

Lessons Given By:
Archimandrite Athanasios Mitilinaios

Revelation – The Seven Trumpets & the Antichrist
Published in 2015 by
www.zoepress.us
Translated and adapted by Constantine Zalalas

LESSON 46

REVELATION 11:8-14

...and their dead bodies will lie in the street of the great city which is allegorically called Sodom and Egypt, where their Lord was crucified. For three days and a half men from the peoples and tribes and tongues and nations gaze at their dead bodies and refuse to let them be placed in a tomb, 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. 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. Then they heard a loud voice from heaven saying to them, "Come up hither!" And in the sight of their foes they went up to heaven in a cloud. 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. The second woe has passed; behold, the third woe is soon to come.

March 21, 1982

The outcome of the two prophets who point out that the Antichrist is not the messiah but a deceiver and a destroyer, is that the Antichrist puts them to death. He wars against them, and then overpowers and kills them. *And their dead bodies will lie in the street of the great city which is allegorically called Sodom and Egypt, where their Lord was crucified* (11:8). The use of the term corpse [$\pi \tau \tilde{\omega} \mu \alpha$] shows the fury and hatred of the beast for the two prophets. Moreover, the exhibition of their corpses (which continues for three and a half days in the center plaza of the city) depicts the extreme humiliation of the prophets. Their ill treatment at the hands of the Antichrist will have severe consequences for the marginal and lukewarm Christians.

The first consequence will be that the nominal Christians, those who panic very easily and are victimized by cowardice, will lose heart. Cowardice, my friends, is a most terrible sin, and we will talk more about it towards the end of Revelation. It will be a while before we reach that last chapter. I am certainly not in a hurry. We only hope that we live long enough so we can cover Revelation step by step. There we will see that the cowardly shall have their place in the lake that burns with fire and brimstone, the second death. The sorcerers and the immoral will be there as well, but He places the cowardly there first to show that cowardice is a very terrible sin. Truthfully there is nothing worse than losing heart and changing our stance towards Christ. We ought to be very wary of the spirit of cowardice, and to that end, carry out some exercises on ourselves so that we will stay firm and not surrender when we are faced with a threat that attempts to force us to deny our faith.

There are a number of different exercises we can employ. For instance, let's say that at the end of our lessons here we fall asleep in the back, and find ourselves a few hours later all alone, locked inside the church. It is cold, and I am sure that there are some people who would begin to cry, while others would simply think, "I'm locked inside; it's no big deal." There are so many different circumstances that we face on a daily basis that constantly test us that we can look upon as a means of preparation to overcome anything that may be turned against us. If we look at things in this way, we will not fall victim to cowardice, and thereby, lose everything.

The lax cowardly Christians will be shaken when they see the two prophets put to death and their corpses thrown into the middle of the city in broad daylight. They will lose heart and deny their faith. They will say to themselves that it is all over. The disciples of Christ almost came to this very point [before Pentecost]. Do you remember that Thomas left because he was very disappointed? What about the other disciples? The Lord says to all of them, "*You will all fall away (not only Peter) this night, for it is written, I will strike the shepherd, and the sheep of the flock will be scattered.*" It is not only Peter who insists, "*If I must die with you, I will not deny you.*" This is true for the other apostles as well, *And they all said the same* (Matthew 26:31-36, Mark 14:27-32). The same thing will happen to many Christians at that time. They will see the two prophets dead and lose hope; they will think they've lost the contest, and say to themselves: The two prophets did not accomplish anything after all. They will admire them; they will praise them; they will be ready to follow them; but once they become the object of the Antichrist's revenge, they will give it all up. This is dreadful. Please pay special attention to this, especially the fact that they will come to the point of denying their faith. There will be many in this category.

We see this denial of faith where the Lord says, *Nevertheless, when the Son of man comes, will He find faith on earth?* (Luke 18:8) In other words, the Lord is asking whether He will find true faith on earth when He comes back. Indeed, nominal Christians will be scandalized seeing what they will believe to be God's abandonment of the two prophets, just as previously, many were scandalized when they saw the Messiah upon the cross. I wonder why they didn't remember that the prophets, specifically Isaiah, wrote about the suffering of the Messiah. Essentially, my friends, this particular scandal, which is the sacrificial message of the gospel, is already at work.

As a matter of fact, there are three different types of scandals. The first scandal is the scandal of the cross. The second is the scandal of history and the third is the scandal of monasticism. The scandal of the cross is expressed by the question: How can the Messiah allow people to crucify Him on the cross? Is God abandoning Him? The leaders responsible for His condemnation said: *He saved others; He cannot save Himself. Let the Christ, the King of Israel, come down now from the cross, that we may see and believe* (Mark 15:31-32). They were satisfied based on the rationale that Jesus was not the Messiah. What pitiful people; they crucified their Messiah. So, according to Revelation, some of the Christians in those years will see the prophets and wonder why God has abandoned them. People see the righteous, the saints, within history and wonder why God abandons His saints. If they are pleasing to Him, why does God let these things happen to them? This is the scandal of the cross. The message of the true Christian gospel, my friends, is centered on the cross of Christ. The gospel of comfort does not exist. The true gospel is a gospel of martyrdom. We are left to wonder how many will endure this scandal of the cross.

The scandal of history occurs when we see evil reign and triumph within history but do not see the direct intervention of God. We ask: Where is Christ? Where is God? Why doesn't He intervene? Doesn't God see what is happening? This is the definition of the scandal of history.

Finally, the scandal of monasticism is that the life of the monk seems very unnatural.¹ However, I will not expand much more on this at this point.

As exhibited by their actions, the impious will rejoice exceedingly. The pious and stable Christians, the Christians of the cross-centered spirit of the gospel, will glorify God for the testimony and martyrdom of the prophets of God. The pious Christians, with much consolation, hope and holy expectation, will be waiting for the Lord Jesus Christ Who will soon come from heaven. As you can see, the same event can have completely different results for different people – for the lukewarm Christians, for the persecutors, and for the faithful.

Jerusalem will host all these dramatic events and some of you may wonder which Jerusalem, the geographical Jerusalem or some other city allegorically named Jerusalem? This may not be the literal Jerusalem because there are other examples of such allegory in this book, such as Babylon the Great – the prostitute that made the nations drunk with the wine of her fornication. Initially, when the Evangelist was writing his Revelation, the geographical Babylon had been destroyed; so he was obviously aware that Babylon no longer existed. Therefore, the Babylon here is metaphorical; it refers to Rome. He says that he *saw the woman, drunk with the blood of the saints* (Revelation 17:6). Historically, this refers to the bloody persecutions of the Christians perpetrated by Rome at that time. In a general sense, all the anti-Godly powers come under the label of Babylon.

Could the allegorical city be Jerusalem? From a number of relevant circumstances it does seem that it is the geographical Jerusalem. Initially, let's refer to Saint Andrew of Caesarea. (And this is precisely why I read the opinions of the Fathers – to fully support our teachings. I know the opinions of the Church Fathers can be tiring for us, but I do this so that no one can accuse us of providing our own personal interpretation; God forbid. I do not interpret anything by myself.) Saint Andrew of Caesarea writes, "And he will abandon their bodies unburied in this Jerusalem, ancient Jerusalem, the one which has been destroyed, the same one in which the Lord suffered (PG 105, 313B)." So, it takes place in the old Jerusalem which was destroyed by the Romans, in that city where Christ suffered and was crucified. Saint Andrew continues, "It seems that in this city, there will rise from a royal house, an imitation of David the king from whom God's Son, Christ, our true God was born in the flesh, so that he (the Antichrist) can convince the Jews that he is fulfilling the prophetic word, *I will rebuild the dwelling of David, which has fallen and I will set it up* (Acts 15:16, PG 105, 313B)." The Antichrist intends to convince the Jewish people that he is fulfilling the prophecy of David by settling in Jerusalem. He will tell them that he has come to fulfill the prophecy, which calls for the resurrection of the fallen tabernacle of David and restoring what was destroyed in it. He is certainly not going to deceive the Jewish people by doing this in New York City or in Melbourne, Australia or somewhere in Luxembourg. The Antichrist will do this in the specific geographical city of Jerusalem. Thus, a metaphor does not apply here.

There are other details that point to Jerusalem as well. First, the whole scenery of the vision with the measuring of the temple refers to this specific city. We see all these things unfolding (although we have not seen them yet). For example, we see that the Antichrist is rebuilding the temple, which would certainly not be the one we are using now to hold our catechisms, the Church of the Resurrection. Saint Cyril says, "The Antichrist will *never* be in the temple of God!" Never! Obviously, the temple of Solomon which had been destroyed is the temple the Antichrist

¹ Monastics are the most authentic imitators of Christ. They struggle to seek the Kingdom of God in their hearts by perfecting

will rebuild, and not in any other city but Jerusalem. Thus, when we see these crucial developments, they will help us to discern the signs of the times.

The second point is that this great city is characterized as both Sodom and Egypt. It is called the *great city* due to its historical significance, not because it is a large geographical area. Athens, too, is a great city, not because of the size of its population, but because of its name: *Athens*, the great city of Ancient Greece. The city of Jerusalem is also a great city because of the events that took place in it. While Athens may be the city of ancient wisdom, Jerusalem is the city out of which came the Christ, the Lord of heaven and earth; it is the city wherein Christianity was born. Jerusalem, the great city, is additionally described as Sodom and Egypt for the simple reason that the prophets themselves use these names for Jerusalem. For instance, we read of Jerusalem that, *All of them have become like Sodom to me and its inhabitants like Gomorrah* (Jeremiah 23:14). This is how the Lord and his prophets refer to those that reside in Jerusalem. Moreover, because the Evangelist describes the *great city* as Sodom allegorically, he means Jerusalem, not another city.

A third point is the clear observation that the two prophets will be put to death in the same city where their Lord was crucified. It is a well-known fact that the Lord was crucified in Jerusalem. All these factors indicate that the *great city* is Jerusalem. According to the very wise observation of Saint Andrew of Caesarea, the city will be Jerusalem because the Antichrist will seek to settle there in order to show that he is the awaited Messiah.

Finally, the spiritual state of Jerusalem at that time will be like that of Sodom and Egypt. Why like Sodom? It will be like Sodom simply because there will be much sin, very much sin. Why like Egypt? That it will be like Egypt is a metaphor and refers to Egypt's torture of the Israelites for 430 years. They made them suffer greatly. They forced them to make bricks, kept them in hard labor, building constantly, in order to break them and keep them weak because they felt threatened by them. At some point, they began to drown Israel's male children in the Nile River. As Israel had suffered at the hands of the Egyptians, this is how the new Israel, the Church, will also suffer at the hands of the old Israel, which is why *the great city* is described as Egypt.

Consider the state of television programming - it does nothing but corrupt. The quality of entertainment, the state of our politics, the economy, the system of education - all have been instituted and infected by anti-Christian masterminds. They have accomplished their goals for the most part. The main goal is to beat the nations (as a fisherman beats an octopus on a hard rock to make it soft) to paralyze the nations. Then the Antichrist will come and proclaim, "I am here to save you. I will save you." After all those years of propaganda the nations will not be able to react at all, and in their despair they will welcome the idea of a one-world governor. The anti-Christian agenda will have done its work quite well in order to make the nations kneel to this degree, which is why Jerusalem is described as Sodom and Egypt: as Sodom, to corrupt the world and as Egypt, to maintain power by propagating a corrupt and corrupting lifestyle. If one pays a little attention here, he will see how well the words of this text point to this terrible reality.

For three days and a half, men from the peoples and tribes and tongues and nations gaze at their dead bodies and refuse to let them be placed in a tomb (11:9). The expression: *peoples, tribes, tongues and nations* (one favored by the Evangelist, which he uses a number of times), aims to show that the event is universal in nature. I have told you that Revelation is a universal book and not a local one. All tribes and tongues and nations, all people, *will gaze at their dead bodies*. Just how all the people of earth will see this event was unimaginable for centuries. Now it is very easy to

imagine; it is the easiest thing to understand. Everyone will see the prophets' dead bodies on television.² The reality of this phrase was inconceivable only a few years ago and it could have been interpreted in a number of ways.

Thus, we understand the value of the important advice of Saint Andrew of Caesarea: "Everything that begins to unfold, when it comes to fruition, will then be understood." This method of the nations ability to gaze upon one area in the world is now a reality; the technology is now available. How is it possible for all the tongues, tribes and nations of people to watch and listen - not read, as the text does not say read, for example, in the newspapers? The text says *gaze at*, to continuously see the corpses of the prophets exhibited for three and a half days in the center of Jerusalem. One hundred years ago, one could have said that this is impossible as the earth is very large, or that they can only see up to a few miles away and only using instruments. Today, with satellites and television sets, the earth has become ever so small, and people will be able to gaze at these images on television.

This phrase also expresses the sentiments of the people of the world, who will be watching. For example, today, my friends, when there is a very important soccer game like the World Cup, it is extremely popular and of great interest. Wouldn't most people be glued to their televisions? Of course! Likewise here, the fact that all people will be glued to their televisions and gaze at this event perfectly depicts the attitude of spectators eager to witness not only the murder of the two prophets but also the indecent exhibition of their corpses in the city of Jerusalem. The display of their unburied bodies will continue for three and a half days, corresponding to the witness of the two prophets, which lasts for three and a half years.

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 (11:10). What malicious joy! What depth of evil passion! Through television, they will see and rejoice because they disposed of the tormenting sermons of the prophets. The prophets' piercing sermon torments the conscience of the people. Why, however, should the call to repentance bother an atheist? There is no reason for the non-believer to feel reproached. Since non-believers and atheists would be beyond reproach, why then, would they be tormented, especially since they do not believe in hell? The atheists are not tormented, yet they are the ones who initiate persecutions against the Christians. Why is this? It is simply because there is no absolute atheist. Man was fashioned to believe. God made us for Himself, according to His image. This image cannot be uprooted by anyone; it is in our nature, in the very fiber of our being. In reality, the person who claims that he is an atheist maintains a fear of God within his sub-conscience, and when he sees the persecution of the prophets, he distances himself from that fear. He rejoices and exercises this persecution precisely to be liberated from his fear. This is the psychology of the atheist.

So it is a very interesting phenomenon that the citizens of the earth will exchange gifts among themselves out of their joy and relief. Something similar happens when we host a joyous feast; we make some special food and send some to our neighbors and close friends, who also share with us. They reciprocate as an expression of joy. The Hebrews established this practice during the time of the Babylonian exile; we see this in the book of Esther. Mordecai instituted a feast day and, along with the other activities, arranged for an exchange of meals or gifts. In Revelation, after the death of the prophets, the joy is so overwhelming that the citizens of the earth exchange gifts because they are finally free of the tormenting sermon of the two prophets.

² And pc's, i-pads, smart phones, "smart" watches, etc..

They no longer have anything to be afraid of, or so they think. They think they can finally sleep peacefully. And while everything will be pointing towards the triumph of evil, immediately after this, their joy will be shattered.

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 (11:11). Here is the triumph after the very short-lived victory of the Antichrist! Here is the triumph of heaven – in the resurrection of the two prophets! The great mistake of the progressive secularists and non-believers is two-fold. First, they deny the eschatological dimension of history. They can never imagine, nor do they want to believe that history will come to an end. Something from my own experience that I have finally begun to understand is that many things remain mysterious in the mind of a faithful person. He asks, “How can this be?” – and he slowly begins to understand. In this manner, I am beginning to develop the certainty that atheists do not give an eschatological dimension to history. They believe that history existed and will always exist.

For the atheist, there is no end of the world; there is no end of creation. This is the first mistake of the atheist. The second mistake is the reality of the resurrection of the dead. They do not believe either will take place. These are the two monumental mistakes of those who refuse to believe. All the activities of atheists are based on the premise of these two false assumptions. This explains why they will be so shocked when they see the two prophets resurrect on television. God has planned for their eyes to be glued to the television and just when they are under the impression that the bodies of the prophets would be beginning to smell, they suddenly see them stand on their feet! How terrifying! It will be the greatest shock to an atheist. Of the three and a half days, Saint Andrew of Caesarea writes, “The number of days was the number of years that they preached (PG 105, 316B).” The three and a half days that the prophets remained dead correlates to the timing of Christ’s resurrection. The breath of life from God enters them and they stand on their feet.

This whole dramatic event reminds us of the vision of Prophet Ezekiel. The reading that we hear Great Friday night is included in the matins of Holy Saturday. The prophecy says, “*I prophesied according to your commandment and the Spirit entered the bones scattered over the valley and they lived and they stood on their feet.*” I have previously explained that the prophecies of the Old Testament have not been exhausted. The fact that the Evangelist takes the phrase from Ezekiel is like Saint John telling us, “The key, my reader, is in my pocket; just look carefully for it and you will find it.” In that prophecy, Ezekiel says, *see O man how the bare bones stood up, complete men ready with flesh, sinews and nerves, bones, etc.* (cf. 37:1-11). This is how men will be taken out of the tombs and brought to the Promised Land.

The Hebrews cannot grasp this, so they interpret allegorically saying that this prophecy refers to the return of the Jews to Palestine. Thus, my friends, God uses history in order to facilitate some historical points, but God is never limited to past history. The prophecies are typological in character, meaning that they go beyond history and the specific events in history. They transcend history and extend all the way to the end of times because God is not interested in seeing the Jews merely return to Palestine. This is only a small prophecy and of little interest to Him. Furthermore, since the return of the Jews to Palestine as a small prophecy has been realized, then more importantly the greater part of this prophecy, the resurrection of the dead from the tombs, will also be realized. This is exactly why Christ said, *Do not marvel at this; for the hour is coming when all who are in the tombs will hear his voice and come forth* (John 5:28-29). Even though the vision of Ezekiel refers to the return of historical Israel, in reality the prophecy in its greater part refers to the resurrection of the dead. This is also why our Church, very beautifully,

placed this prophecy in the matins of Great and Holy Saturday. The interpretive key to this is that the Evangelist used the same phrases that can be found in Ezekiel.

Let me ask you about the things that we are discussing now. Do they give you some consolation, some hope? The resurrection of the dead is the consolation and the hope of the faithful; does this comfort you? I am telling you with all sincerity that if these things do not stir you up, you are wasting your time here! You are not profiting. The purpose of these truths is to have our inner being stirred, to become excited, to be consoled and to embrace the feeling that the resurrection of the dead is before us!

So, the resurrection of the two prophets becomes the answer in the unbalanced war of the Antichrist against the two prophets. The Christians of those days will be able to say, "Indeed, Christ is the life and the resurrection. Christ is Truth." All these events along with the resurrection of the two prophets will present a miraculous, living, visual image before everyone, believers and non-believers, because both will see the events unfold on the worlds screens. The resurrection of the dead will become a reality for all people, for all who died through the centuries. The dead of all the ages will resurrect.

The phrase used by the Evangelist is so realistic here: *and they stood on their feet* (11:11). Although we know allegorical interpretation like that used by Saint Basil the Great in *The Six Days of Creation*, the fact is that allegory cannot be applied to the verses here. The Old Testament reveals, *On that day His feet shall stand on the Mount of Olives* (Zechariah. 14:4). In the Old Testament there is no record of God's feet. This is an instance where the word of God presupposes the incarnation. This is a reality that God's feet did, in fact, stand; because the feet of Jesus Christ stood on the Mount of Olives. This is the meaning of the resurrection! This is the reality of resurrection, for us to stand on our feet. For this reason there is a canon³ that states that we do not kneel or do prostrations on Sundays. We do not kneel and we do not do prostrations so that we can express the resurrection of the dead in a realistic manner and not an allegorical one.

Great fear fell on those who saw them (11:11). People will be terrified when they witness this awesome miracle. Man, my friends, becomes fearful whenever some unexpected natural action or event occurs such as the sudden breaking of glass or an explosion. Such things cause a natural fear, which is easily overcome. The fear that man cannot overcome is supernatural fear, which literally paralyzes man. For example, at a funeral, friends and neighbors follow the relatives and immediate family to the cemetery. At the cemetery, everyone surrounds the casket as the cover is removed for the last respects. If suddenly the dead person stands up, what will everyone do? They will probably run for cover or take off for the hills. Now what is there to be afraid of – the dead person? Everyone should be full of joy; their neighbor, their friend, is alive! What is the cause of their fear? They are not afraid of the dead person. They are petrified because they have come in touch with the supernatural, which terrifies a human being. My friends, if a thief enters your house, you can keep your composure and may pick up a weapon; you can manage to overcome the fear. When and if the devil appears in your room, my friends, what will you do? You will faint with fear. This is the essence of supernatural fear. The whole world will be struck by great fear when everyone sees the two prophets rise and stand on their feet.

Then they heard a loud voice from heaven saying to them, "Come up hither!" And in the sight of their

³ First Ecumenical Council—20th canon and again in canon XC of the Council of Trullo.

foes they went up to heaven in a cloud (Revelation 11:12). The voice heard is the voice of Christ calling the two martyrs; come up here. This *come up hither* is the solution to the great drama of earthly existence. The atheists and non-believers could never imagine this as a solution to the dramatic existence of life on earth. Heaven as a solution is inconceivable for them. We are reminded of the ancient king of Crete, Minos, who would never have imagined that his two political prisoners, Daedalus and Icarus, (who are father and son) would be able to escape the labyrinth with wings. The vertical dimension saves, since the horizontal dimension cannot possibly save man. According to Saint Andrew of Caesarea, "The ascension of the two prophets is carried out by the royal carriage, and the royal carriage is a cloud (PG 105, 316B)." Today, a leader of a nation sends his personal automobile to the airport to pick up an important visitor. The cloud is the royal vehicle that is sent to carry the two prophets.

Here the Ascension of Christ comes to mind, as you remember, *a cloud took him out of their sight. And while they were gazing into heaven as he went* (Acts 1:9). These clouds are not formed with water droplets; they have nothing to do with natural clouds. They are the presence of divine glory. We are also reminded of Saint Paul: *And the dead in Christ will rise first; then we who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air; and so we shall always be with the Lord* (1 Thessalonians 4:16-17).

Many Christians today lack faith in the resurrection of the dead because they lack faith in the resurrection of Christ. Today's Christian says, "Christ is risen." He dyes his eggs red, and goes to the Resurrection service, where he holds a candle, and, all along, he does not believe in the resurrection of Christ. This is dreadful! Not only this, but as I have already said, he lacks faith in the consequences of the resurrection of Christ, being the resurrection of the dead. The very thing that Saint Paul points out: *If the dead are not raised, then Christ has not been raised* (1 Corinthians 15:16), then our faith, our sermon, our teachings are all in vain.

What is Christianity without the resurrection of the dead? Many of the people of our faith, or rather Christians without faith, who do not believe in the resurrection and ascension of Christ (and based on this, also do not believe in the resurrection and ascension of the dead), will have a final proof as they watch the resurrection of the two prophets take place. What will they do then? Maybe they will believe. Equally impressive is the stance of the enemies of Christ because everything that takes place is within *the sight of their* [the prophets] *foes*. In the Greek, the verb shows continuous action; *their enemies were watching them* continuously. For three and a half days, all the people on earth will continually witness these events as they are broadcast on television.

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 (11:13). During the period of the resurrection of the two prophets and their ascension toward heaven, a great earthquake will rock the earth. This earthquake seems to be limited to the city of Jerusalem. Regarding this, Saint Andrew of Caesarea writes, "Maybe this will be a physical, a natural earthquake, a true earthquake and not a metaphorical one (PG 105, 316B)." Here we see something amazing, and if you concentrate, you will see how we can develop the ability to see some things tangibly and others allegorically. The two prophets die, resurrect, and an earthquake takes place. When Christ gave up His spirit on the cross at the ninth hour, or three o'clock in the afternoon, a great earthquake took place. When He resurrected, another great earthquake took place. The second one was a local earthquake which was caused by the presence of the angel who had thrown away the stone covering the tomb in order to terrify the soldiers who had become as yellow as lemons [a common Greek expression].

We have mentioned that contact with the supernatural dimension terrifies people; thus, the soldiers flee on foot to announce the resurrection of Christ. Just as an earthquake marked the death and the resurrection of Christ, so too will an earthquake take place with the resurrection of the two prophets. This is why we think that this may be an actual earthquake. There is only one difference. In the case of the earthquake in Jerusalem with the two prophets, one tenth of the city will fall; one tenth of the structures will be destroyed. During the period of Christ's crucifixion and resurrection nothing fell. Here, seven thousand people will be killed, although it is possible that it is not an exact number but allegorical or symbolic. The earthquake may be interpreted as two things. The first is that it is the assurance from heaven that these two prophets are from God and the Antichrist is an imposter. The second is that the earthquake serves as a punishment for those who did not believe.

The rest of the citizens will be afraid and give glory to God. However, this is a doxology under pressure. This is nothing new. Something similar happened to the centurion during the crucifixion of Christ. When he saw the miraculous events taking place upon the cross, he subsequently glorified God. Of course, it is another matter that the centurion was of a wholesome disposition and later became a Christian and a martyr of the Church. The fact remains that in the dismal end of days people will glorify God out of pressure by the element of supernatural fear, and not out of repentance. This is where fear leads people.

The second woe has passed; behold, the third woe is soon to come (11:14). Of course, the time we take to analyze these chapters is quite long, which is why you may not remember that when the fifth, sixth and seventh angel trumpeted, they were not simply described as plagues, but as three woes as well. The first woe corresponded to the fifth angel, the second woe to the sixth angel and the third to the seventh angel. The first woe has passed and the analysis of the second woe was quite lengthy. In that time we had the intervention of the locusts of the abyss, and the two interludes as well; and now the second woe has come to an end.

We immediately enter the third woe that will take place with the trumpet blast of the seventh angel. The only difference now is that we are in the eleventh chapter and this plague, which essentially begins now ends in the thirteenth chapter. In the interim, there are important subjects that are central to Revelation and include: the appearance of the woman with the child being chased by the dragon; the fight of the Archangel Michael with the dragon in heaven; the heavenly echo of the triumph in heaven; the persecution of the woman by the dragon when her child was pulled into heaven and she fled into the desert; the appearance of the beast from the sea, which is the Antichrist, as we will see in chapter thirteen. As you can see, my brothers and sisters, we finally find ourselves in the nucleus, the center, of Revelation.