

Revelation 11: The Seventh Trumpet

8.2-11.19: Seven Trumpets

8.7-12: The First Four Trumpets

1. Hail and fire mixed with blood (Seventh plague, Exodus 9.13-35)
2. 'Something like' a huge mountain of fire was cast into the sea (First plague, Exodus 7.14-21)
3. Huge star – 'Wormwood' - blazing like a torch, fell from heaven (a symbolic, bitter shrub [Prov. 5.4])
4. 1/3 of Sun, Moon, and Stars are darkened (Ninth plague, Exodus 10.21-23)

9.1-11: The Fifth Trumpet

5. An angel with a key opens the abyss and releases demon locusts, led by Abaddon ('Destroyer') to torture unredeemed sinners (the Eighth Plague; Exodus 10.1-20; also Joel 1.2-2.11)

9.12-21: The Sixth Trumpet: 'Myriads of myriads'

6. Four angels lead a great army of 200,000,000 who slay 1/3 of the unredeemed sinners

10.1-11: The Little Scroll and the Angel

10.5-7: An Angels' Oath

Daniel 12.5-10 answered; Looks ahead to 7th trumpet of 11.15-19; described in Revelation 19-21

10.8-11: John Commissioned by God

Ezekiel 2.8-3.3: The Commissioning of Ezekiel echoed here

'eat the scroll'? – see Psalm 19.10; Proverbs 24.13-14: 'How sweet are your words to my taste, sweeter than honey'; also Jeremiah 15.16; why Sweet and bitter?

11.1-2: The Altar Measured

Ezekiel 40.3-5 (Ezekiel 40-42); Literal (Jerusalem Temple) or figurative (Church) [1 Corinthians 3.16-17; 2 Corinthians 6.16; Ephesians 2.19-22; 1 Peter 2.5]

Measuring in OT is a metaphor for destruction (2 Samuel 8.2; Isaiah 34.11) and preservation (Ezekiel 40.1-6; Zechariah 2.1-5) (from *metrein* – 'to measure' or 'to count')

'42 months' – Daniel 7.25; 9.27; 12.7-12; Antichrist's period of triumph, Rev. 13.5-8; Matthew 24.22

Daniel 8.9-14 describes the period of Jewish suffering and Temple desecration under Antiochus Epiphanes in 167-164 B.C. – the 'Abomination of Desolation'

11.3-14: Two Witnesses - *martyres*

Modeled on Moses and Elijah, who return in/before the *eschaton* (Deut. 18.18; Mal. 4.5; Mark 9.11-12)

Like Elijah, they can: destroy with fire (2 Kings 1.10-17), and stop the rain (1 Kings 17.1). Like Moses, they can turn waters to blood (Ex. 7.14-20), and afflict the wicked with plagues (Ex. 8.1-17). Their ascension recalls that of Elijah (2 Kings 2.11-12) and they appear together w/Jesus at Transfiguration.

They symbolize the witnessing Church, who witness to/against the wicked in pairs as in OT (Numbers 35.30; Deuteronomy 17.6)

Olive trees and lampstands: Zechariah 4 (Zerubbabel and Joshua). The Church is called to shine the Light (Matthew 5.15-16)

Fire of Judgment: Elijah (2 Kings 1.9-16); also Genesis 19.24-25; Exodus 24.17; Deut. 4.9-14

7 The Beast, also in Revelation 13 and 17; the Antichrist; In Daniel 7.4 'beasts' arise from the sea and one 'made war against the saints'; this passage anticipates 12.7-9

Unburied bodies in the 'Great City' – refers to Rome (16.19; 17.18; 18.10-21) or Babylon (14.8; 16.19)

8 *Pneumatikos* ('spiritually') called Sodom and Egypt – a metaphor for evil places on earth

11.8 translation and questions

9-10: 'Three and a half days' – from Daniel 7.25; 12.7; a divinely restricted duration

They 'celebrate' – exchanging gifts

11: God resurrects Church with 'breath of life' as in Creation and in Elijah and the dry bones (Ezek. 37)

Assumption – Enoch (Genesis 5.24); Elijah (2 Kings 2.11); and Ezra (4 Ezra 14.7-9)

13: 'Great shaking' – as in Ezekiel 38.19; in 1 Kings 19.18 'seven thousand' do not worship B`aal

11.15-19: The Seventh Trumpet – Conflict and Redemption

The 'elders' (4.4; 4.10; 5.8-14; 7.11; 19.4) worship and give *eucharistoumen* – 'thanksgiving'

11.15-18 is not a detailed chronological description but an overview of the eschaton

The Moment for Judgment – Daniel 12.2; Revel. 20.12-13

'Least and Greatest' – an idiom for social inclusivity in heaven (Acts 8.10; 26.22)

19 – akin to the Seventh plague of Exodus 9.22-26