Christ’s Kingdom can be set up

The divine storm also shows that the judgments of the seventh trumpet are that of the seven bowls. This storm is specifically mentioned in four passages (4:5; 8:5; 11:19; 16:18, 21) and is shown to increase in intensity. A new element is added to the storm in 8:5 and in 11:19, but not in 16:18, 21. This indicates that the time of the storm in 11:19 is the same as the one in 16:18, 21. The lightning, voices (of the wind), thunder, earthquake and great hail, are expressions of God’s holiness (cf. Ex 20:18). The intensity of the storm indicates the final judgment of God is close at hand.

When the Temple is opened, the ark of God's covenant is seen. The ark represented the presence of God and His covenant represented His faithful promise to bless Israel. The judgments from the seventh trumpet (the bowl-judgments) were sent directly from God. This was done in faithfulness to His covenant promises to Israel and to His Son. He promised to bless Israel and make it the leading nation of the world (Ex 19:5-8; 20:1-26; Dt 30:1-10). He also promised to bless David with a Son that would sit on his throne forever (2 Sam 7:16). He will keep His covenant promises. He will set up His Kingdom in Israel in the city of Jerusalem with David's greater Son as the King of the world as He promised.



DIVINE STORM OF GOD'S HOLY WRATH
Revelation 4:5; 8:5; 11:19; 16:18, 21