

Announcement of 3<sup>rd</sup> Woe (v.14)

**VERSE 14** **The second woe is past; behold, the third woe is coming quickly** (Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν· ἰδοὺ ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ [*art.w/subst.nom.f.s. ouai woe + art.w/adj.nom.f.s. deuterus second + aor.act.ind.3s. aperchomai go away; “is past” + interj. idou behold + art.w/subst.nom.f.s. ouai woe + art.w/adj.nom.f.s. tritos third + pres.dep.ind.3s. erchomai come + adv tachus promptly*]).

ANALYSIS: VERSE 14

1. A dramatic announcement acts as a sequel to those in 8:13 and 9:12.
2. It comes at this point to mark the end of the interlude beginning in chapter 10:1 through 11:13.
3. The interlude is in no way an extension of the 2<sup>nd</sup> woe.
4. The 1<sup>st</sup> woe, which is the fifth trumpet (9:1-11), represent the unleashing of the demonic horde from the abyss which torments humanity for five months.
5. The 2<sup>nd</sup> woe, which is the sixth trumpet judgment (9:13-19), consists of an army of 200 million demons led by four super demons that results in the death of one out of every three humans living on the earth.
6. The material in the interlude (10:1-11:13) hardly falls into the category of a woe.
7. Again, this material is not an extension of the 2<sup>nd</sup> woe.
8. Furthermore, chapter 11 verses 1-13 do not fit chronologically with the latter half of the second half of the tribulation.
9. The words “coming quickly” is usually reserved for the coming of Christ (cf. Rev. 3:11; 22:7, 12, 20; cp. 2:16) and is used here for the arrival of the 3<sup>rd</sup> woe.
10. The adverb “quickly” can be understood as “promptly.”
11. The term’s use here derives from the fact that the events associated with the 7<sup>th</sup> trumpet (or 3<sup>rd</sup> woe) lead into and include the 2<sup>nd</sup> Advent proper.
12. The contents of the 3<sup>rd</sup> woe will not be manifest until 16:1ff.
13. In between we will learn of various sub-plots leading up to the grand finale.

Celebrating the 2<sup>nd</sup> Advent (vv. 15-19)

## A Heavenly Announcement (v.15)

**VERSE 15** **Then the seventh angel sounded; and there were loud voices in heaven, saying** (Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισεν· καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ λέγοντες [*conj kai + art.w/adj.nom.m.s. hebdomos seventh + noun nom.m.s. angelos angel + aor.act.ind.3s. salpizo sound + conj kai + aor.dep.ind.3p. ginomai “there were” + noun nom.f.p. phone voice + prep en + art.w/noun loc.m.s. ouranos heaven + pres.act.part.nom.m.p. lego say*], **“The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever** (Ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰῶνων [*aor.dep.ind.3s. ginomai “has become” + art.w/noun nom.f.s. basileia kingdom + noun gen.m.s.*

*kosmos world + art.w/noun gen.m.s. kurios lord + pro.gen.p. ego "our" + conj kai + art.w/noun gen.m.s. christos Christ + pro.gen.m.s. autos "His" + conj kai + fut.act.ind.3s. basileuo rule, reign + prep eis into + art.w/noun acc.m.p. aion age + art.w/noun gen.m.p. aion age = "forever and ever"])." "*

ANALYSIS: VERSE 15

1. The blowing of the 7<sup>th</sup> and final trumpet elicits a great celebration in heaven.
2. The focus of the celebration will be the impending establishment of the promised messianic kingdom, when God's will will be done on earth as it is in heaven.
3. The disclosure of the subject matter of the 7<sup>th</sup> trumpet is reserved until chapter 16.
4. A heavenly announcement regarding the 2<sup>nd</sup> woe's fulfillment and the 3<sup>rd</sup> woe's imminent arrival (v. 14) is the queue for the 7<sup>th</sup> angel to sound his trumpet.
5. At the blowing of his trumpet there follows a dramatic heavenly pronouncement (v.15) followed at once by a hymn of thanksgiving (vv. 16-18).
6. As far as the unfolding prophetic revelation of this book is concerned there is another interlude which encompasses chapters 12 through 15.
7. Then follows the record of the content of the 7<sup>th</sup> trumpet with its seven bowls of wrath.
8. The 7<sup>th</sup> bowl is the 2<sup>nd</sup> Advent proper.
9. The opening of the 7<sup>th</sup> seal was followed by silence in heaven for thirty minutes (8:1).
10. The collective outburst following the 7<sup>th</sup> trumpet sounding is in total contrast to the opening of the 7<sup>th</sup> seal.
11. Remember the 7<sup>th</sup> seal and the judgments associated with its opening are reserved for the 2<sup>nd</sup> half of the tribulation.
12. Apparently what we have here in v.15 is a response of the whole assembly of heaven to the symbolism that signals the establishment of the kingdom of God among men.
13. John's visional perspective shifts from earth to heaven.
14. The focus of the heavenly excitement is the kingdom of God.
15. The exact expression leading off this declaration is a singular which views the world as a concrete unit: "the kingdom of the world."
16. "The kingdom of the world" represents that which is in opposition to the rule of God which will permanently replace the former.
17. The world kingdom as it is called here is a kingdom ruled by Satan.
18. While there are numerous kingdoms or nation-states there is one empire of darkness dominated by Satan (cf. 2Cor.4:4; Eph.2:2; Col. 1:13).
19. The satanically energized authority of the cosmos consisting of rulers that has lasted so long now passes into the hands of its rightful owner.
20. The main theme of Revelation is the purging of the heavens and the earth of evil to give way to a world dominated by truth, justice and righteousness.
21. The aorist tense "has become" does not mean that very instance, but is proleptic.
22. It carries with it the idea of certainty.
23. It happens only after the last bowl of wrath falls.
24. But the heavenly company celebrates the victory as a fait accompli.
25. This eventuality is future from the sounding of the 7<sup>th</sup> trumpet as each of the seven bowls of wrath must fall first, but the verb views it as a certainty.

26. The 7<sup>th</sup> trumpet signals transference of power from the god of this world and his doomed followers to God and His Christ, as described in Psalm 2.
27. This change has not yet occurred, but the time has come for it to transpire.
28. This use of the aorist (proleptic) tense conveys the absolute certainty of this future development by speaking of them as already past (cf. Lk. 19:1).
29. The new rulers of the domain of the earth are “of our Lord and His Christ.”
30. The former is a reference to God the Father and the other to Christ as the “His” makes clear.
31. The NT *kurios* most often refers to Christ, but in Revelation, it designates the Father more frequently.
32. He is the Father’s Anointed One (cf. Lk. 2:26; 9:20; Acts 4:26) as the noun *christos* indicates.
33. The Lord (e.g., God the Father) and His Anointed echoes Ps. 2:2.
34. Themes from this Messianic psalm recur frequently in Revelation (cf. 2:27; 12:5, 10; 14:1; 16:14; 17:18; 19:15, 19).
35. This psalm will be fulfilled when the Anointed of the Father is ruler of all the kings of the earth (cf. Ps. 2:9; Rev. 19:17-21).
36. In consequence of the acquisition of the kingdom of the world, the Father and His Christ will rule eternally as seen in the idiom “into the ages of the ages.”
37. The expression for eternity future occurs 18x in the NT (cf. Gal. 1:5; Phil. 4:20; 1Tim. 1:17; 2Tim. 4:18; Heb. 13:21; 1Pet. 4:11; Rev. 1:6, 18; 4:9,10; 5:13; 7:12; 10:6; 11:15; 15:7; 19:3; 20:10; 22:5).
38. The eternal nature of this kingdom harks back to Daniel 2:44; 7:14,27; cf. Lk. 1:33.
39. The future promised kingdom has two phases: the 1000 year phase and the eternal phase characterized by a new heavens and a new earth.
40. The former will merge into the latter.
41. The former fully resolves the issues related to the angelic conflict and once the last enemy is brought under subjugation to Christ’s feet He will turn the kingdom over to His Father (cf. 1Cor. 15:24, 27-28).

#### Song of Thanksgiving of the 24 Elders (vv. 16-18)

#### **VERSE 16 And the twenty-four elders, who sit on their thrones before God, fell**

**on their faces and worshiped God** (καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι [οἱ] ἐνώπιον τοῦ θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ)

(*conj kai + art.w/adj.nom.m.p. eikosi twenty + adj.nom.m.p. tessares four + adj.nom.m.p. presbuteros old; forefather, ancestor; elder; a footnote in Bible Words under definition #6 reads: in RV, denoting (human) members of a heavenly council around God’s throne + art.nom.m.p. hoi “who” + prep enopion before + art.w/noun gen.m.s. theos God + pres.dep.part.nom.m.p. kathemai sit + prep epi on + art.w/noun acc.m.p. thronos throne + pro.gen.m.p. autos “their” + aor.act.ind.3p. pipto fall + prep epi on + art.w/noun acc.nt.p. prosopon face + pro.gen.m.p.*)

*autos* “their” + *conj kai* + *aor.act.ind.3p. proskuneo* worship, bow down + *art.w/noun dat.m.s. theos* God]),

**VERSE 17** saying, “We give You thanks, O Lord God (λέγοντες, Εὐχαριστοῦμέν σοι, κύριε ὁ θεός [*pres.act.part.nom.m.p. lego* say + *pres.act.ind.1p. eucharisteo* give thanks + *pro.dat.s. su* you + *noun voc.m.s. kurios* lord + *art.w/noun voc.m.s. theos* God]), **the Almighty, who are and who were** [ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν [*art.w/noun voc.m.s. pantokrator* almighty, all-powerful, omnipotent + *art.w/pres.act.part.voc.m.s. eimi* “the One who is” + *conj kai* + *art.voc.m.s. ho* “who”+ *imperf.act.ind.3s. eimi* “were”]), **because You have taken Your great power and have begun to reign** [ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγάλην καὶ ἐβασίλευσας [*conj hoti* since, because + *perf.act.ind.2s. lambano* receive, take + *art.w/noun acc.f.s. dunamis* power (as a capacity) + *pro.gen.p. su* “your” + *art.w/adj.acc.f.s. megas* great + *conj kai* + *aor.act.ind.2s. basileuo* rule, reign]).

**ANALYSIS: VERSES 16-17**

1. Immediately following the heavenly acclaim of v.15 is a second response to the sounding of the 7<sup>th</sup> trumpet.
2. This response is on the part of the twenty-four elders first introduced to us in chapter four.
3. In unison they come off their thrones and prostrate themselves in an act of adoration before God’s throne.
4. On three previous occasions they are seen falling down before the throne in worship (cf. 4:10; 5:8, 14).
5. This time we have the added phrase “on their faces” which compliments “on their thrones.”
6. The 24 elders are humans and not angels.
7. They are first seen in Revelation chapter four in connection with the throne scene as it will appear just after the Rapture.
8. The 24 elders are first described as to their seating arrangement with respect to the throne and according to their attire.
9. They are clothed in the white attire of the Royal Family and in possession of their crowns (Rev. 4:4).
10. Shortly after this presentation the 24 elders are seen worshipping God the Father and declaring His worthiness “to receive glory and honor and power” with respect to the day of the Lord (4:10).
11. As this scene advances in chapter 5 the elders are seen in the interactive celebration at the presentation of the One who is worthy to open the seven-sealed scroll (Rev. 5:6-14).
12. In his vision John finds himself assisted by one of the elders when he succumbs to the test of the unfruitful search (Rev. 5:5).
13. These developments in the 3<sup>rd</sup> heaven occur just after the arrival of the church in heaven in the early days of the tribulation (cf. 4:1).
14. Chapter 6 deals with the unleashing of the six of the seven seals upon those who dwell on the earth and take up the first half of the seven year tribulation.

15. In chapter 7 we see the 24 elders offering praise in response to the prostration of the angelic host in response to the victorious acclaim of the redeemed multitude that comes out of the horrors of the tribulation (Rev. 7:9-12).
16. Then, as in chapter 5, John is once again tested by one of the elders who approaches him and reveals to him the identity of the great multitude (Rev. 7:13-17).
17. The episode associated with the 2<sup>nd</sup> half of Revelation chapter 7 will take place towards the very end of the tribulation in the 3<sup>rd</sup> heaven.
18. Not too long after the scene in Rev. 7:9-17 there will be a celebration in heaven triggered by the sounding of the 7<sup>th</sup> trumpet.
19. The 7<sup>th</sup> trumpet blast in heaven signals the finale.
20. The event in view in Rev. 11:16 involving the 24 elders occurs immediately after the sounding of the 7<sup>th</sup> trumpet signaling the 2<sup>nd</sup> Advent.
21. What triggers the worship and praise of the 24 elders is the “loud voices in heaven” celebrating the impending advent of Christ (11:15).
22. The 24 elders represent the 24 orders of the Royal Priesthood under ultimate sanctification.
23. Each elder is an actual person, a pastor-teacher (male), who in his lifetime executed the royal imperative to teach the whole counsel of God to the end of his phase 2.
24. Only 24 men out of all the CA will be so honored!
25. This is not improbable, considering the scarcity of sound teaching in our own generation, on the part of men with the gift, who will not compromise, come what may.
26. These men will contribute to the celebration associated with the opening of the 7<sup>th</sup> trumpet by offering thanks to God (v.17).
27. The title “the Lord God Almighty” occurs 7x in this book (also at 1:8; 4:8; 15:3; 16:7; 19:6; 21:22).
28. The noun “Almighty” (*pantokrator*) also occurs 2x with *theos* (God) but not with “Lord” (16:14; 19:15).
29. It contributes to the idea that none can resist God’s power in bringing to pass the reign of righteousness.
30. It speaks of God’s eternal power and sovereignty.
31. The expression “who is and who was” focuses upon the divine attribute of eternal life from the perspective of the past and the present.
32. In the future He will be the same as He “reigns forever and ever.”
33. The third part of this title “who is to come” that appeared earlier (1:4, 8; 4:8) is absent, because the anticipated moment for His coming has arrived (cf. 16:5).
34. The song of praise continues by stating the reason (*hoti* [because] or [since]) for the thanksgiving.
35. God has seized total and direct control of the world.
36. The perfect tense of “You have taken” (*lambano* to receive/take) is followed by an aorist of “begun to reign.”
37. The perfect tense of *lambano* in contrast with an aorist occurs at 3:3; 5:7; 8:5 and here.
38. The perfect tense denotes existing results and is final and lasting.
39. The aorist tense is ingressive and proleptic.
40. God’s “great power” will overwhelm His enemies.
41. In the meantime the Almighty One permits the forces of evil to dominate the cultures of the cosmos.

42. But with the unleashing of the judgments connected to the 7<sup>th</sup> seal, the reign of darkness will be swept away.
43. The battle of Armageddon is the final nail in the coffin for cosmos diabolicus.
44. No longer will this be called the devil's world or playground.
45. The 24 elders also sing about the reaction of the nations and the implementation of God's wrath and the judgment of the dead in v.18.

#### Reaction and Response (v.18)

**VERSE 18 "And the nations were enraged, and Your wrath came** (καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου [*conj kai + art.w/noun nom.m.p. ethnos nation + aor.pass.ind.3p. orgizo be furious; "were enraged" + conj kai + aor.act.ind.3s. erchomai come + art.w/noun nom.f.s. orge wrath + pro.gen.p. su*]), **and the time came for the dead to be judged** [καὶ ὁ καιρὸς τῶν νεκρῶν κριθῆναι [*conj kai + art.w/noun nom.m.s. kairos time; season + adj.gen.m.p. nekros dead + aor.pass.infin. krino judge*]), **and the time to reward Your bond-servants the prophets and the saints and those who fear Your name, the small and the great** [καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις τὸ ὄνομά σου, τοὺς μικροὺς καὶ τοὺς μεγάλους [*conj kai + aor.act.infin. didomi give + art.w/noun acc.m.s. misthos pay, wages; reward + art.w/noun dat.m.p. doulos slave + pro.gen.s. su + art.w/noun dat.m.p. prophetes prophet + conj kai + art.w/adj.dat.m.p. hagios saint + conj kai here as an ascensive "even" + art.w/pres.dep.part.dat.m.p. phobeomai be afraid, fear + art.w/noun acc.nt.s. onoma name + pro.gen.s. su + art.w/noun acc.m.. mikros small, little + conj kai + art.w/adj.acc.m.p. megas great*]), **and to destroy those who destroy the earth** [καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν [*conj kai + aor.act.infin. diaphtheiro ruin (something); "destroy" + art.w/pres.act.part.acc.m.p. diaphtheiro ruin, destroy; corrupt + art.w/noun acc.f.s. ge earth*]]."

#### ANALYSIS: VERSE 18

1. The song of the elders proceeds with prophetic comment summarizing the upshot of the move to finally establish the rule of God over men.
2. This song sets forth the reaction of the nations, the response of God, the judgment and reward of the dead, with a final line celebrating the end of the rule of the wicked.
3. The march to the establishment of the hated kingdom of God with its emphasis on truth and righteousness provokes a reaction from the nations.
4. In other words, the cosmos won't take this lying down.
5. Those who survive to the days of the seven bowl judgments will violently and vociferously oppose the inevitable.
6. Eventually this wrath will be manifest itself by a gathering of all the armed forces of the nations against Jerusalem and the coming Deliverer (cf. 16:14,16,19; 20:8-9).

7. The nations pit their wrath against God's wrath.
8. This seen in the prophetic Psalm 2.
9. The wrath the nations take on is the wrath that has ravaged the human race and even terrified mankind (cf. 6:17).
10. The next line "Your wrath has come" is proleptic with respect to the 2<sup>nd</sup> Advent proper.
11. God's wrath is more than a match for the collective wrath of the nations.
12. The noun "time" connected to the infinitive "to be judged" carries forward to the aorist infinitive "to reward," and "to destroy."
13. In NAS this is reflected in the italics "*the time*," and could have appeared with "to destroy" as in "and *the time* to destroy."
14. As a matter of fact both the aorist verb "came" and the noun "the time" should be carried over to include all three infinitives.
15. The verb is connected to the first infinitive, even as the noun "time" is connected to the second infinitive.
16. The translation should be "and Your wrath came, and the time *came* for the dead to be judged, and *the time came* to reward Your bond-servants the prophets and the saints and those who fear Your name, the small and the great, and *the time came* to destroy those who destroy the earth."
17. Since church age believers have already been resurrected and their works judged and rewarded, this can only refer to believers from the age of the Gentiles, the age of Israel, and tribulational saints.
18. Believers, who at this juncture have yet to experience resurrection and the distribution of SG3, are referred to by two classifications.
19. The distribution of rewards (SG3) will be the sole focus of the judgment of the believing dead.
20. The noun "reward" (*misthos*) denotes that which is due and is used in connection with paying a wage to a laborer.
21. Each person's reward will be according to the proportion of good works of the one who is rewarded (cf. 1Cor. 3:8; Rev. 22:12).
22. The believing recipients have an extended designation: "Your bond-slaves the prophets and the saints, even those who fear Your name."
23. A prophet of God represents a specialized category within the community of believers.
24. The first classification is referred by the elders as "Your servants the prophets."
25. This is a familiar OT expression (cf. 2Kgs, 9:7; 17:13, 23; 21:10; 24:2; Ezra 9:11 and Dan. 9:6,10; Jer. 7:25; 25:4,5; 26:5; 29:19; 35:15; 44:4; Ezek. 38:17; Amos 3:7; Zech. 1:6).
26. This is a reference to OT prophets which is clearly the case in Rev 10:7.
27. NT prophets are not in view here as they will have already entered into their Ph3 reward by this time.
28. Not all prophets of God were faithful to the end, but all who were called to the prophetic office will be judged and rewarded according to their deeds, whether good or worthless, just as it is with CA believers.
29. Men like the prophet Daniel will inherit SG3 at the 2<sup>nd</sup> Advent (Dan. 12:13).
30. Saints ("holy ones"; Heb. *qodesh*) is a designation that encompasses all believers that experience resurrection and reward (or not) in connection with the kingdom age.
31. This term is also used in connection with angels (Dan. 4:17).
32. All saints will possess the kingdom (cf. Dan. 7:18, 21, 22, 27).

33. The words “and those who fear Your name” does not represent a third classification of believers.
34. The conjunction *kai* translated “and” should be rendered as the ascensive “even.”
35. That part of the translation would then be, “and the saints, even those who fear Your name...”
36. All “saints” by definition exhibit fear of God, some more, some less.
37. The degrees of reward will manifest who among believers feared God more or less.
38. The preferred interpretation is to understand two groups of reward recipients, the prophets and the saints.
39. “The small and the great” applies to “saints” only.
40. John is fond of this expression in referring to humanity (cf. 13:16; 19:5, 18; 20:12).
41. Here it refers to the lowest ranking “saint” or “bond-slave” within the family of God.
42. The lowest ranking member of the family of God will receive the same consideration as the highest when it comes time to distribute reward (cf. Ps. 115:13 “He (God) will bless those who fear the LORD, the small together with the great.”
43. This phrase is a specification of ranking within an association in Rev. 13:16; 19:18; 20:12 (cf. Gen. 19:11; Deut. 1:17; 1Sam. 30:2; 2Kgs. 23:2; 25:26; 1Chron. 26:13; Esther 1:20; Ps. 115:13; Jer. 42:8; 44:12; Acts 26:22; Rev. 13:16; 19:5, 18; 20:12; cp. 2Chron. 36:18; Ps. 104:25).
44. The phrase “the time for the dead to be judged” governs the infinitive “to reward,” but not the infinitive “to destroy.”
45. In this song the believing dead are categorized as “prophets” and “saints.”
46. The unbelievers are referred to as “those who destroy the earth.”
47. There are two views as to who “those who destroy the earth” are.
48. One view sees them as all unbelievers and their final destruction at the end of the 1000 years in the Great White Throne judgment (Rev. 20).
49. The other view sees them as unbelievers who enter the tribulation and remain in a state of unbelief and rebellion.
50. Just as the tribulation commences with unbelievers only, so the tribulation will officially end with believers only.
51. Unbelievers who survive the tribulation will be judged and removed from the earth at the judgment of the nations (Matt. 25:32-46).
52. The decision to adopt the latter view is based on the designation “those who destroy the earth.”
53. This seems a strange, if not inaccurate, way of referring to all unbelievers.
54. The destroyers of the earth are better served by those who wield great political, economic and military power in the last days.
55. It could include, for instance, the super rich of James 5 (cf. Rev. 18:23).
56. It certainly includes the king of the west (Rev. 13).
57. In this group is the great whore of Rev. 17.
58. God will break up all these combines of evil in the judgments associated with Christ’s coming (Mal. 4:1; Jude 1:14ff.).
59. The above examples are not meant to be inclusive but are illustrative of prominent individuals and organizations that will be destroyed.
60. Those who destroy the earth represent those who are responsible for the deception and mayhem that afflicts all mankind including the despoliation of the environment.

61. The verb “destroy” found here means ‘to ruin’ or “to spoil.”
62. It occurs 6x in five verses in the NT (Lk. 12:33 (moth); 2Cor. 4:16 (death gene); 1Tim. 6:5 (corrupt teachers of doctrine); Rev. 8:6 (ships and crews); 11:18 (movers and shakers in last days who bring on God’s wrath).
63. The Hebrew verb that is the counterpart to the Greek *diaphtheiro* is *shadad* which means ‘to ruin/spoil.’”
64. This verb as applied to Babylon as the “destroyer” of Jerusalem (Jer. 6:26; 12:12, et al) refers to a militaristic world power used as a tool of God to bring His holy wrath upon the covenant people, the Jews.
65. The Babylon of the last days prophesied by Jeremiah will become an object of devastation/ruin (Jer. 51:48, 53, 55, 56).
66. Among the very last to be destroyed are those who operate behind the scenes and out of the public eye, namely, those who serve the secret societies (e.g. the illuminati).
67. We see them mentioned in a prophetic context in Rev. 3:9, where at the judgment of the nations they will be compelled to bow down before the church triumphant just before they are baptized in fire (Rev. 3:9; cp. 2:9).
68. In conclusion, “the time” or “season” for all this is the 2<sup>nd</sup> Advent which is here celebrated in song by the 24 elders in response to the sounding of the 7<sup>th</sup> trumpet.

#### A Storm in Heaven (v.19)

**VERSE 19** **And the temple of God which is in heaven was opened** (καὶ ἠνοίγη ὁ ναὸς τοῦ θεοῦ ὁ ἐν τῷ οὐρανῷ [conj kai + aor.pass.ind.3s. anoigo open + art.w/noun nom.m.s. naos temple (inner) + art.w/noun gen.m.s. theos God + prep en + art.w/noun loc.m.s. ouranos heaven]; **and the ark of His covenant appeared in His temple** [καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ [conj kai + aor.pass.ind.3s. horao see; appear + art.w/noun nom.f.s kibotos box, chest; ark (temple ark or Noah’s ark + art.w/noun gen.f.s. diatheke covenant + pro.gen.m.s. autos his + prep en + art.w/noun loc.m.s. naos temple], **and there were flashes of lightning and sounds and peals of thunder and an earthquake and a great hailstorm** [καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμός καὶ χάλαζα μεγάλη [καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμός καὶ χάλαζα μεγάλη [conj kai + aor.dep.ind.3p. ginomai “were” + noun nom.f.p. astrape lightning + conj kai + noun nom.f.p. phone voice, sound + conj kai + noun nom.f.p. bronte thunder + conj kai + noun nom.m.s. seismos + kai + noun nom.f.s. chalaza hail + adj.nom.f.s. megas great]).

#### ANALYSIS: VERSE 19

1. Verse 19 is in response to the song of the 24 elders.
2. Again, this scene will take place in heaven close to the time of the 2<sup>nd</sup> Advent.
3. The scene beginning with v.15 is triggered by the sounding of the 7<sup>th</sup> and final trumpet.
4. The 7<sup>th</sup> trumpet with its seven bowls of wrath brings the tribulation to a close (cf. 15:1).

5. This opening of the temple as it is designated here is the very same opening that we find in 15:5 where the chronological progression/thread resumes.
6. In chapter 15 and 16 we have the revelation of the 7 bowls.
7. Chapter 15 presents activity in heaven in connection with the pouring out of the bowls of wrath, while chapter 16 presents the effects of the pouring out on men.
8. Chapters 12-14 are supplemental in nature.
9. The temple in heaven seen as opened here is the one presupposed in chapters 4 and 5 (cf. 3:12; 7:15; 15:5ff.).
10. This chapter begins with a look at the earthly temple (vv. 1-2) and ends with a look at the heavenly temple.
11. Apparently God's throne and the temple in heaven are two related but separate entities.
12. This proves to be confusing since the golden altar of incense which sits in the holy place before the veil is seen before God's throne in Revelation (cf. 6:9; 8:3,5; 9:13; 14:18; 16:7).
13. Here for the first time the doors of the temple in heaven are opened.
14. Temple here refers to the inner most chambers as in the holy place and most holy place.
15. Its opening reveals the Ark of the Covenant.
16. This dramatic and most sacred piece of furniture is for the first time revealed to those assembled in heaven.
17. It is put on public display, something that was definitely not permitted over the course of its earthly sojourn from Sinai until it disappeared for good at the time of the Babylonian invasion.
18. A variety of traditions lay claim to its whereabouts on earth.
19. Whether or not this happening in heaven corresponds to the resurfacing of the earthly ark of the covenant we cannot say.
20. Its proper place was behind the second veil of the tabernacle (cf. Lev. 16:2ff.; Heb.9:3ff.; 10:20) and in the inner chambers of Solomon's temple (1Kgs. 8:6).
21. This scene is the heavenly counterpart of the earthly ark.
22. The Ark of the Covenant represents the person of Jesus Christ, who has been presented in heaven as a lamb.
23. A violent storm and seismic theophany closes the response to the sounding of the 7<sup>th</sup> trumpet.
24. The five-fold phenomenon signifies the divine presence (cf. Ex.19:16-19; Rev. 4:5; 16:18) and wrathful judgment of God (Rev. 8:5; 10:3; 16:18).
25. These combined with the first view into the temple in heaven signifies a decisive moment.

**END: Revelation Chapter Eleven**

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