

1. Last week I taught Rev 11:7-14. Tonight we will begin a study of Rev 11:15.
2. Before continuing, I want to provide “1Jo 1:9 time” as may be necessary.
3. Let’s begin with an expanded translation of Rev 11:1-14. This is the only review you will get tonight—and the congregates shouted yeh!.

Expanded Translation

Rev 11:1 I was then handed a ten foot long measuring rod and told to measure the Temple and the altar, and to count and evaluate the worshipers there.

Rev 11:2 I was also told to exclude the outer court; I was informed I was not to measure it because it had been given to the Gentiles. They will, I was told, control the Holy City for the last three and one-half years of the Tribulation.

Rev 11:3 The angel then told me about two witnesses, he said they will live and prophesy during the first three and one-half years of the Tribulation; he further noted they will dress in sackcloth like characters from an Old Testament period piece.

Rev 11:4 The two lampstands who stand before the Lord of the earth represent Elijah and Moses; they are supported by the power of God the Holy Spirit, represented by the two olive trees. They will shine like the light of Christ in the darkness of that first 1260 days.

Rev 11:5 If anyone tries to harm these two, God will cause fire to come out of their mouths; the fire will devour their enemies. There will be many who will want to harm them.

Rev 11:6 The two will also have power to shut up the sky so that it will not rain; the angel also said they will have power to turn the earth's waters into blood and to strike the earth with every kind of plague; this he said they would often do.

Rev 11:7 Toward the end of the first 42 months of the Tribulation after Moses and Elijah had said all God would have for them to do and say, Satan himself develops a plan and the Antichrist attacks them with a vengeance. Under the permissive will of God the two are overpowered and destroyed.

Rev 11:8 Their bodies lie in the street of the great city. The Antichrist refuses numerous requests to bury them; he instead makes sure they lay in their own blood there in Jerusalem a city now figuratively called Sodom and Egypt because of their immorality and rejection of God’s prophets. This is the same city in which our Lord was crucified.

Rev 11:9 For three and a half days men from all over the world will travel to Jerusalem to gaze on their bodies; the officials from both Rome and Jerusalem refuse to permit their burial.

Rev 11:10 The Global Citizens will rejoice in their deaths and will celebrate by sending each other gifts; people are overjoyed thinking the source of their problems has now been eliminated. The two prophets who had resisted the programs of their world leaders were now a thing of the past and like a bad dream they can now be forgotten. "World peace and universal prosperity can now become a reality."

Rev 11:11 After the three and a half days God again breathes the breath of life into them and they slowly rise to their feet; seeing this extraordinary phenomena, the people who had come to celebrate are awe struck and many are terrified.

Rev 11:12 Then from heaven comes a loud voice which can be heard all over the city of Jerusalem, "Come up here." And both Elijah and Moses go up to heaven in a cloud in full view of their astonished enemies who looks on in abject terror.

Rev 11:13 Immediately, the two are caught up into the heavens. Immediately, following their departure, a severe earthquake occurs and a tenth part of the city collapses in a state of rubble. Seven thousand people are killed as buildings in the city collapse. Those who do survive are terrified and give glory to the God of heaven.

Rev 11:14 The second woe had now passed but the third woe was just around the corner.

4. We are now ready for the seventh trumpet and verse fifteen.

KJV

Rev 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

NIV

Rev 11:15 The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever."

1. When the seventh trumpet sounds, John hears great voices in heaven announcing that the kingdoms of this world have become the kingdoms of Christ.

1.1 Henceforth Christ shall reign forever and ever.

2. In contrast to previous instances where a single voice makes an announcement, here we have a great symphony of angelic voices singing of the triumph of Christ.

3. The Second Advent with emphasis solely on the "event" itself would seem to be in view.

4. The expression in the 15th verse "the kingdoms of this world" in the best manuscripts is in the singular, but the meaning is much the same, consequently I elect to leave it "kingdoms of this world."

5. The fact that earthly rule will pass into the hands of God is frequently mentioned in Old Testament prophecy. Examples:

Eze 21:26 this is what the Sovereign LORD says: Take off the turban, remove the crown. It will not be as it was: The lowly will be exalted and the exalted will be brought low. Eze 21:27 A ruin! A ruin! I will make it a ruin! It will not be restored until **he comes to whom it rightfully belongs; to him I will give it.'**

Dan 2:44 "In the time of those kings, the **God of heaven will set up a kingdom that will never be destroyed**, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever.

Dan 4:3 How great are his signs, how mighty his wonders! **His kingdom is an eternal kingdom; his dominion endures from generation to generation.**

Dan 6:26 "I issue a decree that in every part of my kingdom people must fear and reverence the God of Daniel. **"For he is the living God and he endures forever; his kingdom will not be destroyed, his dominion will never end.**

Dan 6:27 He rescues and he saves; he performs signs and wonders in the heavens and on the earth. He has rescued Daniel from the power of the lions."

Dan 7:14 He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. **His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.**

Dan 7:27 Then the sovereignty, power and greatness of the kingdoms under the whole heaven will be handed over to the saints, the people of the Most High. **His kingdom will be an everlasting kingdom**, and all rulers will worship and obey him.'

Zec 14:9 **The LORD will be king over the whole earth.** On that day there will be one LORD, and his name the only name.

6. The question that remains, however, is how can the kingdoms of the world become at this point the kingdoms of Christ when, as a matter of fact, the seven vials are still to be poured out? The rule of Christ is a palpable reality to all in heaven. The end is near; the “invasion armada” is arrayed in heaven awaiting the Lord’s command.

7. The answer seems to be that they see the process of destruction of earthly power, already under way is moving toward a certain conclusion; the seventh trumpet with its seven vials is standing-by.

8. Christ is declared to reign "forever and ever." This is more than simply announcing His kingdom over the earth. The Millennial reign, while it extends for only one thousand years, is in another sense continued in the new heaven and the new earth.

9. Never again will the earth be under the control and the lordship of man. Even the brief rebellion recorded in Revelation chapter 20 at the close of the Millennium is unsuccessful and a product of God’s permissive will.

Rev 20:2 He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years.

Rev 20:3 He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time ...

Rev 20:7 When the thousand years are over, Satan will be released from his prison

Rev 20:8 and will go out to deceive the nations in the four corners of the earth--Gog and Magog--to gather them for battle. In number they are like the sand on the seashore.

Rev 20:9 They marched across the breadth of the earth and surrounded the camp of God's people, the city he loves. But fire came down from heaven and devoured them.

10. Now let's see what we can learn from Rev 11:16-17

KJV

Rev 11:16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

Rev 11:17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

NIV

Rev 11:16 And the twenty-four elders, who were seated on their thrones before God, fell on their faces and worshiped God,

Rev 11:17 saying: "We give thanks to you, Lord God Almighty, the One who is and who was, because you have taken your great power and have begun to reign.

1. The twenty-four elders, who here fall down to worship God have earlier been identified as the raptured saints of the Church Age.

Rev 4:4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold ...

Rev 4:10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

Rev 4:11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

Rev 5:8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints

Rev 5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation ...

Rev 5:14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

1.1 Later we will see “the four and twenty elders” similarly performing in chapter 19.

Rev 19:4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

2. The twenty four elders are the raptured saints.

3. A point or two here about the resurrection or rapture of the Church:

3.1 As previously brought out in our study of the Rapture, the dead in Christ will be raised first and then those who are alive and remain will meet them in the air. At the Rapture all church age believers will receive a resurrection body.

3.2 “They” will both meet the Lord in the air and in soul format fly with the Lord to heaven.

3.3 The resurrection of the church is the first massive resurrection and is a forerunner of others to follow.

4. In Rev 11:16 they give thanks to God as the Eternal One "which art, and wast and art to come," because He has prepared His heavenly army for battle against all the forces of evil.

4.1 Christ is the Eternal One. He also was the Eternal One at His 1st Advent and He will be the Eternal One at His Second Advent.

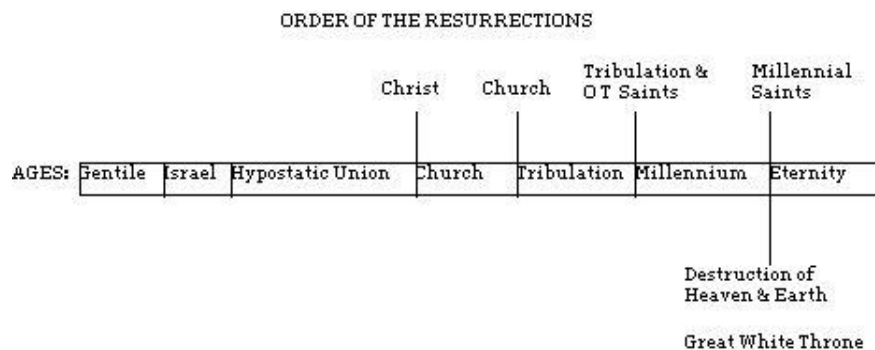
5. The event for which they give thanks is the fulfillment of Psa 2:9-10, where Christ the Anointed of God will reign supreme over the earth.

Psa 2:9 You will rule them with an iron scepter; you will dash them to pieces like pottery."

Psa 2:10 Therefore, you kings, be wise; be warned, you rulers of the earth.

6. Twice in verse 17 our attention is directed to the power of God by first the word almighty (from the Greek **Pantokrator**) and then by the word power, a translation from the Greek word **Dunamis**). God's power here is demonstrated in the sense of ability to accomplish His will as reflected in **Dunamis**--a reference to God's sovereignty.

7. By way of a pictorial I want to review the order of the resurrections.



7.1 The people of God surrounding His throne in heaven can see the long awaited Kingdom of God coming so they burst into songs of praise.

8. This longing for a Kingdom of peace and prosperity has been a desire of many Old Testament believers since earlier promised by Moses.

8.1 A longing for the Kingdom was a primary hope of Judaism and promised in hundreds of passages by both the early and later prophets both "minor" and "major".

9. The writers of the New Testament promised their readers a union with Christ in heaven, but the Old Testament saints were promised a perfectly restored earth where there was peace, justice, and righteousness in the midst of a perfect environment with the Messiah ruling.

10. Hal Lindsey has written, "One thing we know for sure God never breaks a promise, and this is one which He definitely plans to *personally* fulfill!"

11. It was concerning this Jewish hope of an earthly kingdom that the Apostles inquired just before Jesus Christ's ascension: "Lord, will You at this time restore again the Kingdom to Israel?" (Acts 1:3-6).

Acts 1:3 After his suffering, he showed himself to these men and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God.

Acts 1:4 On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about.

Acts 1:5 For John baptized with water, but in a few days you will be baptized with the Holy Spirit."

Acts 1:6 So when they met together, they asked him, "Lord, are you at this time going to restore the kingdom to Israel?"

12. The Apostles at this time didn't realize that the Kingdom promised to Israel had been temporarily postponed until God could call out from among the Gentiles a people who would accept His Messiah and then be eligible to partake of the blessings promised to Israel.

13. This new people of God, called "the Church" was a mystery in the Old Testament. The early church did not understand this mystery.

13.1 It was not until Acts chapter 15 where James recalled a prophecy from Hos 3:4-5 which showed that God would return to give the Kingdom to Israel after the Gentiles had been brought into His family. (see Acts 15:13-19)

Acts 15:13 When they finished, James spoke up: "Brothers, listen to me.

Acts 15:14 Simon has described to us how God at first showed his concern by taking from the Gentiles a people for himself.

Acts 15:15 The words of the prophets are in agreement with this, as it is written:

Acts 15:16 "'After this I will return and rebuild David's fallen tent. Its ruins I will rebuild, and I will restore it,

Acts 15:17 that the remnant of men may seek the Lord, and all the Gentiles who bear my name, says the Lord, who does these things'

Acts 15:18 that have been known for ages.

Acts 15:19 It is my judgment, therefore, that we should not make it difficult for the Gentiles who are turning to God."

14. Let me give you an expanded translation of Rev 11:15-17 and then close out our study of chapter eleven.

Expanded Translation

Rev 11:15 The seventh angel sounded his trumpet, and I heard a crescendo of voices coming from heaven, "The kingdoms of this world have become the kingdom of our Father and His anointed One, the Lord Jesus Christ." Soon the Messiah King will reign forever and ever."

Rev 11:16 The church age saints in heaven, who were seated on their thrones fell on their faces before His throne saying,

Rev 11:17 "we give thanks to You, Lord God Almighty, as the One Who is now assembling His forces in preparation for a triumphant return to earth as the King of Kings and Lord of lords.

15. In Rev 11:18-19 we find a very angry world because the King of kings is about to arrive. How do they know? There must have been terrible signs in heaven that the King is coming soon.

KJV

Rev 11:18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

Rev 11:19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

NIV

Rev 11:18 The nations were angry; and your wrath has come. The time has come for judging the dead, and for rewarding your servants the prophets and your saints and those who reverence your name, both small and great--and for destroying those who destroy the earth."

Rev 11:19 Then God's temple in heaven was opened, and within his temple was seen the ark of his covenant. And there came flashes of lightning, rumblings, peals of thunder, an earthquake and a great hailstorm.

1. The Lord is said to return to reward the Old Testament saints who return with Him and those saints of the Tribulation both dead and alive; He is also said to judge the unbelievers who survive the Tribulation.

1.1 His saints will of course enter the Millennium with Him.

1.2 Satan's gang will be cast into Sheol to await the Great White Throne.

2. We also see in verse nineteen the very Jewish scene where the heavenly Temple descends in preparation for God's dwelling on planet earth.

2.1. In the Epistle to the Hebrews, a point is made concerning God's instructions to build everything in the earthly tabernacle according to what goes on in heaven.

Heb 8:5 They serve at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: "See to it that you make everything according to the pattern shown you on the mountain."

2.2 Walvoord writes: "Evidently there is a complete Temple in heaven of which the earthly one was only, a replica. In Revelation 11:19 we see this heavenly Temple opened, revealing the ark of God's covenant. The ark, as you recall, was the main piece of furniture in the Holy of Holies in the tabernacle in the wilderness and later in the Temple in Jerusalem. It had a golden throne on its top, which was the place where the blood of a spotless lamb was sprinkled on the Day of Atonement by the high priest. When this was done, symbolically this throne changed from a throne of judgment to a throne of mercy. It was called "the Mercy seat."

3. It was there that God met man's need for forgiveness. Every believing Jew knew that the ark was the place where God dealt with their national and personal problem of sin and separation from Him. It was smeared recall with blood from the golden laver.

4. Their understanding of all this wasn't perfect, but they understood enough to know that this sacrificial provision gave them acceptance and forgiveness with God, and most especially on the Day of Atonement to Israel, at least for another year.

5. The fact that God opens heaven's Temple and shows the Jews the ark is perhaps to remind them that He is unconditionally faithful to His covenant of forgiveness to those who accept the message of His Messiah Jesus.

6. This great chapter closes with flashes of lightning and violent peals of thunder a warning to those who reject the Messiah; such illustration also is used to indicate that God's final climactic judgments are on the way.

6.1 It would seem Christ is seen bringing His house to earth; for there He is said to reside and rule. He will also bring his very own Temple.

7. Let me summarize much of that just studied.

7.1 Though the earthly "temple" may have been desecrated by the beast, its counterpart in heaven reflects the righteousness and majesty of God.

7.2 The heavenly ark of the covenant, which in its earthly replication originally contained the broken tablets of the law and spoke of God's righteousness and Israel's failure to keep it.

7.3 Aaron's rod that budded typified their rebellion against constituted authority.

7.4 The golden pot that had manna represented the logistical grace of God and Israel's refusal to embrace that perfect food.

7.5 With the opening of the temple in heaven, there are accompanying lightnings, voices and thundering representing the awesome power of God.

7.6 The plain implication is that now God is going to deal in summary judgment with the earth.

8. The Greek word translated "wrath" as in wrath of God (Greek verb form of **Orge**) refers to the righteous judgment of God.

8.1 Recall what His Righteousness demands, His Justice must execute.

9. The wrath of man is impotent; the wrath of God is omnipotent. The wrath of man is wicked; the wrath of God is holy—we call it +R, a "Thiemeism".

10. That which was anticipated in Psalm 2:4-6 is here being fulfilled.

Psa 2:4 The One enthroned in heaven laughs; the Lord scoffs at them.

Psa 2:5 Then he rebukes them in his anger and terrifies them in his wrath, saying,

Psa 2:6 "I have installed my King on Zion, my holy hill."

11. It seems clear from the text that verse 18 is an observation recorded by John. The Second Advent judgments of Israel and the nations functioning in the Tribulation are about to occur.

12. The Lord declares that judgment is near and the nations are angry. John Walvoord writes:

"The context seems to indicate that the resurrection of the righteous dead is especially in view rather than that of the wicked dead, who are not raised until after the Millennium. The comment, which follows immediately, speaks of the reward given to the prophets who are servants of God, to saints in general, and to those who fear the name of God whether small or great."

13. I think Walvoord is in part correct but there are (as earlier noted) unbelievers who survive the Tribulation and thus are "in need" of an interim judgment and sentencing.

14. Another approach to the exegesis of this verse is suggested by J. B. Smith and I shall quote in part: "... in the first part of verse 18, three statements are made concerning the wicked:"

“the nations are angry,
the time of their wrath is come, and
the time of the judgments of the wicked dead is come.

This is repeated in the threefold description of the reward to the prophets, to the saints, and to all who fear the name of God. The passage itself, however, does not indicate whether the dead include (all) the wicked dead ...”

15. J.B. Smith, like many expositors fail to look at the subject of "the order of the resurrections" as a category, it must be so studied "categorically."

16. For continuity let me again quote from the NIV Rev 11:18.

Rev 11:18 The nations were angry; and your wrath has come. The time has come for judging the dead, and for rewarding your servants the prophets and your saints and those who reverence your name, both small and great--and for destroying those who destroy the earth."

17. The verse teaches that in general it is a time of divine wrath, a time of the resurrection of the believing dead and their reward, and a time of a special dealing with all those living on the earth.

The subject of judgment is a large one in the Word of God and encompasses such judgments as the judgment of the cross (John 5:24; Rom. 5:9; 8:1; 2 Cor. 5:21; Gal. 3:13; Heb. 9:26-28; 10:10, 14-17), the judgment on the believer in chastening (1 Cor. 11:31-32; Heb. 12:5-11), the self judgment of the believer (1 John 1:9; 1 Cor. 11:31; Ps. 32; 51), the judgment of the believer's works at the judgment seat of Christ (Rom. 14:10; 1 Cor. 3:11-15; 4:5; 2 Cor. 5:10). With the exception of the last mentioned judgment, which has already been considered, these judgments are not related with the eschatological program of God. It is necessary to consider four judgments that have eschatological implications: the judgment on the nation Israel (Ezek. 20:37-38; Zech. 13:8-9), the judgment of the nations (Matt. 25:31-46; Isa. 34:1-2; Joel 3:11-16), the judgment on fallen angels (Jude 6) and the judgment of the great white throne (Rev. 20:11-15).

18. We will see more of the details when we get to a more detailed description of the Second Advent with its associated judgments.

19. It will suffice to quote Lewis Sperry Chafer: "In connection with the second coming of Jesus Christ, judgments on both Israel and the nations are included in the great events which establish His kingdom on earth ...”

“Attending the event also, however, are a separate judgment of those among Israel still living on the earth and another judgment for Gentiles still living on the earth. These latter judgments have to do with the separation of those counted worthy to enter the kingdom from those who are counted unworthy and are excluded.”

19.1 All of these aspects of the Second Coming of Christ are borne out in later prophecies in the book of Revelation.

20. Recall our outline and what is about to unfold.

20.1 The first “half” of the book of the Revelation is closed. (see Rev 20:2) We have had a description of the Tribulation and the Second Coming in chapters 6-10. The bands have returned to the grandstand and the 2nd half is about to begin.

20.3 We have had a warning that the seven vials to come (sounded by the angel with the seventh trumpet) will be more disastrous than even the seals and trumpets already seen.

20.4 The second book of the Revelation is about to unfold with chapter twelve and in chapter 19 the Second Coming will be described in great detail.

21. We have arrived at the end of a major point in our study of the book of The Revelation.

End Lesson Taught 3-29-2017

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