

## **Revelation:**

# ***Wait on the Lord***

**Unit Two:           The Heavenly View**  
**Lesson Five:       In the Midst of the Churches**  
**Text:                Revelation 1:1-20**

### **I. Prologue (vs. 1-3)**

- A. The process of the revelation of the material of this book is given: God gave a revelation to Jesus Christ to show to His servants. Jesus sent and “signified” the revelation by “His angel” to His servant John (vs. 1).
- B. The time frame of the book is specified (vs. 1, 3): “things which must shortly take place” and “the time is near.”
- C. A beatitude is pronounced upon those who “keep” the prophecy (vs. 3).

### **II. Salutation and doxology (vs. 4-8)**

- A. This revelation was addressed specifically to the seven churches of Asia (vs. 4).
- B. The greeting (“grace to you and peace”) was from the Trinity (vs. 4b-5a).
  - 1. “Him who is and who was and who is to come”
  - 2. “the seven Spirits who are before His throne”
  - 3. Jesus Christ
- C. John penned a doxology, an ascription of praise to Jesus Christ (vs. 5b-6).
- D. Verse seven states the theme of the book: a divine coming in judgment (vs. 7).

### **III. The charge to write (vs. 9-20)**

- A. John identified the circumstances of his first vision (vs. 9-10).
  - 1. On the island of Patmos
  - 2. In the Spirit on the Lord's Day
- B. Hearing a loud voice behind him, John turned and saw One like the Son of Man in the midst of seven golden lamp stands (vs. 12-17).
  - 1. John described His appearance (vs. 13-16).
  - 2. John’s response to what he saw was to fall at His feet as though dead (vs. 17).
  - 3. The One in the midst of the lamp stands further identified Himself (vs. 17b-18).
- C. John was commanded to write the things which he had seen, the things which are and those things which would take place yet in the future (vs. 11, 19).

**Discussion Questions:**

1. According to John, when would the events of the book take place?
2. Identify the beatitude in this chapter.
3. How is Jesus described in verse 5?
4. Compare Revelation 1:7 with Matthew 24:30. What similarities do you see?
5. How does John describe the figure in the midst of the lamp stands?
6. Who is the figure in the midst of the golden lamp stands? How do you know?
7. What do the seven stars represent? The seven lamp stands?

## **Revelation:**

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**Unit Two:           The Heavenly View**  
**Lesson Six:        Letters to the Churches - 1**  
**Text:                Revelation 2:1-29**

### **I. An introduction to the letters to the seven churches**

- A. There are different templates suggested for the letters to the churches. One example (to be used in the outlines of the letters in these notes) follows (not every element applies to every letter):
1. Salutation (including a self-description of Jesus)
  2. Commendation
  3. Condemnation
  4. Counsel (warning & exhortation)
  5. Promise
  6. Invitation to hear (these last two items are reversed in order in the first three letters)
- B. It seems that each church imbibed some of the characteristics of the city in which its members resided. Connections can be seen between the cultural, economic and/or historical circumstances of the cities and the letters.
- C. There are three expressions which are common to each of the letters:
1. "I know..."
  2. "To him who overcomes..."
  3. "He who has an ear, let him hear what the Spirit says to the churches."
- D. In general, this was the condition of the churches:
1. Philadelphia, Smyrna - in good shape
  2. Ephesus, Pergamos, Thyatira - some good, but in trouble
  3. Sardis, Laodicea - in grave danger

### **II. The Letter to Ephesus - "The Loyal But Lacking Church" (2:1-7)**

- A. Information about the city
1. The city was of great commercial significance because of its location.
  2. The magnificent Temple of Diana (Greek - Artemis), one of the seven wonders of the ancient world, was located there.
  3. Ephesus was the de facto capital of Asia because of its situation at the mouth of the Cayster River.

4. This city was the site of the Pan Ionian games.
5. She was also a free city - "Supreme Metropolis of Asia."

B. The parts of the letter

1. Salutation - vs. 1
  - a. The word "angel" could also be translated "messenger."
  - b. As is the case with the other letters (with the possible exception of Philadelphia), the description of Christ is from chapter one and indicates that Jesus knows about the churches, all the churches (even beyond the seven).
2. Commendation - vs. 2-3, 6
  - a. The Lord knew of their labor, patience and that they could not bear those who are evil.
  - b. The Ephesians had tested and identified false apostles (1 John 4:1).
  - c. They had persevered and had not become weary.
  - d. They hated the deeds of the Nicolaitans (vs. 6, see also 2:15).
    - 1) It is possible that the Nicolaitans were followers of Nicholas, but not certain (Acts 6:5). The Lord hated their deeds also.
    - 2) We don't know from history anything about their doctrines or deeds.
3. Condemnation - vs. 4
  - a. "You have left your first love"
    - 1) Was this their love for one another or love for Christ?
    - 2) Does He refer to their original zeal or fervor?
4. Counsel (warning & exhortation) - vs. 5
  - a. Remember
  - b. Repent
  - c. Do the first works
  - d. Warning: Repent or face removal of their lamp stand
5. Promise - vs. 7
  - a. Those who overcome would eat from the tree of life which is in the midst of the Paradise of God.

III. **The Letter to Smyrna - "The Poverty-stricken Rich Church" (2:8-11)**

A. Information about the city

1. Smyrna was located about 35-40 miles north and west of Ephesus.
2. A port city, it was known for its beauty and commercial importance. Smyrna claimed to be "First City of Asia in beauty and size."
3. A crown was the symbol of the city, partly because it was perched on a hill and partly because of its beauty.

4. The city had successfully competed for the honor to build temples to Augustus (26 B.C.) and Tiberius (A.D. 25).
5. Smyrna had a large Jewish population.

B. The parts of the letter

1. Salutation - vs. 8
2. Commendation - vs. 9
  - a. These Christians had experienced tribulation and poverty.
  - b. They had also endured Jewish persecution; Jesus noted that the true allegiance of these Jews is to Satan.
3. Condemnation - NONE!
4. Counsel (warning & exhortation) - vs. 10a
  - a. Don't fear suffering
  - b. They would have tribulation for ten days (probably not a literal period of time).
5. Promise - vs. 10
  - a. A crown of life would be given for faithfulness unto death.
  - b. He who overcomes will not be hurt by the second death (20:6, 14; 21:8).

IV. **The Letter to Pergamos - “The Church at Satan's Headquarters” (2:12-17)**

A. Information about the city

1. Pergamos (typically “Pergamum” in other translations besides the KJV and NKJ) was located about 30 miles north of Smyrna and 15 miles inland from the sea.
2. It was the legal capital of Asia.
3. Pergamos was the site of a very large library (200,000+ volumes).
4. This city was also the location of a temple to Augustus and thus also a center of emperor worship.
5. The patron deities of the city were Zeus (the altar of Zeus was one of the seven wonders of the ancient world), Athena, Dionysus and Aesculapius (Asklepios), god of healing. The symbol for Asklepios, designated a “savior,” was a serpent. There was a large temple dedicated to this god located outside the city.

B. The parts of the letter

1. Salutation - vs. 12; note the connection with verse 16
2. Commendation - vs. 13
  - a. These Christians were said to be dwelling where Satan was dwelling, where Satan’s throne was.
  - b. They were holding fast to the name of Christ and didn't deny the faith, even in the face of the martyrdom of Antipas. It is unclear if Antipas was actually a member of this congregation or if Pergamos was merely the site of his death.
3. Condemnation - vs. 14-15

- a. There were some who held the doctrine of Balaam (Numbers 22-24; 31:1-16).
- b. Others held the doctrine of the Nicolaitans (see II, B, 2, d of this lesson).
- 4. Counsel (warning & exhortation) - vs. 16
  - a. Repent or else Christ would come and fight against them (the ones holding the doctrine of the Nicolaitans – vs. 15) with the sword of His mouth (see 1:16).
- 5. Promise - vs. 17
  - a. To the one who overcame would be given some of the hidden manna to eat (John 6:32-33, 35, 40, 48-51, 53, 58).
  - b. He would also be given a white stone and on the stone a new name unknown to others would be written.

**V. The Letter to Thyatira - “The Compromising Church” (2:18-29)**

**A. Information about the city**

- 1. Thyatira was also a wealthy city.
- 2. It was an important trade and manufacturing city (purple dye was manufactured there.).
- 3. This city was known for its trade guilds (similar to modern labor unions).

**B. The parts of the letter**

- 1. Salutation - vs. 18; note the connection with vs. 23 (Thyatira was also known for its bronze-smiths).
- 2. Commendation - vs. 19
  - a. The Lord knew of their works, love, service, faith, and patience.
  - b. He said that their last works were more than at the first - high praise indeed!
- 3. Condemnation - vs. 20-21
  - a. They tolerated Jezebel as she taught immoral doctrines. What should they have done about Jezebel (see Titus 1:9-11; 2 Timothy 4:2; Jude 3)?
  - b. Note the importance of doctrinal purity in addition to industrious service!
- 4. Counsel (warning & exhortation) - vs. 22-25
  - a. Repentance (vs. 22b)
  - b. The Lord would kill her (Jezebel’s) children (followers) with death (vs. 23a).
  - c. Note that the Lord identified Himself as being omniscient regarding the thoughts and emotions of men (vs. 23).
- 5. Promise - vs. 26-29
  - a. To the one who overcomes would be given power over the nations (quotation from Psalm 2:8, 9). The believer rules with Christ (Romans 5:17).
  - b. The one who overcomes would also be given the morning star (see 22:16).

**Discussion Questions:**

1. List the general pattern used in each of the letters to the churches. (e.g., salutation, etc.)
2. Compare the commendations against the criticism in the letter to the Ephesian church. What significance do you see?
3. What warning did the Lord give the Ephesian church?
4. Contrast the themes of “life” and “death” in the letter to Smyrna.
5. What criticisms were leveled against the church at Pergamos?
6. Who was Jezebel?
7. How would all the churches know about the Lord’s familiarity with them?

## Revelation:

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**Unit Two:           The Heavenly View**  
**Lesson Seven: Letters to the Churches - 2**  
**Text:                Revelation 3:1-22**

### I. The Letter to Sardis - “The Church of the Living Dead” (3:1-6)

#### A. Information about the city

1. Sardis was located about 30 miles south-southeast of Thyatira.
2. It was a city of significant commercial significance, situated at the juncture of 5 roads. As a result, Sardis was a very wealthy city.
3. Sardis was located on a plateau which was inaccessible on three sides and easily guarded on the fourth, but was captured twice during its history through the carelessness of the inhabitants (Cyrus the Persian in 549 B.C.; Antiochus the Great in 218 B.C.)

#### B. The parts of the letter

1. Salutation - vs. 1
2. Commendation - vs. 4? (a few who have not defiled their garments)
3. Condemnation - vs. 1-2
  - a. The church had a reputation for being alive, but was actually dead.
  - b. Her works were not perfect before God; nothing was brought to completion.
  - c. Note that this church seems to have had little competition (from outside problems) compared to some of the others addressed.
4. Counsel - vs. 2, 3
  - a. Be watchful, strengthen the things which remain (vs. 2)
  - b. Remember, hold fast and repent - “watch” mentioned for the second time (vs. 3)
5. Promise - vs. 4-5
  - a. Those who overcome will be clothed in white and walk with Christ.
  - b. Such persons will not have their name blotted out of the book of life; their names will be confessed before the Father and His angels.

### II. The Letter to Philadelphia - “The Church of the Open Door” (3:7-13)

#### A. Information about the city

1. Philadelphia was located 25 miles east-southeast from Sardis; about 80 miles from Smyrna.

2. It was a missionary city, intended to spread Greek culture to the east.
3. This city underwent several name changes during its history (Neocaisarea - for Tiberius' sake; Flavia - for Vespasian's sake; Neokoros - meaning "temple warden" [3rd century]).
4. Philadelphia was a prosperous city, known for its vineyards.
5. It was also the site of many temples dedicated to idolatry.

B. The parts of the letter

1. Salutation - vs. 7
2. Commendation - vs. 8
  - a. The Philadelphians were described as having "a little strength."
  - b. They had kept the word of the Lord and not denied His name.
3. Condemnation - NONE!
4. Counsel - vs. 11
  - a. The Lord would be coming quickly.
  - b. They were to "hold fast what [they had]."
5. Promise - vs. 9-10, 12
  - a. The Lord would show the Jews, "the synagogue of Satan," that He loved the Christians.
  - b. They would be kept from the hour of trial to come upon the world.
  - c. To him who overcomes:
    - 1) The Lord would make him a pillar in the temple of God
    - 2) The Lord would write on him the name of God, the name of New Jerusalem and Jesus' new name; the idea seems to be one of possession.

III. **The Letter to Laodicea - "The Lukewarm Church" (3:14-22)**

A. Information about the city

1. Laodicea was located about 100 miles east of Ephesus.
2. Located on crossroads, it was also a banking center and thus became a very wealthy city.
3. There was a famous medical school nearby; noted for its eye-salve made of Phrygian powder.
4. The district surrounding the city was known for a special breed of sheep that produced a soft, black wool, widely sought for garments.
5. There were hot springs located in Hierapolis, six miles away from Laodicea. By the time the water got to Laodicea it was lukewarm.
6. Laodicea was destroyed in A.D. 60 by an earthquake. The city was so wealthy that it refused financial help from the Roman treasury for its rebuilding efforts.





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**Unit Two:           The Heavenly View**  
**Lesson Eight:    Who Will Open the Scroll?**  
**Text:                Revelation 4:1 – 5:14**

- I. **John saw God's throne in heaven (4:1-11).**
  - A. God's throne in heaven is described.
    1. John was called up to heaven (vs. 1-2).
      - a. He saw an open door and heard a voice inviting him to enter.
      - b. He was “in the Spirit,” as in 1:10.
    2. The One who sat upon the throne is described (vs. 3).
      - a. He was like a jasper and sardius stone in appearance.
      - b. A jasper is a transparent stone, perhaps green or a diamond (see 21:11). A sardius is a deep red transparent stone.
      - c. There was a rainbow around the throne, green like an emerald.
    3. Around the throne were the 24 elders, seven Spirits and four living creatures (vs. 4-8).
      - a. The 24 elders were sitting on thrones around THE throne, clothed in white robes and wearing crowns of gold.
      - b. The seven lamps of fire burning before the throne were identified as the seven Spirits of God; i.e., the Holy Spirit.
      - c. The four living creatures were full of eyes in front and in back (see Isaiah 6:1-3 and Ezekiel 1:4-28; 10:1ff). The living creatures seem to be servants just as the seraphim and cherubim.
        - 1) The first creature was like a lion.
        - 2) The second creature was like a calf.
        - 3) The third creature had a face like a man.
        - 4) The fourth creature was like a flying eagle.
  - B. Everyone praised God (vs. 9-11).
    1. The four living creatures were constantly offering praise to the One on the throne.
    2. The act of the elders casting their crowns (of victory) before the throne is a way of acknowledging that He is the source or cause of their salvation and victory.





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**Unit Two:           The Heavenly View**  
**Lesson Nine:       The Opening of Six Seals**  
**Text:                Revelation 6:1-17**

### **I. The Lamb opened the first four seals (6:1-8).**

#### **A. First seal: a white horse (vs. 2)**

1. John was encouraged by the first living creature to “come and see.” Each of the successive three seals was “introduced” by the corresponding living creature.
2. The rider on this horse had a bow and was given a crown.
3. Possible identifications: the conquering Christ, the Roman empire or simply the spirit of conquest

#### **B. Second seal: a fiery red horse (vs. 4)**

1. The rider on this horse was given a great sword and was permitted to “take peace from the earth.”
2. The red color perhaps represents bloodshed - in view of the context (vs. 4).
3. Possible identification: the Roman army

#### **C. Third seal: a black horse**

1. The rider on this horse had a pair of scales in his hand.
2. The price for wheat and barley was high, denoting scarcity.
3. Josephus records that grain was in short supply during the Jewish war while oil and wine remained abundant (see Matthew 24:7).
4. Possible identification: hardship and suffering, particularly famine, because of war

#### **D. Fourth seal: a pale (literally green) horse**

1. The rider on this horse was named Death and Hades followed him.
2. The rider was given power to kill with the sword, famine, pestilence (see Luke 21:11) and by beasts of the earth. He was given such power over a fourth of the earth.

### **II. The Lamb opened the fifth and sixth seals (6:9-17).**

#### **A. Fifth seal: the souls slain for the word of God are under the altar (vs. 9-11)**

1. These individuals were martyrs; perhaps Old Testament saints?
2. God had promised vengeance for the blood of those slain (Matthew 23:29-37; Luke 11:47-51; 18:7-8).



## Revelation:

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**Unit Two:           The Heavenly View**  
**Lesson Ten:        The First Interlude**  
**Text:                Revelation 7:1-17**

### **I.   The sealing of the 144,000 (7:1-8)**

- A. The forces of destruction are restrained until the sealing can take place (vs. 1-3). On the “four winds,” see Jeremiah 49:35-36 where they are evidently destroying nations (see also Hosea 13:15; Jeremiah 18:17).
- B. Those who were sealed were from the tribes of Israel (vs. 4). The tribes from which they were taken are listed in verses 5-8.
  - 1. In Revelation 14:1, the same 144,000 individuals have the name of the Father written on their foreheads. See also Revelation 22:4.
  - 2. Those who served the sea beast were also sealed (Revelation 13:16; 14:9; 16:2; 19:20; 20:4).

### **II.   John saw a great multitude of people (7:9-17).**

- A. In contrast to the 144,000, the great multitude was taken from all nations, tribes, peoples and tongues and was innumerable (vs. 9).
  - 1. They were clothed in white robes and held palm branches in their hands.
  - 2. They were engaged in praise of the Lord.
- B. The great multitude was identified by one of the elders (vs. 14). It was comprised of the ones who had come out of “the” (NIV; NKJV) great tribulation, who had washed their robes in the blood of the Lamb.
- C. See Matthew 24:9, 21, 29 for the “great tribulation” which would precede and accompany the destruction of Jerusalem.

### **Discussion Questions:**

- 1. Five angels are mentioned in the beginning of this chapter. What was each of the angels doing?



## **Revelation:**

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**Unit Two:           The Heavenly View**  
**Lesson Eleven: The First Four Trumpets**  
**Text:                Revelation 8:1-13**

- I. **The Lamb opened the seventh seal (8:1-5).**
  - A. There was silence in heaven for about 30 minutes (vs. 1).
  - B. John saw the seven angels who stood before God. They were given seven trumpets (vs. 2).
  - C. John saw another angel with a golden censer (vs. 3-5).
    1. The angel was given much incense which he mingled with the prayers of the saints and offered on the golden altar before the throne.
    2. Putting fire from the altar in the censer, the angel cast fire to the earth.
    3. The result of his action was noises, thunderings, lightnings and an earthquake.
- II. **The first four angels sounded their trumpets (8:6-13).**
  - A. The first angel sounded his trumpet (vs. 6-7).
    1. Hail and fire mingled with blood were thrown to the earth.
    2. A third of the trees were burned up and all the green grass.
  - B. The second angel sounded his trumpet (vs. 8-9).
    1. The sea was affected when this trumpet was sounded.
    2. Something like a great mountain burning with fire was cast into the sea.
    3. Once again, the effect was on a third; one-third of the sea turned to blood, a third of the sea creatures died and a third of the ships on the sea were destroyed.
  - C. The third angel sounded his trumpet (vs. 10-11).
    1. A great star fell from heaven. It affected a third of the rivers and springs of water.
    2. A falling star was frequently the sign of the downfall of a ruler or a notable person (see 9:1; consider also Isaiah 14:12-15; Matthew 24:29).
    3. The waters which became bitter caused many men to die.
  - D. The fourth angel sounded his trumpet (vs. 12-13).
    1. The effect of this trumpet being sounded was upon the heavenly bodies, the sun, moon and stars.
    2. One-third of their light is affected.
    3. A flying angel announced that the remaining trumpets would mean woe for the inhabitants of the earth (vs. 13). It appears that each trumpet is designated by a “woe.”

**Discussion Questions:**

1. What happened immediately after the seventh seal was opened?
2. What two things did the angel with the golden censer do? (vs. 3-5) What was the significance of these actions?
3. What was the general nature of the events which followed the sounding of the first four trumpets?
4. What portion of the earth and heavenly bodies was affected by the first four trumpets?
5. What was the name of the star which fell from heaven? What was the effect of its fall?

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**Unit Two: The Heavenly View**

**Lesson Twelve: The First Two Woes**

**Text: Revelation 9:1-21**

**I. The fifth angel sounded his trumpet (9:1-12).**

A. The fifth trumpet also constituted the first “woe.”

1. John saw a star fallen from heaven to earth. To him was given a key to the bottomless pit (vs. 1; see also Luke 8:31).
2. Once the pit was opened, smoke arose from the pit and then locusts from the smoke (vs. 2-3a).

B. The locusts were not ordinary locusts.

1. Their appearance was striking (vs. 7-10). They had:
  - a. The faces of men
  - b. The shape of horses prepared for battle
  - c. On their heads crowns of something like gold
  - d. Hair like women
  - e. Teeth like a lion's
  - f. Breastplates like breastplates of iron
  - g. Wings which made a loud rumbling sound
  - h. Tails like scorpions with stings in their tails
2. They didn't harm vegetation. They were given power to harm those men who did not have God's seal on their foreheads (vs. 4).
3. These locusts were given power to torment for five months, but not to kill (vs. 5, 10).
4. The king over the locusts, the angel of the bottomless pit, had a name which characterized him – Destruction (the meaning of Abaddon; Apollyon means “destroyer”).

**II. The sixth angel sounded his trumpet (9:13-21).**

A. The sixth trumpet also constituted the second “woe.”

1. At the sounding of the trumpet, a voice commanded the sixth angel to release the four angels bound at the river Euphrates (vs. 13-14).
2. The task of these four angels was to kill a third of mankind (vs. 15).

- B. John heard the number of horsemen, evidently the means of which the four angels operated; the number was 200 million.
  - 1. John saw the horses whose appearance was frightening: heads of lions, mouths from which issued fire, smoke and brimstone (described as “plagues”), tails like serpents with heads.
  - 2. One-third of mankind was killed by the fire, smoke and brimstone which came from the mouths of the horses.
- C. The rest of mankind did not repent of their sins (vs. 20-21).

**Discussion Questions:**

1. What happened when the fifth trumpet (the first woe) sounded?
2. Describe the locusts which came from the smoke ascending out of the abyss.
3. What authority was given to these locusts?
4. Describe the horses of the sixth trumpet.
5. In the sixth trumpet, how was a third of mankind killed?
6. What was the response of those men who were not killed at the sounding of the sixth trumpet?

## **Revelation:**

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**Unit Two:                   The Heavenly View**  
**Lesson Thirteen:       Eating the Little Book**  
**Text:                        Revelation 10:1-11**

- I. **A mighty angel announced that there would be no further delay (10:1-7).**
  - A. John saw a mighty angel descend from heaven to stand with one foot on the land and one on the sea (vs. 1-4).
    1. The angel had a little book open in one of his hands (vs. 2).
    2. He cried out with a loud voice and seven thunders also sounded (vs. 3).
    3. John was not permitted to write down what the thunders said (vs. 4).
  - B. Raising his hand to heaven, the mighty angel swore by God Himself that there would be no more delay in the completion of the mystery of God (vs. 5-7).
- II. **John ate the little book (10:8-11).**
  - A. John was instructed to take the little book from the mighty angel (vs. 8).
  - B. The angel commanded John to eat the little book, noting that it would be bitter in his mouth, but sweet in his mouth (vs. 9).
    1. When John ate the book, the result was as the angel said (vs. 10).
    2. John was informed that he would prophesy again about “many peoples, nations, tongues, and kings” (vs. 11).

### **Discussion Questions:**

1. Describe the mighty angel.
  
  
  
  
  
  
  
  
  
  
2. What similarity exists between chapters 7 & 10?



## **Revelation:**

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**Unit Two:                   The Heavenly View**  
**Lesson Fourteen:       The Measuring of the Temple**  
**Text:                        Revelation 11:1-19**

- I. **The holy city would be trampled by the Gentiles (11:1-2).**
  - A. John was given a reed (like a measuring rod) and instructed to measure the temple of God, the altar and the worshippers there (vs. 1).
  - B. The court outside of the temple, however, was not to be measured by John; it was given to the Gentiles who would tread the holy city underfoot for 42 months (vs. 2).
- II. **The two witnesses (11:3-14)**
  - A. The two witnesses would prophesy for 1,260 days (approximately 42 months [30 x 42]; vs. 3-6).
    1. The two witnesses were also described as olive trees and lamp stands standing before God (vs. 4).
    2. The two witnesses would have the power to devour enemies with fire, prevent rain and strike the earth with plagues (vs. 5-6).
  - B. The two witnesses would be killed by the beast which came out of the bottomless pit (vs. 7-10; cf. 17:7-8).
    1. Their bodies would lie unburied in the street of the great city where Jesus was crucified (vs. 8-9).
    2. Those who dwelt on the earth would rejoice at the death of the two witnesses (vs. 10).
  - C. The two witnesses were resurrected and taken into heaven (vs. 11-12).
  - D. When the two witnesses were called into heaven, there was an earthquake and a tenth of the great city fell.
    1. Seven thousand people were killed in the earthquake.
    2. The rest (of the city?) feared and gave glory to the God of heaven.
- III. **The seventh angel sounded his trumpet (11:15-19).**
  - A. The victory of God was proclaimed (vs. 15, 17-18).
  - B. The temple of God was opened in heaven (vs. 19).
    1. The ark of the covenant was seen in this temple.
    2. There were signs of judgment (lightnings, noises, thunderings, an earthquake, great hail).

**Discussion Questions:**

1. What was John told to measure? What was he NOT to measure and why?
2. How are the two witnesses described (vs. 4) and how long would they prophecy?
3. Who would kill the two witnesses?
4. Where would the dead bodies of the two witnesses lie?
5. Is the “holy city” of verse 1 the same city as the “great city” of verse 8?
6. What would eventually happen to the two witnesses?
7. What happened when the seventh trumpet was sounded?