

The 7 Retributive Judgment Trumpets of Revelation, V

1. The finishing of the mystery of God in **Rev 10:7** is the process of bringing the work of the gospel to a close and results in the powerful proclamation of the everlasting gospel by the church, which in turn results in the harvest of a great multitude of people from nations, kindred, tongue and people.
2. This work transpires during the short interlude between the 6th and the 7th trumpet; in other words, the closing work of the gospel on earth will take place as trouble is coming upon the earth, yet held in check so as not to prevent the work of the third angel;
3. The change of ministration from holy to most holy place is the signal to go ahead and initiate the process of finishing the mystery of God;

. . . **while the work of salvation is closing**, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the “**latter rain**,” or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out. **EW 85.**

4. The final gathering of souls from both the church and the Gentile world, represented by the 144,000 and the great multitude (**Rev 7**), is the final event to occur just before the seventh trumpet blows (**Rev 11:15**); The mystery of God is finished dramatically just as the 7th trumpet begins blowing. . .

The Measuring of the Temple, the Altar and the Worshippers

5. **Rev 11:1--The temple, altar, worshippers therein measured**—John, in vision, is given a reed like unto a rod and told to measure the temple the altar, the worshippers; this is an acted or dramatized prophecy and is reminiscent of two similar acted prophecies in the Old Testament:
 - a. the third vision of Zechariah, of a man with a measuring rod to measure Jerusalem (**Zech 2:1-5**) and
 - b. Ezekiel’s vision of an angel measuring of the temple in Jerusalem (**Ezek 40-48**)
6. But some variations occur however, with that of John’s:
 - a. **Zechariah’s vision** of the man with a measuring line to measure Jerusalem—focuses on the rebuilding of the city, not the temple
 - b. **Ezekiel’s** vision of the measuring the sanctuary included the measuring of the courtyard, not true in Rev 11:1-2;

- c. In **Rev 11:1-2**, John himself is to do the work of measuring, whereas Zechariah and Ezekiel act as mere observers; this may be significant in that the people represented by John in the vision actually have a pivotal part to play in the finishing work of the gospel (eat the little book, prophesy again. . .)
7. What the meaning of the acted prophecy of **Rev 11:1-2** and why it included in the description of the events that will transpire during the time period found between the 6th and the 7th trumpet?

ANSWER: the act of measuring the temple, the altar and the worshippers has to do with a work of restoring these entities through a work of purifying and cleansing; it is nothing but a reiteration of the primary theme of **Revelation 10** which is the cleansing of the heavenly sanctuary at the termination of the 2,300 prophetic days:

*“On the basis of Zechariah’s symbol of the man with a measuring line who measured Jerusalem **as an assurance that the city would be rebuilt** (see on Zech. 2:2), it may be suggested that the measuring of the temple and worshippers here is also a promise of restoration and preservation. Between the sixth and seventh seals is a parenthetical assurance that in spite of the terrors that attend the second coming of Christ, God has a people who will stand (see Rev. 7; cf. on ch. 6:17). Similarly, the present parenthesis between the sixth and seventh trumpets may also be intended as a **reassurance** that in the midst of the horrors attendant on the blowing of the trumpets, God’s temple—that is, the plan of redemption portrayed there—and His true worshippers are secure. “This restoration and preservation of God’s temple would seem also to have a particular application to the fuller understanding of the meaning of Christ’s ministry in the heavenly sanctuary that has come since 1844.” –The **Seventh-day Adventist Bible Commentary, Vol. 7, p. 800.***

8. Ezekiel and Zechariah were given the vision of measuring the temple and the city of Jerusalem primarily to assure the Jews that God would fulfill His oath to rebuild the nation after their long captivity in Babylon; these visions was given to give them hope and encouragement during discouraging and inauspicious times;
9. John is told to re-enact the same scenario of measuring the temple in **Zech 2:1-5** and **Eze 40-48** in order to:
- confirm** the prophecies in the Old Testament pointing to the cleansing and restoration of the heavenly sanctuary (**Dan 8:14; Zech 2:2-5; Lev 16:30-33**)
 - comfort** the church throughout Christian dispensation as she goes through severe trials and tribulation in the hand of her oppressors;

Revelation 11 and Leviticus 16

10. **Lev 16:30-33**—to “**measure the temple, the altar and them that worship therein**” is to cleanse the two apartments of the heavenly sanctuary and parallels and the church on earth; it is the antitype of

Aaron’s work of cleansing the two apartments of the earthly sanctuary as well as the congregation on the Day of Atonement;

The Cleansing of the earthly sanctuary and the congregation in LEVITICUS 16	The Cleansing of the heavenly sanctuary and the Worshipers in REVELATION 11
The most holy place (holy place) cleansed (Lev 16:14-15)	Measure the temple --cleansing of the Most Holy place where the ark of the covenant is (Rev 11:19);
The holy place (tabernacle of the congregation) cleansed (Lev 16:16)	Measure the altar —cleansing of the holy place where the golden altar of incense is (Rev 8:3-4; Rev 9:13);
Priests and congregation cleansed (Lev 16:30)	. . . and them that worship therein —God’s true and faithful people; refers to those who follow Jesus by faith in his ministry in the heavenly sanctuary; referred to as “dwellers of heaven” in contrast with the wicked and unrepentant who are described as those who “dwell on the earth” or “gentiles; cleansing of the congregation; those who follow Jesus, by faith, in His work of making a final atonement through soul affliction (Heb 4:14-16; Heb 6:19-20; Heb 10:19-20; Rev 13:5-6)

11. Hence, John’s dramatization of the measuring of the temple, the altar and the worshippers was to assure the church that God’s promise of cleansing and restoration of the sanctuary and the church will come to pass
12. The measuring of the temple, altar and the worshippers in Revelation 11 reinforces the theme of **Revelation 10** which is the finishing of the mystery of God at the termination of the 2,300 evening mornings of Daniel in 1844;

But The Court That Is Without, Measure It Not”

13. **The courtyard (of the heavenly sanctuary) not measured**—the command given to John to “measure the temple, the altar and the worshippers therein” does not include the measuring of the “courtyard which is without;”
 - a. **The court that is without**--The courtyard of the heavenly sanctuary is the earth, which is populated by the unregenerate, the Gentiles (the dwellers of the earth)

The church of God below is one with the church of God above. Believers on the earth and the beings in heaven who have never fallen constitute one church. Every heavenly intelligence is interested in the assemblies of the saints who on earth meet to worship God. In the inner court of

heaven they listen to the testimony of the witnesses for Christ in the outer court on earth. . . --**6T 366**.

- b. Simply put, this means that the earth will remain defiled not be cleansed even when the heavenly sanctuary and its worshippers are cleansed;
- c. In fact, the earth is not measured or restored until sin and sinners are no more (**Rev 21:15-17**)

14. Two things must be considered in connection with the prohibition to measure “the court which is without:” 1) its serious consequences and implications and 2) the rationale for it

1) CONSEQUENCES AND IMPLICATIONS

15. Because the earth is not measured or cleansed of sin and sinners, the wicked thrive and continue manifesting their sinful disregard for God’s word and their animosity towards those who honor it;

16. Two powers are specially noted in **Revelation 11** who would do this work: the papacy and atheistic France:

- a. **The Papacy (Rev 11:3-6)**--The 1,260 years of papal repression of the word of God and the persecution of those who hold on to it, are noted;
 - i. **Rev 11:2-3--Tread the holy city underfoot for 42 prophetic months**
 - 1. Wear out the saints of the Most High (**Dan 7:25**)
 - 2. Scatter the power of the holy people for a time, times and half a time (**Dan 12:7**)
 - 3. Given power to continue for 42 months (**Rev 13:5-7**)
 - ii. **Rev 11:4-6--the “two witnesses prophesied in sackcloth”**—Papal Rome would wage war against the Word of God for 3 ½ prophetic years (1,260 years) by repressing it and replacing it with superstition and human tradition
 - 1. Cast the truth to the ground and practice and prosper (**Dan 8:12**)
 - 2. Famine of the word of God as brought out in the 3rd seal (food rationed; **Rev 6:5-6** cf **Ezek 4:10-17**)
 - iii. The two witnesses who are prophesying in sackcloth are the Old and New Testaments:

Concerning the two witnesses the prophet declares further: “These are the two olive trees, and the two candlesticks standing before the God of the earth.” “Thy word,” said the psalmist, “is a lamp unto my feet, and a light unto my path.” Revelation 11:4; Psalm 119:105. **The two witnesses represent the Scriptures of the Old and the New Testament.** Both are important testimonies to the origin and perpetuity of the law of God. Both are witnesses also to the plan of salvation. **GC 267.**

- b. **Atheistic France (Rev 11:7-10)**—the rise of atheism in France after the fall of the papacy in 1798 and its war against the Bible; the bitter experiences of those who prophesied the Word of God in the hands of atheistic France right after the fall of the papacy and during the French revolution, is brought to light;
 - i. **Rev 11:7--Make war and overcome and kill the two witnesses**--France) would also wage war against the Word of God for a literal 3 ½ prophetic days (3 ½ literal years;

November 26, 1793 to June 16, 1797) by attempting to replace it with human philosophy and reason;

"The beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." The atheistical power that ruled in France during the Revolution and the Reign of Terror, did **wage such a war against God and His holy word as the world had never witnessed**. The worship of the Deity was abolished by the National Assembly. Bibles were collected and publicly burned with every possible manifestation of scorn. The law of God was trampled underfoot. The institutions of the Bible were abolished. The weekly rest day was set aside, and in its stead every tenth day was devoted to reveling and blasphemy. Baptism and the Communion were prohibited. And announcements posted conspicuously over the burial places declared death to be an eternal sleep. **GC 273-274**

17. Interestingly, both of these powers are identified as **"beasts coming out of the bottomless pit:"**
- a. **The papacy**—"the beast that you saw was and is not, and will ascend out of the **bottomless pit**" (**Rev 17:8**)
 - b. **Atheistic France**—"And when they shall have finished their testimony, the beast that ascendeth out of the **bottomless pit** shall make war against them, and shall overcome them, and kill them" (**Rev 11:7**)
18. The powers that oppose God's word and oppress those who follow it are described as coming out of the bottomless pit in order to highlight or denote their **satanic origin**:
- a. Speaking of the Lucifer after his fall:
 - i. Yet you shall be brought down to Sheol, To the lowest depths of the Pit. --**NKJ Isaiah 14:15**;
 - ii. Yet thou shalt be brought down to Sheol, to the uttermost parts of the pit. **ASV Isaiah 14:15**;
 - iii. But you are brought down to the grave, to the depths of the pit. -**NIV Isaiah 14:15**;
 - iv. But instead, you will be brought down to the place of the dead, down to its lowest depths. NLT Isaiah 14:15
 - v. But you are brought down to Sheol, to the depths of the Pit. **RSV Isaiah 14:15**;
 - b. Satan during the Millennium
 - i. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years (**Rev 20:1-2**);

Confirmation from the Typical Service

19. The command not to measure or cleanse the court which is without perfectly lines up with the typical sanctuary service on the Day of Atonement;
20. The courtyard of the earthly sanctuary was not entirely cleansed on the Day of Atonement;
- a. The 4 horns of the altar of burnt offerings in the courtyard which were defiled daily with the sin offerings were cleansed with the blood of the Lord's goat and Aaron's bullock on the Day of Atonement (**Lev 16:18**),

- b. However, the sides of the altar of burnt offerings which represented the larger part of the altar, were not sprinkled with the cleansing blood of the Lord's goat and Aaron's bullock, even though they were defiled every day with the blood of the morning and evening sacrifice (**Exo 28:39-42; Lev 1:5**);
- c. the blood of the Lord's goat and Aaron's bullock was not sprinkled on them to purify them on the Day of Atonement (**Lev 16:18, NIV**)

2) THE RATIONALE FOR NOT MEASURING THE COURT WHICH IS WITHOUT

21. **QUESTION:** The important question now arises: why is the courtyard of the heavenly sanctuary (the earth) not measured? In other words, why is the earth not cleansed?

ANSWER: Bear in mind that because the earth is not measured, it will continue being defiled even after the heavenly sanctuary is cleansed; this means the wicked continue existing and rebellion and sin continues; God allows it for 3 reasons:

- 1) **The nature of the Great Controversy needs to be understood**-- To allow the great controversy to play out until the end; in other words, the Gentiles are allowed to exist and given time to manifest the spirit of enmity against God, His word and His followers suppress; in this manner, the rebellion started by Lucifer in heaven comes to full fruition;
 - 1) In the words of Jesus, "Let the wheat grow along with the wheat, until the harvest. . ."
 - 2) The great controversy was neither settled at Calvary, nor did it come to an end there; the enemies of Christ are still very much alive today (**Heb 1:13**)
- 2) **The nature of the judgment needs to be understood**—the effects of sin must be disclosed to the fullest extent before it can be rightly judged; like dropping a stone in the river and watching the ripples go until they reach the shore; the full impact and influence of sin are allowed to continue, (even to the third and fourth generation); sin is allowed to bear full fruition until the second coming of Jesus; then the full extent of guilt can be measured and weighed in the balances of the sanctuary; wickedness allowed to ripen to the full extent
- 3) **The nature of God's compassionate character needs to be understood**—God gives sinners ample time to repent
 - a. To the antediluvians were given 120 years (**Gen 6:3**)
 - b. The Amorites were given 400 years (**Gen 15:13-16**)
 - c. The Jews were given 490 more years of probation (**Dan 9:24**)
 - d. The church of Thyatira, the corrupt church of the Middle Ages, given space to repent but would not (**Rev 2:21**)

The Second Woe Is Past

22. The events portrayed in **Revelation 11:3-14** belong to the time of the blowing of the 6th trumpet or the second woe (**Rev 11:14**); these events are not part of the finishing of the mystery of God; they

are inserted here to explain the implications of leaving the courtyard of the heavenly sanctuary unmeasured, even though the heavenly sanctuary itself is measured or cleansed;

- a. **Verses 3-6**—war against the word of God during the 1,260 years of papal dominance (538-1798)
- b. **Verses 7-10**—war against the word of God during the French revolution (1793 to 1797)
- c. **Verses 11-12**—The word of Word restored to prominence resulting in great interest in the study of the prophecies
 - i. **After three days and a half...**—the resurrection of the word of God to life (prominence) mimics the death and resurrection of Jesus, the Word of God made flesh, after 3 ½ days in the tomb;
 - ii. **The two witnesses ascend to heaven in a cloud**—just as Jesus was taken up in a loud at His ascension, the word of God ascends to prominence; great interest is shown in the study of the bible, especially the prophecies relating to the time of the end;
- d. **Verses 13**—final events in the blowing of the 6th trumpet (second woe)
 - i. **Tenth part of the city fell**-- France was one of the 10 horns on the head of the Roman beast; France's attempt to squelch the word of God results in political anarchy and national ruin
 - ii. **The rest were afraid and gave God the glory**—an allusion to the rise of the Advent movement (1840 -1844) and the proclamation of the 1st and 2nd angels' messages of **Revelation 14**;

Conclusion

23. During the time periods described **Revelation 11**, those whose held on to the word of God had to contend with the Papacy for 1,260 years, and then afterwards with Atheistic France (for 3 ½ years);

24. **QUESTION:** How does the bitter experience of the church during the Dark Ages as explained in **Revelation 11** differ from that which **Revelation 13** prophesies about on account of the word of God?

ANSWER: In **Revelation 13**, the church will have to contend with all these powers all together all at once (Papacy + Atheism + apostate Protestantism)!!

25. This should be enough to fill one with a great sense of alarm and urgency so that he will strive to gain that experience which prepares for that trying hour ahead:

THE NEED FOR IMPORTUNATE PRAYER

The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger—a faith that will not faint though severely tried. **The period of probation is granted to all to prepare for that time.** Jacob prevailed because he was persevering and determined. His victory is an evidence of the power of importunate prayer. All who will lay hold of God's promises, as he did, and be as earnest and persevering as he was, will succeed as he succeeded. **Those who are unwilling to deny self, to agonize before God, to pray long and earnestly for His blessing, will not obtain it.** Wrestling with God—how few know what it is! How few have ever had their souls drawn out after God with

intensity of desire until every power is on the stretch. When waves of despair which no language can express sweep over the suppliant, how few cling with unyielding faith to the promises of God.

LEARNING TO TRUST IN GOD

Those who exercise but little faith now, are in the greatest danger of falling under the power of satanic delusions and the decree to compel the conscience. And even if they endure the test they will be plunged into deeper distress and anguish in the time of trouble, because they have never made it a habit to trust in God. The lessons of faith which they have neglected they will be forced to learn under a terrible pressure of discouragement.

The “time of trouble, such as never was,” is soon to open upon us; and we shall need an experience which we do not now possess and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal. In that time of trial, every soul must stand for himself before God. “Though Noah, Daniel, and Job” were in the land, “as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.” Ezekiel 14:20.

ATTAINING TO CHARACTER PREFECTION

Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ. Not even by a thought could our Saviour be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of Himself: “The prince of this world cometh, and hath nothing in Me.” John 14:30. Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept His Father’s commandments, and there was no sin in Him that Satan could use to his advantage. **This is the condition in which those must be found who shall stand in the time of trouble. GC 622-623.**

THOROUGH KNOWLEDGE OF THE WORD OF GOD

Only those who have been diligent students of the Scriptures and who have received the love of the truth will be shielded from the powerful delusion that takes the world captive. By the Bible testimony these will detect the deceiver in his disguise. To all the testing time will come. By the sifting of temptation the genuine Christian will be revealed. Are the people of God now so firmly established upon His word that they would not yield to the evidence of their senses? Would they, in such a crisis, cling to the Bible and the Bible only? Satan will, if possible, prevent them from obtaining a preparation to stand in that day. He will so arrange affairs as to hedge up their way, entangle them with earthly treasures, cause them to carry a heavy, wearisome burden, that their hearts may be overcharged with the cares of this life and the day of trial may come upon them as a thief. **GC 625-626**