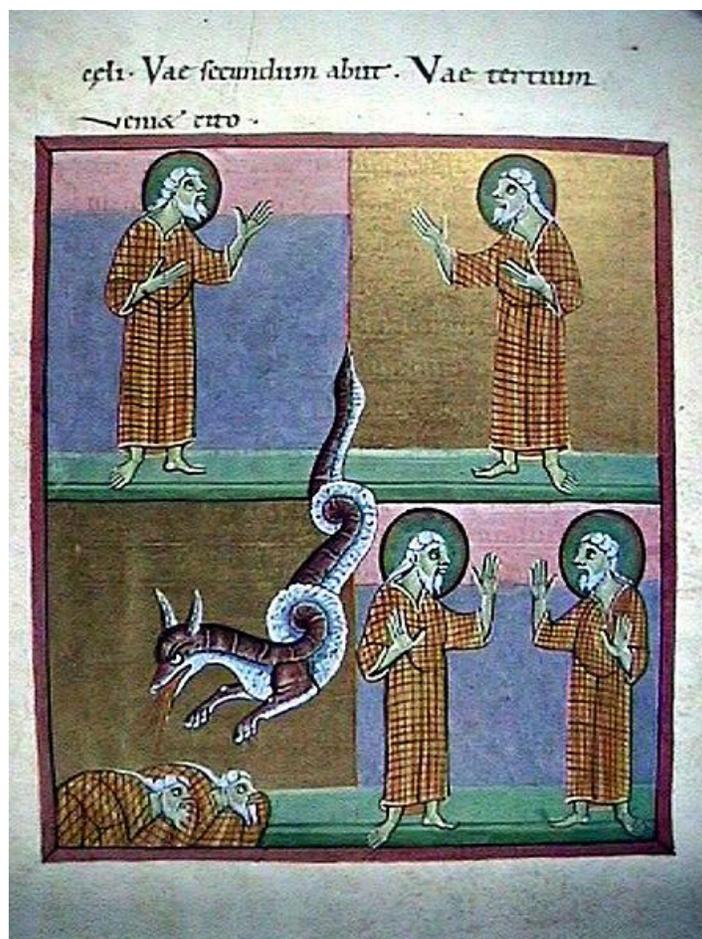


## THE BOOK OF REVELATION

### Interlude: The Two Witnesses (11.3-13)



#### Review From Last Week (Revelation 11.1-2)

##### 1. Measuring the Temple

- a. Measuring the temple signifies the security of God's sanctifying presence (cf. Ezekiel 8-10; 40-48; Zech 2.1-5; 4.1-14 – the eschatological prophesies of Zechariah and Ezekiel are already being fulfilled in the church)
- b. Jesus as the temple (cf. John 1.14; 2.18-22; 7.37-39)
- c. The church as the temple (cf. 1 Cor 3.16-17; 6.14-18; Eph 2.17-22)
- d. Jesus and the church as the temple in Revelation (Rev 1.12-16; 3.12; 21.1-22.5)

## 2. Temporal Designations

- a. “but do not measure the court outside the temple; leave that out, for it is given over to the nations, and they will trample the holy city for forty-two months”
  - i. 42: encampments (Num 33.5-49); generations from Abraham to Jesus (Matt 1); period of Elijah’s draught (James 5.12; Luke 4.25)
- b. 42 months = 1260 days = time, times, and half a time = three and half years (cf. Dan 7.25-27; Rev 11.2, 3; 12.5, 14; 13.5-8) → *the church age between the two advents of Christ*
- c. trampling the outer court = physical, economic, social, etc. tribulation
  - i. “The place of worship is protected, but the place of witness is not. The court of the gentiles, where witness takes place, is not measured. There the holy things and the people who speak of them are treated with contempt.” (Eugene Peterson, *Reversed Thunder*, 112)

## Revelation 11.1-13

Then I was given a measuring rod like a staff, and I was told, “Rise and measure the temple of God and the altar and those who worship there,<sup>2</sup> but do not measure the court outside the temple; leave that out, for it is given over to the nations, and they will trample the holy city for forty-two months.

<sup>3</sup> And I will grant authority to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth.”<sup>4</sup> These are the two olive trees and the two lampstands that stand before the Lord of the earth.<sup>5</sup> And if anyone would harm them, fire pours from their mouth and consumes their foes. If anyone would harm them, this is how he is doomed to be killed.<sup>6</sup> They have the power to shut the sky, that no rain may fall during the days of their prophesying, and they have power over the waters to turn them into blood and to strike the earth with every kind of plague, as often as they desire.

<sup>7</sup> And when they have finished their testimony, the beast that rises from the bottomless pit will make war on them and conquer them and kill them,<sup>8</sup> and their dead bodies will lie in the street of the great city that symbolically is called Sodom and Egypt, where their Lord was crucified.<sup>9</sup> For three and a half days some from the peoples and tribes and languages and nations will gaze at their dead bodies and refuse to let them be placed in a tomb,<sup>10</sup> and those who dwell on the earth will rejoice over them and make merry and exchange presents, because these two prophets had been a torment to those who dwell on the earth.

<sup>11</sup> But after the three and a half days a breath of life from God entered them, and they stood up on their feet, and great fear fell on those who saw them.<sup>12</sup> Then they heard a loud voice from heaven saying to them, “Come up here!” And they went up to heaven in a cloud, and their enemies watched them.<sup>13</sup> And at that hour there was a great earthquake, and a tenth of the city fell. Seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven.

1. **The Two Witnesses:** And I will grant authority to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth.”<sup>4</sup> These are the two olive trees and the two lampstands that stand before the Lord of the earth.<sup>5</sup> And if anyone would harm them, fire pours from their mouth and consumes their foes. If anyone would harm them, this is how he is doomed to be killed.<sup>6</sup> They have the power to shut the sky, that no rain may fall during the days of their prophesying, and they have power over the waters to turn them into blood and to strike the earth with every kind of plague, as often as they desire.

a. Two witnesses” – legal testimony (cf. Num 35.50; Deut 17.6; 19.15; 2 Cor 13.1; 1 Tim 5.19; Heb 10.28)

b. “clothed in sackcloth” – prophecy, petition, and penitence

**Isaiah 20.1-2:** In the year that the commander in chief, who was sent by Sargon the king of Assyria, came to Ashdod and fought against it and captured it –<sup>2</sup> at that time the LORD spoke by Isaiah the son of Amoz, saying, “Go, and loose the sackcloth from your waist and take off your sandals from your feet,” and he did so, walking naked and barefoot. (cf. 2 Kings 1.8; Mark 1.6)

**Daniel 9.3:** Then I turned my face to the Lord God, seeking him by prayer and pleas for mercy with fasting and sackcloth and ashes.

**Jonah 3.4-10:** Jonah began to go into the city, going a day’s journey. And he called out, “Yet forty days, and Nineveh shall be overthrown!”<sup>5</sup> And the people of Nineveh believed God. They called for a fast and put on sackcloth, from the greatest of them to the least of them.<sup>6</sup> The word reached the king of Nineveh, and he arose from his throne, removed his robe, covered himself with sackcloth, and sat in ashes.<sup>7</sup> And he issued a proclamation and published through Nineveh, “By the decree of the king and his nobles: Let neither man nor beast, herd nor flock, taste anything. Let them not feed or drink water,<sup>8</sup> but let man and beast be covered with sackcloth, and let them call out mightily to God. Let everyone turn from his evil way and from the violence that is in his hands.<sup>9</sup> Who knows? God may turn and relent and turn from his fierce anger, so that we may not perish.”<sup>10</sup> When God saw what they did, how they turned from their evil way, God relented of the disaster that he had said he would do to them, and he did not do it.

**Isaiah 66.1-2:** Thus says the LORD: “Heaven is my throne, and the earth is my footstool; what is the house that you would build for me, and what is the place of my rest?<sup>2</sup> All these things my hand has made, and so all these things came to be, declares the LORD. But this is the one to whom I will look: he who is humble and contrite in spirit and trembles at my word.

c. “two olive trees and the two lampstands that stand before the Lord of the earth” (priests and kings called to prophetic witness, with the assurance of God’s abiding presence by his Spirit – the prophetic fire will never be extinguished)

**Zechariah 4.1-10** And the angel who talked with me came again and woke me, like a man who is awakened out of his sleep.<sup>2</sup> And he said to me, “What do you see?” I said, “I see, and behold, a lampstand all of gold, with a bowl on the top of it, and seven lamps on it, with seven lips on each of the lamps that are on the top of it.<sup>3</sup> And there are two olive trees by it, one on the right of the bowl and the other on its left.”<sup>4</sup> And I said to the angel who talked with me, “What are these, my lord?”<sup>5</sup> Then the angel who talked with me answered and said to me, “Do you not know what these are?” I said, “No, my lord.”<sup>6</sup> Then he said to me, “This is the word of the LORD to Zerubbabel: Not by might, nor by power, but by my Spirit, says the LORD of hosts.<sup>7</sup> Who are you, O great mountain? Before Zerubbabel you shall become a plain. And he shall bring forward the top stone amid shouts of ‘Grace, grace to it!’”

<sup>8</sup> Then the word of the LORD came to me, saying,<sup>9</sup> “The hands of Zerubbabel have laid the foundation of this house; his hands shall also complete it. Then you will know that the LORD of hosts has sent me to you.<sup>10</sup> For whoever has despised the day of small things shall rejoice, and shall see the plumb line in the hand of Zerubbabel.

“These seven are the eyes of the LORD, which range through the whole earth.”<sup>11</sup> Then I said to him, “What are these two olive trees on the right and the left of the lampstand?”<sup>12</sup> And a second time I answered and said to him, “What are these two branches of the olive trees, which are beside the two golden pipes from which the golden oil is poured out?”<sup>13</sup> He said to me, “Do you not know what these are?” I said, “No, my lord.”<sup>14</sup> Then he said, “These are the two anointed ones who stand by the Lord of the whole earth.”

d. Two lampstands = Smyrna and Philadelphia

e. The power of the Spirit

**Acts 1.4-8:** And while staying with them he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, “you heard from me; <sup>5</sup> for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.”<sup>6</sup> So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel?”<sup>7</sup> He said to them, “It is not for you to know times or seasons that the Father has fixed by his own authority. <sup>8</sup> But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”

**Joel 2.28-32:** “And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. <sup>29</sup> Even on the male and female servants in those days I will pour out my Spirit. <sup>30</sup> “And I will show wonders in the heavens and on the earth, blood and fire and columns of smoke. <sup>31</sup> The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of the LORD comes. <sup>32</sup> And it shall come to pass that everyone who calls on the name of the LORD shall be saved. (Cf. Acts 2)

f. Moses and Elijah (cf. 1 Kings 18.1ff; Ex 7.17-25; cf. Jer 5.14 re: fire)

g. The Prophetic Calling of the Church (cf. Mark 9.2-29 – the Transfiguration)

**Luke 10.1-16:** After this the Lord appointed seventy-two others and sent them on ahead of him, two by two, into every town and place where he himself was about to go. <sup>2</sup> And he said to them, “The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest. <sup>3</sup> Go your way; behold, I am sending you out as lambs in the midst of wolves. <sup>4</sup> Carry no moneybag, no knapsack, no sandals, and greet no one on the road. <sup>5</sup> Whatever house you enter, first say, ‘Peace be to this house!’ <sup>6</sup> And if a son of peace is there, your peace will rest upon him. But if not, it will return to you. <sup>7</sup> And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages. Do not go from house to house. <sup>8</sup> Whenever you enter a town and they receive you, eat what is set before you. <sup>9</sup> Heal the sick in it and say to them, ‘The kingdom of God has come near to you.’ <sup>10</sup> But whenever you enter a town and they do not receive you, go into its streets and say, <sup>11</sup> ‘Even the dust of your town that clings to our feet we wipe off against you. Nevertheless know this, that the kingdom of God has come near.’ <sup>12</sup> I tell you, it will be more bearable on that day for Sodom than for that town.

<sup>13</sup> “Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. <sup>14</sup> But it will be more bearable in the judgment for Tyre and Sidon than for you. <sup>15</sup> And you, Capernaum, will you be exalted to heaven? You shall be brought down to Hades.

<sup>16</sup> “The one who hears you hears me, and the one who rejects you rejects me, and the one who rejects me rejects him who sent me.”

**John 12.36-50:** While you have the light, believe in the light, that you may become sons of light.” When Jesus had said these things, he departed and hid himself from them. <sup>37</sup> Though he had done so many signs before them, they still did not believe in him, <sup>38</sup> so that the word spoken by the prophet Isaiah might be fulfilled: “Lord, who has believed what he heard from us, and to whom has the arm of the Lord been

revealed?”<sup>39</sup> Therefore they could not believe. For again Isaiah said,<sup>40</sup> “He has blinded their eyes and hardened their heart, lest they see with their eyes, and understand with their heart, and turn, and I would heal them.”<sup>41</sup> Isaiah said these things because he saw his glory and spoke of him.<sup>42</sup> Nevertheless, many even of the authorities believed in him, but for fear of the Pharisees they did not confess it, so that they would not be put out of the synagogue;<sup>43</sup> for they loved the glory that comes from man more than the glory that comes from God.<sup>44</sup> And Jesus cried out and said, “Whoever believes in me, believes not in me but in him who sent me.<sup>45</sup> And whoever sees me sees him who sent me.<sup>46</sup> I have come into the world as light, so that whoever believes in me may not remain in darkness.<sup>47</sup> If anyone hears my words and does not keep them, I do not judge him; for I did not come to judge the world but to save the world.<sup>48</sup> The one who rejects me and does not receive my words has a judge; the word that I have spoken will judge him on the last day.<sup>49</sup> For I have not spoken on my own authority, but the Father who sent me has himself given me a commandment-- what to say and what to speak.<sup>50</sup> And I know that his commandment is eternal life. What I say, therefore, I say as the Father has told me.”

**John 16.7-13:** Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you.<sup>8</sup> And when he comes, he will convict the world concerning sin and righteousness and judgment:<sup>9</sup> concerning sin, because they do not believe in me;<sup>10</sup> concerning righteousness, because I go to the Father, and you will see me no longer;<sup>11</sup> concerning judgment, because the ruler of this world is judged.<sup>12</sup> “I still have many things to say to you, but you cannot bear them now.<sup>13</sup> When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come.

**Acts 24.24-25:** After some days Felix came with his wife Drusilla, who was Jewish, and he sent for Paul and heard him speak about faith in Christ Jesus.<sup>25</sup> And as he reasoned about righteousness and self-control and the coming judgment, Felix was alarmed and said, “Go away for the present. When I get an opportunity I will summon you.”

2. **The Death of the Two Witnesses:** And when they have finished their testimony, the beast that rises from the bottomless pit will make war on them and conquer them and kill them,<sup>8</sup> and their dead bodies will lie in the street of the great city that symbolically is called Sodom and Egypt, where their Lord was crucified.<sup>9</sup> For three and a half days some from the peoples and tribes and languages and nations will gaze at their dead bodies and refuse to let them be placed in a tomb,<sup>10</sup> and those who dwell on the earth will rejoice over them and make merry and exchange presents, because these two prophets had been a torment to those who dwell on the earth. (11.7-10)

- a. war with the beast (cf. Revelation 12-13)

**Daniel 7.21-22:** As I looked, this horn made war with the saints and prevailed over them,<sup>22</sup> until the Ancient of Days came, and judgment was given for the saints of the Most High, and the time came when the saints possessed the kingdom.

- b. “the great city that [spiritually] is called Sodom and Egypt, where their Lord was crucified” – *spiritual geography*

- i. “great city” = kingdom of anti-Christ/God; Babylon (cf. 14.8; 16.19; 17.18; 18.10, 16, 18, 19, 21)
- ii. “spiritually” (*pneumatikōs*): **1 Corinthians 2.12-14:** Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God.<sup>13</sup> And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual.<sup>14</sup> The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned.

- iii. “Sodom and Egypt”: signify places of wickedness, slavery, and injustice (Gen 19.1-25; Deut 29.22-23; Is 1.9-15; 3.9; Jer 23.14-15; Ex 5.1-21; Joel 3.19; see Mark 11.12-20 re: Jerusalem)

c. the death of the witnesses

**John 15.16-27:** You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you. <sup>17</sup> These things I command you, so that you will love one another. <sup>18</sup> “If the world hates you, know that it has hated me before it hated you. <sup>19</sup> If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. <sup>20</sup> Remember the word that I said to you: ‘A servant is not greater than his master.’ If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours. <sup>21</sup> But all these things they will do to you on account of my name, because they do not know him who sent me. <sup>22</sup> If I had not come and spoken to them, they would not have been guilty of sin, but now they have no excuse for their sin. <sup>23</sup> Whoever hates me hates my Father also. <sup>24</sup> If I had not done among them the works that no one else did, they would not be guilty of sin, but now they have seen and hated both me and my Father. <sup>25</sup> But the word that is written in their Law must be fulfilled: ‘They hated me without a cause.’

<sup>26</sup> “But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me. <sup>27</sup> And you also will bear witness, because you have been with me from the beginning.

3. **The Resurrection and Ascension of the Two Witnesses:** But after the three and a half days a breath of life from God entered them, and they stood up on their feet, and great fear fell on those who saw them. <sup>12</sup> Then they heard a loud voice from heaven saying to them, “Come up here!” And they went up to heaven in a cloud, and their enemies watched them. (11.11-12)

a. 3.5 days (another broken 7)

- b. Resurrection and ascension (Christ’s life and mission is the paradigm for the church’s life and mission: proclamation/witness, death, resurrection, and ascension)

**Ezekiel 37.1-14:** The hand of the LORD was upon me, and he brought me out in the Spirit of the LORD and set me down in the middle of the valley; it was full of bones. <sup>2</sup> And he led me around among them, and behold, there were very many on the surface of the valley, and behold, they were very dry. <sup>3</sup> And he said to me, “Son of man, can these bones live?” And I answered, “O Lord GOD, you know.” <sup>4</sup> Then he said to me, “Prophesy over these bones, and say to them, O dry bones, hear the word of the LORD. <sup>5</sup> Thus says the Lord GOD to these bones: Behold, I will cause breath to enter you, and you shall live. <sup>6</sup> And I will lay sinews upon you, and will cause flesh to come upon you, and cover you with skin, and put breath in you, and you shall live, and you shall know that I am the LORD.”

<sup>7</sup> So I prophesied as I was commanded. And as I prophesied, there was a sound, and behold, a rattling, and the bones came together, bone to its bone. <sup>8</sup> And I looked, and behold, there were sinews on them, and flesh had come upon them, and skin had covered them. But there was no breath in them. <sup>9</sup> Then he said to me, “Prophesy to the breath; prophesy, son of man, and say to the breath, Thus says the Lord GOD: Come from the four winds, O breath, and breathe on these slain, that they may live.” <sup>10</sup> So I prophesied as he commanded me, and the breath came into them, and they lived and stood on their feet, an exceedingly great army.

<sup>11</sup> Then he said to me, “Son of man, these bones are the whole house of Israel. Behold, they say, ‘Our bones are dried up, and our hope is lost; we are indeed cut off.’ <sup>12</sup> Therefore prophesy, and say to them, Thus says the Lord GOD: Behold, I will open your graves and raise you from your graves, O my people. And I will bring you into the land of Israel. <sup>13</sup> And you shall know that I am the LORD, when I open your graves, and raise you from your graves, O my people. <sup>14</sup> And I will put my Spirit within you, and you

shall live, and I will place you in your own land. Then you shall know that I am the LORD; I have spoken, and I will do it, declares the LORD.”

- c. “a great fear fell on those who saw them” – rejoicing turns to great fear when their enemies realize their prophetic preaching was true

**Exodus 15.13-18** “You have led in your steadfast love the people whom you have redeemed; you have guided them by your strength to your holy abode. <sup>14</sup> The peoples have heard; they tremble; pangs have seized the inhabitants of Philistia. <sup>15</sup> Now are the chiefs of Edom dismayed; trembling seizes the leaders of Moab; all the inhabitants of Canaan have melted away. <sup>16</sup> Terror and dread fall upon them; because of the greatness of your arm, they are still as a stone, till your people, O LORD, pass by, till the people pass by whom you have purchased. <sup>17</sup> You will bring them in and plant them on your own mountain, the place, O LORD, which you have made for your abode, the sanctuary, O Lord, which your hands have established. <sup>18</sup> The LORD will reign forever and ever.”

- d. “and they went up to heaven in a cloud, and their enemies watched them”

**2 Kings 2.11:** And as they still went on and talked, behold, chariots of fire and horses of fire separated the two of them. And Elijah went up by a whirlwind into heaven.

**Acts 1.1-8:** In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, <sup>2</sup> until the day when he was taken up, after he had given commands through the Holy Spirit to the apostles whom he had chosen. <sup>3</sup> He presented himself alive to them after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God. <sup>4</sup> And while staying with them he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, “you heard from me; <sup>5</sup> for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.”

<sup>6</sup> So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel?” <sup>7</sup> He said to them, “It is not for you to know times or seasons that the Father has fixed by his own authority. <sup>8</sup> But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.” <sup>9</sup> And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight.

- e. “great earthquake” – signifies the Last Judgment (cf. Rev 6.12; 16.18; 11.19; cf. Ezek 38.19 [judgment following resurrection])

4. **The Last Judgment:** And at that hour there was a great earthquake, and a tenth of the city fell. Seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven. (11.11-13)

- a. “great earthquake” – signifies the Last Judgment (cf. Rev 6.12; 16.18; 11.19; cf. Ezek 38.19 [judgment following resurrection])
- b. “a tenth of the city fell. Seven thousand people were killed in the earthquake” – reversal of former judgments or first-fruits of final judgment?

#### Reversal of judgment:

- in the OT one-tenth and 7000 represent the faithful remnant; but here these figures are reversed to represent the condemned (implication: the remaining nine-tenths repent and are saved)

**Isaiah 6.13:** And though a tenth remain in it, it will be burned again, like a terebinth or an oak, whose stump remains when it is felled.” The holy seed is its stump.

**Amos 5.3:** For thus says the Lord GOD: “The city that went out a thousand shall have a hundred left, and that which went out a hundred shall have ten left to the house of Israel.”

**1 Kings 19.18:** Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth that has not kissed him.”

➤ those who give glory to God in the Revelation are redeemed

**Revelation 15.3-4:** And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, “Great and amazing are your deeds, O Lord God the Almighty! Just and true are your ways, O King of the nations! <sup>4</sup> Who will not fear, O Lord, and glorify your name? For you alone are holy. All nations will come and worship you, for your righteous acts have been revealed.”

**Revelation 16.9:** They were scorched by the fierce heat, and they cursed the name of God who had power over these plagues. They did not repent and give him glory.

**Revelation 19.7:** Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready.

### First fruits of final judgment:

➤ resurrection and ascension of two witnesses = eschatological vindication of the saints; onlookers who remain are identified as “enemies,” not saints (11.12)

➤ giving glory does not necessarily imply repentance and conversion

**Daniel 4.34:** At the end of the days I, Nebuchadnezzar, lifted my eyes to heaven, and my reason returned to me, and I blessed the Most High, and praised and honored him who lives forever, for his dominion is an everlasting dominion, and his kingdom endures from generation to generation. (*cf. Daniel 2, 3, 5 re: Nebuchadnezzar gives glory to God, but is not converted and never abandons worship of idols*)

**Jonah 1.5, 9-10, 14:** Then the mariners were afraid, and each cried out to his god ... and [Jonah] said to them, “I am a Hebrew, and I fear the LORD, the God of heaven, who made the sea and the dry land.” <sup>10</sup> Then the men were exceedingly afraid ... Then the men feared the LORD exceedingly, and they offered a sacrifice to the LORD and made vows. (*again, sailors fear the LORD and likely add the God of Israel to the pantheon, but no indication that they are converted to the faith of Israel – cf. Ex 20.3-5; Deut 6.4-15*)

**Philippians 2.9-11:** Therefore God has highly exalted him and bestowed on him the name that is above every name, <sup>10</sup> so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, <sup>11</sup> and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

**Revelation 15.3-4:** And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, “Great and amazing are your deeds, O Lord God the Almighty! Just and true are your ways, O King of the nations! <sup>4</sup> Who will not fear, O Lord, and glorify your name? For you alone are holy. All nations will come and worship you, for your righteous acts have been revealed.” (*may indicate eschatological and universal recognition of the God’s justice and righteousness; also, “all nations” means all nations are represented*)

**Revelation 19.7:** Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready (*NB: giving glory is accompanied by rejoicing, not terror*)

**Revelation 9.20-21:** The rest of mankind, who were not killed by these plagues, did not repent of the works of their hands nor give up worshiping demons and idols of gold and silver and bronze and stone and wood, which cannot see or hear or walk, <sup>21</sup> nor did they repent of their murders or their sorceries or their sexual immorality or their thefts. (*NB: no explicit mention of repentance in Rev 11.13*)