

Interludes  
Revelation 10 & 11  
G. Harry Leafe

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1A. Introduction

Chapters 10 & 11 fill in details of activities occurring during the time of the seal and trumpet judgments.

2A. The Mighty Angel with the Little Book (10:1-7)

While Revelation is primarily designed to reveal and not to conceal God's purposes and future events, some revelation was kept hidden as illustrated by God's prohibiting John to write what "the voices" of the seven thunders said. In contrast with the seven-sealed scroll held by the Lamb (5:1), this angel held a small scroll. This scroll apparently contained the angel's written order for the mission he was about to fulfill.

The reference is to the fulfillment of many Old Testament passages which refer to the glorious return of the Son of God and the establishment of His kingdom of righteousness and peace on the earth. While God's purposes are not necessarily revealed in current events where Satan is allowed power and manifestation, the time will come when Satan no longer will be in power and the predictions of the Old Testament prophets will be fulfilled. Then all will know the Lord and the truth about Him (see Jer. 31:34).<sup>1</sup>

3A. John Eats the Little Book (10:8-11)

The Word of God was indeed sweet to John – with its revelation of the grace of God and its many precious promises that belong to believers. But though the Word is sweet to believers, it will be bitter to unbelievers when it brings divine judgment on them.

4A. The Tribulation Temple (11:1-2)

The temple in Jerusalem will be re-constructed just before or at the beginning of the Tribulation – also known as Daniel's Seventieth Week (a seven-year period). In the middle of the week, the temple will be desecrated and become a shrine for the world ruler (the Beast, or Anti-Christ) who will put an idol in it and proclaim himself to be God (see Dan. 9:27; 12:11; 2 Thess. 2:4; Rev. 13:14-15).

5A. The Two Witnesses (11:3-14)

1B. Their ministry (11:3-6)

The two witnesses are probably Moses and Elijah. Moses represents the Law, Elijah the prophets and Jesus is the sum of the Law and the prophets (see Matt. 17:1-8, 10-11; Mal. 4:5).

They have power to: kill with fire, keep it from raining, turn water into blood and bring plagues upon the earth. These are the things Moses and Elijah did during their ministries on earth.

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<sup>1</sup>Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-c1985). *The Bible knowledge Commentary: An Exposition of the Scriptures* (2:952). Wheaton, IL: Victor Books.

- 2B. Their death (11:7-10)

When the ministry of the two witnesses has been completed, God will permit the king over the bottomless pit (see 9:1-2, 11; 17:8; 20:1, 3) to overcome them. The king, Satan – but personified in the Antichrist, the beast out of the sea, is mentioned nine other times in Revelation (13:1-10; 14:9, 11; 15:2; 16:2; 17:3, 13; 19:20; 20:10). After the two witnesses are killed, their bodies will be left unburied in Jerusalem, figuratively called Sodom and Egypt, because of the people’s apostasy and rejection of God. For three and one-half days the whole world will rejoice over their dead bodies. Their deaths will be considered a great victory for the beast, and will be celebrated by people sending gifts to each other.
- 3B. Their resurrection (11:11-14)

At the end of the three and one-half days, God will raise them up – in the sight of their enemies! And at the same moment, an earthquake will destroy a tenth of the city and kill seven thousand people. In contrast to earlier judgments, those who survive – though terrified, give glory to God.
- 6A. The Seventh Trumpet: The Kingdom Proclaimed (11:15-19)
  - 1B. The proclamation (11:15-18)

The proclamation of the kingdom brings us to the last events of the period: the bowl judgments. The proclamation is in anticipation of the second advent of our Lord and the establishment of the Messianic Kingdom (19:11-21).
  - 2B. The ark of the covenant (11:19)

This is a heavenly temple, not an earthly one. It represents the presence of God and is a reminder of His faithfulness to His people (see Heb. 8:1-6; 9:1-14).