

The Prophetic Timeline

You are exactly right! The strategic interlude that began in Chapter 10 does not stop at the chapter break. It continues directly into **Revelation 11:1–14**, tracking the measuring of the Temple and the duration of the Witnesses' ministry. The interlude finally **ends in Revelation 11:14** (*"The second woe has passed..."*), paving the way for the immediate blast of the seventh shofar in verse 15.

1. The Measuring of the Temple (*Beit HaMikdash*)

Before the Witnesses are introduced, Yochanan is given a reed and told to **measure the Temple of God, the altar, and those who worship there** (Rev 11:1).

In Messianic Jewish theology, this signifies:

- **Divine Ownership and Protection:** To "measure" (*limdod*) in Hebrew prophetic

literature (like Ezekiel 40–48 and Zechariah 2) means to mark off what belongs exclusively to *Adonai*. God is identifying a holy remnant of worshippers for spiritual protection.

- **The Court of the Gentiles (*Chatzar HaGoyim*):** Yochanan is told *not* to measure the outer courtyard because it has been given over to the nations (*Goyim*) to trample the Holy City (*Yerushalayim*) for **42 months** (3.5 years). This establishes a literal, physical backdrop in Jerusalem where intense spiritual warfare will unfold.

Who Are the Two Witnesses?

Revelation 11:3 introduces two individuals given supernatural empowerment to prophesy for **1,260 days** (exactly 42 months, or 3.5 biblical years), dressed in sackcloth

(*sak*) as a sign of mourning and a call to *teshuvah* (repentance).

While their exact personal identities are highly debated, Messianic scholars primarily lean toward three major perspectives based on the *Tanakh*:

Identity Theory	Scriptural Basis	Prophetic Context
Elijah (<i>Eliyahu</i>) & Moses (<i>Moshe</i>)	Malachi 4:4–6, Matthew 17:1–3	Most widely accepted. They represent the Torah (Moses) and the Prophets (Elijah)—the ultimate legal witness required by biblical law. Their miracles directly match those performed by Moses (turning water to blood, striking the earth with plagues) and Elijah (shutting the sky so it cannot rain, calling down fire). Both also stood with Yeshua on the Mount of Transfiguration.
Elijah & Enoch (<i>Chanokh</i>)	Genesis 5:24, 2 Kings 2:11, Hebrews 9:27	Based on the premise that because Enoch and Elijah were translated directly to heaven without experiencing physical death, they must return as mortals to die the physical death described in Revelation 11:7.
A Corporate Witness	Acts 1:8, Romans 11	A symbolic view representing the unified corporate witness of Messianic Israel and the believing Nations, testifying under intense global persecution.

The Symbolism: Two Olive Trees and Two Menorot

Yochanan explicitly identifies them: "*These are the two olive trees and the two menorot standing*

before the Lord of the earth" (Rev 11:4). This is a direct quote from the vision given to the prophet **Zechariah in chapter 4**.

[Menorah] — (Golden Oil) — [Olive Tree]
(Prophetic Witness) (Anointed Servant)

The Two Olive Trees (*Shnei Zeitim*): In Zechariah 4, the two olive trees represent **Joshua** (the High Priest) and **Zerubbabel** (the Davidic Governor). They were the two anointed leaders rebuilding the Second Temple, operating "*not by might, nor by power, but by My Spirit*" (Zech 4:6). In Revelation, the Two Witnesses operate in this exact dual capacity: a **priestly** and **royal/governmental** authority to confront the anti-Messianic world system.

The Two Menorot: A *menorah* is designed to hold oil and radiate light into darkness. Scripturally, a *menorah* represents a localized, visible testimony of God's truth. While

Revelation 1 generally uses menorot to symbolize local congregations, here the two individual witnesses *are* the menorot. They are the sole remaining public reservoirs of divine light during the darkest 3.5 years of human history.

The Continuous Supply of Oil: The olive trees feed the menorot directly. This means the Witnesses do not burn out; their supernatural ministry is continuously sustained by an uninterrupted supply of the *Ruach HaKodesh* (Holy Spirit).

What Does It Tell Us? (The Takeaway)

- **God Never Leaves Himself Without a Witness:** Even when the outer courtyard is trampled and evil seems dominant, *Adonai* maintains a legal, undeniable testimony in the heart of Jerusalem.

- **The Power of the Spoken Word:** The text notes that fire comes from their mouths to consume their enemies (Rev 11:5). This is the weaponized Word of God. Like Jeremiah (Jer 5:14), their spoken prophecies carry immediate, physical execution.
- **A Pattern of Resurrection:** Just like their Master, Yeshua, the Witnesses will finish their testimony, be slain by the beast from the Abyss, be mocked globally, and then be resurrected by the "breath of life from God" after 3.5 days (Rev 11:11). This ultimate vindication terrifies the watching world and proves that death has no hold over those anointed by the *Chai HaOlamim*.

The interpretation that the Two Witnesses are **not necessarily the physical, resurrected bodies of Eliyahu and Moshe**, but rather

individuals operating in their *prophetic office and power*, aligns closely with historical Messianic Jewish interpretation. This follows the pattern of **Yochanan the Immerser** (John the Baptist), who was not literally Eliyahu reincarnated, but fulfilled the prophecy by coming "*in the spirit and power of Eliyahu*" (Luke 1:17).

Whether they are two specific end-time prophets anointed with this unique mantle or a corporate representation of the ultimate *Torah and Prophets* witness, their actions reveal the full authority of *Adonai*.

Let us explore both the specific miracles they perform and the subsequent reactions of the nations through a Messianic lens using the CJB style.

1. The Specific Miracles: The Weaponized Torah and Nevi'im

Revelation 11:5–6 outlines the supernatural authority granted to these two figures during their 1,260-day ministry:

"If anyone tries to do them harm, fire comes out of their mouth and consumes their enemies... They have the authority to shut up the sky, so that no rain falls during the period of their prophesying; also they have authority over the waters, to turn them into blood, and to strike the earth with every kind of plague as often as they want." (Revelation 11:5-6, CJB)

From a Messianic perspective, these are not random acts of flash or wizardry. They are highly targeted, covenantal judgments deeply rooted in the *Tanakh*:

- **Fire from the Mouth:** This mirrors **Eliyahu** calling down fire from heaven to consume the soldiers sent by King Ahaziah (2 Kings 1). **Prophetically**, it means their spoken declarations carry immediate executive power. Like Jeremiah, to whom *Adonai* said, *"I am making my words in your mouth a fire and this people wood"* (Jeremiah 5:14), the

words of the Witnesses physically consume their opposition.

- **Shutting the Heavens (*Geshamaim*):** For 3.5 years (the exact duration of Eliyahu's drought in Luke 4:25 and James 5:17), no rain falls. In Torah jurisprudence (**Deuteronomy 11:16–17**), shutting the heavens is the direct covenantal consequence for global idolatry and turning away from *Adonai*.
- **Turning Water to Blood & Plagues:** This mirrors **Moshe** confronting Pharaoh in Egypt (Exodus 7). It demonstrates that the global anti-Messianic system (the beast and his empire) is viewed by God as the ultimate "spiritual Egypt." The Witnesses release these plagues to break the economic and spiritual strongholds of the earth.

The Reaction of the Nations: The Global Anti-Purim

When the Witnesses finish their testimony, the **beast** (*chayah*) from the **Abyss** wages war against them, kills them, and leaves their bodies exposed in the street of "the great city"—Jerusalem, spiritually called Sodom and Egypt, where their Lord was executed (Rev 11:7-8).

The reaction of the global population is one of the most chilling passages in the B'rit Hadashah:

"Those from the peoples, tribes, languages and nations look at their corpses for three-and-a-half days and do not allow their corpses to be put in a tomb. The inhabitants of the earth rejoice over them and celebrate, and they will send gifts to one another, because these two prophets had tormented the inhabitants of the earth." (Revelation 11:9-10, CJB)

The Anti-Purim / Anti-Chanukkah

Celebration: The exchanging of gifts (*mishloach manot*) and rejoicing is a grotesque parody of Jewish festival

celebrations like **Purim** or **Chanukkah** (Esther 9:22). The world celebrates because the "torment" of their moral conscience—the uncompromised truth of God's Torah spoken by the Witnesses—has finally been silenced.

- **Public Humiliation:** Refusing burial to a body was considered an extreme curse and humiliation in Hebrew culture. The nations want the bodies visible as a trophy of their perceived victory over *Adonai*.

3. **The Resurrection: The Ultimate Vindication (*Techiyat HaMetim*)**

The celebratory atmosphere shifts instantly to absolute terror:

"But after the three-and-a-half days, a breath of life from God entered them, they stood up on their feet, and great fear fell on those who saw them. Then they heard a loud voice from heaven saying to them, 'Come up here!' And they went up into heaven in a cloud, while their enemies watched them." (Revelation 11:11-12, CJB)

- **The Breath of Life (*Ruach Chaim*):** The phrase used here directly evokes **Ezekiel 37** (the Vision of the Dry Bones), where the *Ruach* enters the dead and they stand up on their feet, a vast army. It is a literal demonstration of *Techiyat HaMetim* (Resurrection of the Dead) occurring in full view of the global media networks.
- **Public Vindication Before Enemies:** Unlike Yeshua's resurrection, which was witnessed primarily by His talmidim (disciples), the Witnesses are resurrected directly in front of the very people who murdered and mocked them. Their ascension (*Aliyah*) in a cloud confirms their divine vindication.
- **The Interlude Closes with Judgment:** Immediately, a massive earthquake strikes Jerusalem, destroying a tenth of the city, killing 7,000 people, and driving the

surviving remnant to fear and give glory to the God of Heaven (Rev 11:13). The second woe is officially over, and the interlude ends.

Clarification: Who are the People Celebrating?

In Revelation 11:9–10, the text explicitly identifies the celebrants as ***“those from the peoples, tribes, languages and nations”*** and ***“the inhabitants of the earth”*** (CJB).

From a Messianic Jewish perspective, these terms systematically refer to the **unrepentant Gentile nations** and the global anti-Messianic population—**not** the faithful remnant of Israel.

The description of them exchanging gifts is a grotesque **parody** or "anti-Purim." Just as Haman sought to destroy the Jewish people and the wicked celebrated, here the godless

world system celebrates the apparent death of God's final warning system. They mimic Judean joy because the moral conviction of the *Torah* has been silenced.

Conversely, the Jewish inhabitants of Jerusalem undergo a radical transformation *after* the resurrection of the witnesses and the earthquake in verse 13: *“The rest were terrified and gave glory to the God of heaven.”* This marks a profound moment of national *teshuvah* (repentance) for the surviving remnant in Jerusalem.

The Seventh Shofar Blows (Revelation 11:15–19)

With the interlude closed, the cosmic timeline resumes. The final trumpet—the **Seventh Shofar**—shatters the heavens.

“The seventh angel sounded his shofar; and there were loud voices in heaven, saying, ‘The kingdom of the world has become the Kingdom of our Lord and of his Messiah, and he will rule forever and ever!’” (Revelation 11:15, CJB)

The Transfer of Cosmic Authority

In Hebraic thought, this is the ultimate flashpoint of history. The Greek wording implies a total, irreversible transformation. The phrase ***“of our Lord and of his Messiah”*** reflects the core of Messianic hope found in Psalm 2:2 (*Adonai* and His Anointed/Messiah).

- The illegal lease given to *haSatan* over the earth is completely terminated.
- The legal sovereignty over the global political, economic, and spiritual landscape is formally transferred to **Yeshua** the Messiah.

The Worship of the Twenty-Four Elders (Verses 16–18)

The twenty-four elders, representing the ultimate heavenly courtroom (often linked to the twelve tribes of Israel and the twelve

emissaries/apostles), fall on their faces in prostration (***Koreich***) to worship the ***Adonai Elohei Tzva'ot*** (The LORD God of Heaven's Armies):

"We thank you, Adonai, God of heaven's armies, the One who is and was, that you have taken your great power and begun to rule." (Revelation 11:17, CJB)

Notice a vital grammatical shift: in earlier chapters, God is addressed as the **One** "*who is, was, and is to come.*" But here, the phrase "**is to come**" is **dropped**. Why? Because He has arrived! The future has become the present reality.

The Prophetic Summary of Judgment (Verse 18)

Verse 18 provides a dense overview of what the **Seventh Shofar** actually sets in motion (which unfolds through the Bowl Judgments):

- **The Nations Raged:** Echoing Psalm 2:1 ("*Why do the nations rage?*").

- **Time for the Dead to be Judged:** The onset of final cosmic accountability.
- **Rewarding the Servants:** Giving the *s'char* (reward) to the *Nevi'im* (prophets), the *Kedoshim* (holy ones/saints), and those who fear His Name, both small and great.
- **Destroying the Destroyers:** The ultimate eradication of those who corrupted *Adonai's* creation.

The Unveiling of the Heavenly Temple (Verse 19)

The chapter concludes with a staggering visual anchor that anchors the entire vision in Judean covenantal reality:

“Then the Temple of God in heaven was opened, and the Ark of his Covenant was seen in his Temple; and there were flashes of lightning, voices, peals of thunder, an earthquake and a great hailstorm.” (Revelation 11:19, CJB)

[Heavenly Temple Opened]



[Ark of the Covenant] → Covenant Faithfulness to Israel



[Thunder, Lightning, Hail] → Wrath on the Unrepentant World

The Ark of His Covenant (*Aron HaBerit*): The

earthly Ark had been missing since the Babylonian exile. For a Jewish reader, seeing the original Ark in the heavenly *Beit HaMikdash* is the ultimate reassurance. It signals that *Adonai* has not forgotten His covenantal promises to the physical descendants of Abraham, Isaac, and Jacob.

- **The Dual Nature of the Revelation:** To Israel, the open Temple and the Ark mean **mercy, redemption, and covenant fulfillment**. To the **rebellious Gentile** nations, the accompanying lightning, thunder, and hailstorm signify **imminent, shattering judgment**. God is about to wage war to reclaim His inheritance.

The incident where the Jewish people **look to the One whom they pierced and mourn**—prophesied in **Zechariah 12:10**—is the climactic moment of **Israel's national salvation and spiritual rebirth**.

In the overarching structure of the Book of Revelation and Messianic eschatology, this incident fits precisely at the **very end of the Great Tribulation, matching the transition from Revelation 11 into the physical return of Messiah (Revelation 19)**.

Here is exactly when and where this fits in the prophetic timeline:

Where Does It Fit in Revelation?

The New Testament introduces this theme in the opening lines of the book, directly blending Daniel 7:13 and Zechariah 12:10:

*“Look! He is coming with the clouds! Every eye will see him, **including those who pierced him**; and all the tribes of the Land will mourn over him.”*

(Revelation 1:7, CJB)

While the book introduces the theme early, the actual, real-time historical event fits chronologically between the close of the trumpet judgments and the Second Coming:

- **The [Revelation 11](#) Connection:** At the end of the Two Witnesses' ministry in [Revelation 11:13](#), a great earthquake hits Jerusalem, and the text notes that the Jewish remnant *"were terrified and gave glory to the God of heaven"* (CJB). This represents the structural *beginning* of Israel's national turning (*teshuvah*).
- **The [Revelation 19](#) Manifestation:** The full, literal fulfillment occurs as the Gentile armies gather to crush Jerusalem (the Battle of Armageddon). When all human hope is lost, Yeshua physically breaks through the heavens ([Revelation 19:11–16](#)). As He descends to defend Jerusalem, Israel looks upon Him and recognizes that

the crucified Yeshua is their long-awaited Messiah King.

The Mechanics of the Zechariah 12 Event

To understand the exact timing, we must look at the narrative arc of Zechariah 12, which matches the latter half of Revelation:

Prophetic Phase	Zechariah 12 Description	Revelation Equivalence
The Global Siege	All nations of the earth gather to lay siege to <u>Jerusalem</u> (Zech 12:2-3).	The gathering of the beast's armies at Armageddon (Rev 16:14-16).
Supernatural Deliverance	<i>Adonai</i> strikes the enemy armies with panic and physically defends the tents of Judah (Zech 12:4-9).	Messiah descending with the armies of heaven to strike down the nations (Rev 19:11-15).
The Outpouring & Mourning	God pours out the <i>Ruach</i> of grace and supplication; they look to the One they pierced and mourn bitterly (Zech 12:10).	The surviving Jewish remnant in <u>Jerusalem</u> witnesses His return, realizing their historical error, leading to radical national repentance.
The Cleansing Fountain	A fountain is opened for <u>Jerusalem</u> to cleanse them from all sin and uncleanness (Zech 13:1).	"And so all Israel will be saved" (Romans 11:26), ushering in the physical Millennial Kingdom.

Why They Mourn

The mourning described in Zechariah is not a mourning of despair, but of **deep, transformational godly sorrow** (*teshuvah*).

For centuries, mainstream traditional Judaism has historically interpreted Zechariah 12:10 as mourning for a slain warrior Messiah, ***Messiah ben Yosef*** (Messiah son of Joseph), who dies in the wars of Gog and Magog.

However, in the ultimate Messianic convergence, the Jewish people realize that ***Messiah ben Yosef*** (the suffering servant who was pierced 2,000 years ago) and *Messiah ben David* (the reigning King descending in the clouds) **are the exact same Person**. The profound grief stems from the national realization that the Savior they desperately needed was the One they historically rejected. This grief immediately triggers the absolute cleansing of the nation.