

# THE DIVORCE OF ISRAEL

A Redemptive-Historical Interpretation of Revelation

## VOLUME II: REVELATION 10:1–22:21

Kenneth L. Gentry, Jr.



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Volume II: Revelation 10:1–22:21

by Kenneth L. Gentry, Jr.

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## THIRD INTERLUDE: THE LITTLE BOOK AND JOHN'S ACTION (10:1-11)

**G**iven the narrative flow John established for the first five trumpet soundings, we might expect the sounding of the seventh trumpet to follow immediately after that of the sixth trumpet (9:13ff.). This is not John's method, however. He is writing a carefully crafted, emotionally compelling drama.

Just as he inserted an interlude between the sixth (6:12ff.) and seventh (8:1ff.) seals, he inserts two interludes here, in chapters 10 and 11, between the sixth and final trumpets. This technique served to intensify suspense in Revelation 4 and 5, where "the description of the scroll, the inability of any man to open it, the prophet's tears, and the elder's consolation, all serve to hold up the narrative. But the delay has the dramatic effect of focusing attention on the action of the Lamb" (Beasley-Murray 120). Now this delay of the final trumpet serves to increase our anticipation once again. But it also has an interpretive function: it provides explanatory material allowing for future plot development.

As many commentators (e.g., Mounce 129; Witherington 16) note, the books in chapters 5 and 10 are important to the flow of Revelation. Since they are central to Revelation, I will elaborate rather fully on this chapter, and especially because "some of the most debated material in the whole book of Revelation is to be found in Rev. 10-11" (Witherington 155).

### *a. The Strong Angel and the Little Book (10:1-4)*

**10:1** I saw another strong angel coming down out of heaven, clothed with a cloud; and the rainbow was upon his head, and his face was like the sun, and his feet like pillars of fire; **2** and he had in his hand a little book which was open. He placed his right foot on the sea and his left on the land; **3** and he

cried out with a loud voice, as when a lion roars; and when he had cried out, the seven peals of thunder uttered their voices. **4** When the seven peals of thunder had spoken, I was about to write; and I heard a voice from heaven saying, "Seal up the things which the seven peals of thunder have spoken, and do not write them."

This chapter provides another example of John's intricate interlinking structure, for in it we find connections with 1:9-20 (John's commissioning); 1:13 and 14:14 (the Son of Man); and 5:1-3 (the book in God's hand).

Here in 10:1a, John sees a **strong angel** (*aggelon ischuron*, 10:1a), just as he does in two other visions (5:2 and 18:21). John sets this strong angel over against the "star from heaven which had fallen to the earth" (9:1) from the preceding vision, which portrays Satan as having fallen from heaven. This vision pictures the strong angel voluntarily and intentionally **coming down out of heaven** (10:1a). He has not "fallen to the earth," as has the angel in 9:1, nor has he been "thrown down," as in 12:9.

This strong angel is "far and away the most exalted and resplendent" in Revelation, with no other being "described as fully, feature by feature reminiscent of divinity" (Mazzaferrri 366). But who is he? And what is his significance in Revelation's drama?

According to perhaps the majority of older commentators, this mighty angel must be Christ himself. Among the church fathers who held this view are Victorinus, Tyconius, Primasius (ACCS 145), and Hippolytus (Daniel 24). Among scholars closer to modern times, we find this view held by Lightfoot (1654: 3:342), Gill (759), the Geneva Bible (*ad loc.*), Russell (421), Terry (360), Farrar (456n), Wellhausen (cited by Charles 1:259), Terry (363-64), and Clark (70). Hengstenberg (1:376) says "it can only be Christ." Russell notes that in the 1800s, "the majority of interpreters" adopted this view (Russell 421; cp. Beckwith, 580; Carrell 136).

Many recent expositors deny that this angel is Christ. This denial includes those in critical (Sweet 177; Aune 557; Witherington 154), evangelical (Beasley-Murray 170; Morris 137; Mazzaferrri 266; Wall 137; Keener 280; Osborne 393), and fundamentalist (Walvoord 70; Thomas 1995: 60) schools of thought. The most significant stumbling block to this identification is his being called "another (*allon*) strong angel," which relates him to the previous "strong angel" (5:2). But this may simply distinguish him from the preceding trumpet angels (8:1, 8, 10, 12; 9:1, 13-14). We must remember that John is reporting what he *sees*, and if Christ is appearing in angelic form, that is how John sees him.

Despite widespread contemporary reluctance in this regard, various aspects of the dramatic imagery and the requirements of the contextual flow incline me to adopt the older view. I agree with Beale (525) that "the angel is the divine Angel of the Lord, as in the Old Testament, who is to be identified

with Christ himself.” This is not an extreme minority view, for this view is also endorsed by Bauckham (1993a: 523–24), Caird (125–26), Hoeksema (337), Ladd (141), Hendriksen (149), Swete (126), Wall (137), Scott (219), Richardson (73), Chilton (259–60), “probably” Ford (163), Rowland (1982: 102), Mulholland (1996: 52), Barker (147), and Boxall (152). Kline (1980: 84) concurs: “Revelation 10 may be cited as just one further passage identifying Christ as the Old Testament Angel” (cp. Mulholland 1990: 63). This interpretation is extremely significant for the judicial point and rhetorical flow of Revelation; consequently, I will spend some time on it, since it has import for fleshing out my redemptive-historical preterist understanding of John’s forensic drama.

All commentators agree that Christ appears under a variety of symbols in Revelation, including gigantic Christophany (1:13–16), slain-but-living lamb (5:6; 14:1), glorious Son of Man (14:14–15), and conquering warrior (19:11–16). Giblin (143) speaks of the idea of “distancing,” whereby John sees Christ not as he is but by visual images, such as when he appears as the “Lamb.” For instance, in chapter 1, John hears a voice but then *sees* one “like a son of man” (*homoion huion anthrōpou*, 1:12–13). This opens the possibility that he could also appear in angelic form and that John is reporting what he sees without interpreting it.

As noted above, Christ’s appearance as an angel is not without precedent in Scripture. In the Old Testament, the famous “Angel of the Lord” (*mal’āk yhw̄h*) is the pre-incarnate Christ.<sup>1</sup> The book of Revelation bears a most definite Old Testament cast (see Introduction), suggesting the appropriateness of such an important Old Testament figure in “the Revelation of Jesus Christ” (1:1). Elsewhere in Revelation, Jesus appears angelomorphically: in the “son of man” vision in 14:14–15 and (probably) in 20:1–2, where an angel binds Satan (which is Christ’s work).<sup>2</sup> This is appropriate for Revelation: “in the Apocalypse we find Jesus Christ functioning like an angel” (Carrell 185). Furthermore, presenting Christ in angelic form fits the context in that he comes with a message in his hand and *angelos* means “messenger.” Justin Martyr (*Apol.* 1:63) observes, “Now the Word of God is His Son, as we have before said. And He is called Angel and Apostle; for He declares whatever we ought to know, and is sent forth to declare whatever is revealed; as our Lord Himself says, ‘He that heareth Me, heareth Him that sent Me.’” That John falls down to worship an angel elsewhere in Revelation (19:10; 22:8), probably suggests that he has already seen Christ as an angel while writing the work.

But what evidence do we have to establish that this particular angel in chapter 10 portrays Christ? The evidence flows primarily from the links in

1. Ge 16:17ff.; 21:17ff.; 22:1ff.; 24:7; 31:13; Ex 3:2; 14:19; Nu 22:22ff.; Jos 5:13–6:2; Jdg 2:1; 6:22; 13:20; Isa 63:9. See ISBE<sup>2</sup> 1:125; ZPEB 162–63.

2. Many commentators think John’s initial vision shows Christ in angelic form (1:13–16).

this chapter to Christ's initial appearance in chapter 1. Those links involve the cloud imagery (1:7; cp. 10:1a) and the several Son of Man features.

*First*, this angel is **clothed with a cloud** (*periblebē menon nephelēn*; 10:1b). We must remember that "in biblical literature it is God or the Son of Man alone who comes in heaven or to earth with clouds" (Smalley 257; cp. Beale 523).<sup>3</sup> In that Revelation is the most "biblical" book in Scripture, this by itself is highly suggestive. We should also note that "it is extremely rare for angelic garb to be mentioned" in John's prophecy (Mazzaferri 265).

Clouds are first mentioned in 1:7. That verse directly associates them with Christ in his judgment-coming against Israel, which is the overarching theme of Revelation (cf. Excursus 3 at 1:7). It is neither accidental nor insignificant that immediately after the strong-angel vision in chapter 10, we read John's clearest pronouncement of the temple's judgment (11:1-2). At the first temple's destruction, Jeremiah laments that God covers himself with a cloud "so that no prayer can pass through," because Israel has "transgressed and rebelled" (La 3:42-44). The same is true in Revelation. Coming "with clouds" (1:7) can easily be expressed as "clothed with a cloud" (10:1).

All agree that John's theme in 1:7 derives from the Son of Man vision in Daniel 7:13, and gives rise immediately to the Son of Man vision in 1:12-20. The Son of Man cloud imagery is significant for John's message of judgment, for it appears again in another passage that very clearly applies to Christ acting in judgment (14:14-16). And significantly, the reference to Christ in 14:14 is followed immediately by a statement that "*another* angel came out" (14:15), requiring that Christ's appearing in 14:14 was in angelic form (after all, John is reporting what he *sees*, and he *saw* an angel).<sup>4</sup>

*Second*, the **rainbow that was upon his head** (10:1b) reflects the throne vision of God in chapter 4: "there was a rainbow around the throne" (4:3). Revelation 4:3 is not only John's only other reference to a rainbow; it is also the only other use of the term in the New Testament. Unlike in 4:3, the definite article appears in 10:1 before "rainbow" (*iris*), which is "likely an article of previous reference" (Beale 524) reminding us of the earlier rainbow. We also see a rainbow in the vision of God on the throne in Ezekiel 1:27-28, the obvious backdrop to John's vision. In the context in Ezekiel, a book is presented to the prophet and he eats it (Eze 2:9-3:3), just as in Revelation 10:9. Here the rainbow from God's throne now covers Christ "to signify that Christ has taken over the reins of the Father's plan" (Beale 528). This is significant for

3. For evidence, see Ex 14:20; 16:10; 19:9, 16-17; 24:15-18; 40:34-37; Lev 16:2; Nu 9:17-22; 10:11-12, 22, 34; 11:25; 12:10; 16:42; 2Sa 22:12; 1Ki 8:10-11; 2Ch 5:13-14; Ne 9:12; Pss 18:11-12; 97:2; 104:3; Isa 19:1; Jer 4:13; Eze 1:28; 10:3-4; Na 1:3; Da 7:13; Mt 17:5; Mk 9:7; 13:26; Lk 9:34-35; Ac 1:9; 1Co 10:1-2; 1Th 4:17.

4. Carrell 133. See his discussion of angelomorphic christology in his chs. 4-5.

John's judgment theme (1:7), "for not even the Father judges anyone, but He has given all judgment to the Son" (Jn 5:22; cp. 9:39; Ac 10:42; 17:31).

*Third, his face was like the sun* (*to prosopon autou hos ho helios*, 10:1c) is quite similar to the phraseology in 1:16 (*hē opsīs autou hos ho helios*),<sup>5</sup> which is the first appearance of the sun shining in Revelation and serves as a clear indication of the Son of Man's deity. Furthermore, the language in 10:1 is *identical* to the transfiguration statement where Jesus's divine glory shines through his mortal veil (Mt 17:2): *to prosopon autou hos ho helios*. Paul's own blinding vision of Christ reminds us of this picture, as well: "At midday, O King, I saw on the way a light from heaven, brighter than the sun, shining all around me and those who were journeying with me" (Ac 26:13; cf. 2Co 4:6). These helioproso-poic (face-as-sun) references all appear to refer to divinity. Though heavenly residents can shine as the sun (Mt 13:43), they do not do so anywhere else in Revelation, and Christ appears earlier in such a way. Carrell (132) notes that, "in general terms, the appearance of the angel compares favourably with the Psalmist's impression of the appearance of the Lord in Psalm 104.1-3: 'You are clothed with honour and majesty, wrapped in light as with a garment ... you make the clouds your chariot' (cf. Isa. 19.1)."

*Fourth, John sees his feet like pillars of fire* (10:1c). This is similar in effect to chapter 1, where we read, "His feet were like burnished bronze, when it has been made to glow in a furnace" (1:15). Since fire pictures judgment twenty-four times in Revelation, it surely connotes judgment here. In the letter to Thyatira, the imagery of Christ from chapter 1 applies to Christ the speaker in 2:18. John mentions the "eyes like a flame of fire" and feet "like burnished bronze" (2:18) that have been "made to glow in a furnace" (1:15). That letter contains a severe rebuke for tolerating false prophecy and immorality and warns of "great tribulation" (2:22), death by pestilence (2:23a), and a divine recompense "to each one ... according to [his] deeds" (2:23b). "This is the first indication of many in ch. 10 that judgment is the predominant focus of the 'little book' and of John's prophetic message of v 11" (Beale 529).

But the "feet like pillars of fire [*stuloi puros*]" is not fully explained by generally noting a connotation of judgment. To have feet like "pillars of fire" is quite awkward: we would expect legs to represent pillars of fire, rather than feet. This jarring statement is necessary for linking the two visions. It seems John is reminding us of the "pillar of fire" associated with the divine Angel of the Lord who led Israel through the wilderness (*stulō puros*; LXX: Ex 13:21, 22;

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5. The word for "face" in 10:1c is *prosōpon* which "probably meant that which struck the eye (*pros*, "towards," and *ops*, "eye"), that which one looks at" (NIDNTT 1:585). The word for "face" in 1:16 is *opsīs*, which also is based on *ops*, "eye," and means "the experience of seeing something, seeing, sight" or "the front portion of the head or expressions thereof, face, countenance" (BAGD 746).



Ne 9:19). This exodus-pillar imagery is all the more probable in that the cloud clothing “is reminiscent of the pillar of cloud signaling Yahweh’s presence in the Exodus, Ex. 13:21” (Mazzaferri 265).<sup>6</sup> The pillars stood between Israel and the Egyptians (Ex 14:19–20), so that God saw the Egyptians through the pillars and “brought the army of the Egyptians into confusion” (Ex 14:24; cp. Nu 12:5–10; Dt 31:15–18). Though Caird (126) denies that the Angel of the Lord appears here, he notes that “this is the angel who is to guide the new Israel through the darkness of its Exodus pilgrimage from Egypt to the promised land.” This is a most apt representation, given all the exodus allusions in Revelation.<sup>7</sup> Christ, the Angel of the Lord who dwells among his people (1:9–20), leads them out of this new Egypt (apostate Israel, 11:8) by “pillars of fire.”

Given the divorce motif in Revelation, we should recall that when God married Israel at Sinai (Ex 24), Moses set up an altar with twelve pillars at the foot of the mountain (Ex 24:3). The twelve pillared-altar “called attention to itself as something placed, and served among other functions a ‘legal’ purpose, ‘to mark a legal relationship’” (Durham 343). In fact, “the main importance” of pillars “in the Bible is more symbolic than architectural,” and they were frequently erected “as witnesses to a covenant” (DBI 645).<sup>8</sup>

Significantly, the two pillars of God (cloud by day, fire by night) represented God’s presence in leading Israel in the wilderness (Ex 13:18, 21–22; Nu 14:14; Ne 9:12, 19; cp. Ex 15:22; 8:2, 15) and are significant for the marriage imagery. They show that since God had married Israel at Sinai, he was now safely leading her as a good husband (Jer 31:32) because she was legally his possession by covenant (Ex 19:1–2, 5; Dt 32:9–10; Pss 78:52; 136:16; cf. context of Jer 2:6). In Deuteronomy, God stands at the door of the “tent of meeting” in the “pillar of cloud” (Dt 31:14, 15), where he reveals a song as a “witness” against Israel when she sins (Dt 31:19, 21).

Later, when Solomon built God’s temple, he erected “two pillars of bronze” (cp. Rev 1:15) at the entrance of God’s “house” (1Ki 7:15–22, cp. v. 12; see 1Ki 10:26; 25:13, 16; 2Ch 3:15; Jer 52:17, 20). The two pillars of the temple were free-standing (not supporting an upper structure); consequently, “the symbolic function of these huge, magnificent gateposts” was probably to indicate

6. Mazzaferri (265) notes that “it is scarcely a coincidence that *stulos* corresponds to *mud* as precisely as *pur* to *š*.”

7. Examples of exodus imagery include the Paschal lamb underlying 5:6; the first trumpet reminding of Moses’ seventh plague (8:7); the sea becoming blood (8:8) like Moses’ first plague; the two prophets’ power to turn water into blood (11:6); the woman’s flight to the wilderness on eagle’s wings (12:14; cp. Ex 19:4); and the “song of Moses” regarding the Red Sea experience (15:3). Court (75) lists the following plagues with Revelation parallels: Ex 7:20ff. (Rev 8:8, 10; 16:3, 4); Ex 8:5ff. (Rev 16:13ff.); Ex 9:8ff. (Rev 16:2); Ex 9:23ff. (Rev 8:7; 16:21); Ex 10:12ff. (Rev 9:3ff.); Ex 10:21ff. (Rev 8:12; 16:10).

8. See Ge 31:44–48, 52; Ex 24:4; Dt 27:1–8; Jos 8:30–35; 22:26–28, 35; 24:26–27; Isa 19:19–20.

that the Lord had passed through them, entered the temple and dwelt there in the midst of his people” (DBI 645). At these pillars, Josiah and Israel reestablished covenant with God in a renewed determination to live faithfully before him: “The king stood by the pillar and made a covenant before the LORD, to walk after the LORD, and to keep His commandments and His testimonies and His statutes with all his heart and all his soul, to carry out the words of this covenant that were written in this book. And all the people entered into the covenant” (2Ki 23:3). We should recall that Christ presented himself as God’s temple<sup>9</sup> (Jn 2:19–21) and fulfilled its sacrificial system (Heb 8–10), so that in the new covenant he serves as the temple, replacing the earthly structure (21:22).<sup>10</sup>

*Fifth*, in 10:3a, the angel will speak **as when a lion roars** (10:3a). The lion’s roar is often (though not always) a metaphor for God’s call (Jer 25:30; Hos 11:10; Joel 3:16; Am 1:2; 3:8). Consequently, this reminds us of the “Lion that is from the tribe of Judah, the Root of David,” whom John has already mentioned (5:5). But, of course, Revelation also associates the lion with one of the four living creatures (4:7)—and even with the evil beast from the sea (13:2). The evil beast is out of the question here in 10:3, for obvious reasons. This then leaves the possibility that this “mighty angel” could be either: (1) one of the four living creatures (but elsewhere they seem always to be designated as “living creatures”) or (2) another of God’s angels, since they often have leonine features (4:7). Still, the other lines of evidence quite suggestively point to Christ.

*Sixth*, though Osborne denies that this is Christ, he points out a remarkable fact: no other angel in Revelation is described in such detail (Osborne 393). The impressive detail suggests that this angel is distinctive in some way, comporting well with his divine identity, especially since Christ is the dominant positive figure in Revelation. “Within the Apocalypse itself this angel is notable since no other angel carries explicit images connoting the visible and audible presence of God such as the rainbow, the cloud, and the leonine voice, and no other angel so closely resembles Jesus Christ” (Carrell 133). (For an additional line of argument we should note a hint deriving from his standing firmly on the sea; see 10:2 exposition.)

*Seventh*, the angel’s manner of appearing on the scene may indicate his identity as Christ: He is seen “coming down out of heaven” (10:1a: *katabainonta*

9. See Nicholas Perrin, *Jesus the Temple* (Grand Rapids: Baker Academic, 2010); Wright 1996: 426; ch. 13.

10. “Paul seems to apply one aspect of temple imagery to Christ. In Colossians 1:19 Paul speaks of Christ as the one ‘in whom all the fullness was pleased to dwell,’ and in Colossians 2:9 he writes ‘in him all the fullness of deity dwells bodily.’ The language of God being ‘pleased to dwell’ is used in Psalm 68:16 (LXX 67:16; cf. Deut 12:5) of Zion, the mountain where God would reside forever. So the ‘fullness’ of God being ‘pleased to dwell’ in Christ suggests an application of the temple metaphor to the incarnation” (DNTB 1181).

*ek tou ouranou*). As we see in John's Gospel, this is "a characteristically Johanne expression for Christ's manifestation (*katabainō*, = 'descend' used in John 3:13; 6:33, 38, 41, 42, 50, 51, 58)" (Court 158). The description of the angel coming down in 10:1 reads very much like John 6:33, where Christ tells us he is "the bread of God ... which comes down out of heaven" (*katabainōn ek tou ouranou*) (cp. Jn 6:41, 42, 50).

Some doubt that this strong angel is Christ because the vision does not demand divinity, requiring instead that we weave together the various strands of evidence (Carrell 136-38). Thus, it seems contrary to Christ's unambiguous appearances under various images elsewhere (e.g., 1:13; 5:6; 14:1; 19:11). But this supposed ambiguity no more undercuts the interpretation than the rather nondescript "someone said" of 11:1 undermines that utterance being from Christ. That "someone" must, however, be Christ, for the same voice introduces the two prophets as "my witnesses," and they are surely Christ's (cp. 2:13; 17:6), who is himself "the faithful witness" (1:5) (Farrar 456n).

In fact, for Christ to appear as the Angel of the Lord here in chapter 10 is most appropriate, for as Beale (525) reminds us, "The divine angel of the Lord himself appears in Judges in the prophetic role as God's mediator of a covenant lawsuit against sinful Israel (Jdg 2:1-3; 5:23; cf. 6:8, 10)." In his study on the Angel of the Lord, Kline (1980: 84) points to Revelation 10 as "one further passage identifying Christ as the Old Testament Angel. The Glory Angel [is] introduced there in the role of covenant witness." As I argue throughout the commentary, this is the main point of Revelation: God's covenant lawsuit (divorce) against adulterous Israel. Immediately after this vision, John sees a vision of the temple and the "two witnesses" who "prophesy" (11:3) to those in Jerusalem (11:8). This fits perfectly with the divorce motif and judgment theme of Revelation. In fact, in the next chapter we witness the judgment of the physical temple by a "casting out" (*ekballō*). Since the temple is the "house of God" (e.g., Ne 6:10; Ps 27:4; Da 5:3) where God dwells with his people (Pss 9:11; 74:2; 76:2; 132:13; Joel 3:17), this fits well with the divorce motif of Revelation. God does not just cast his wife out of his house, but he even "casts out" the house where she dwelled with him (see Excursus 10 at 11:2).

The mighty angel (Christ) comes down out of heaven **holding in his hand a little book which was open** (10:2a). To say that the book is "opened," John uses the perfect participle *ēneōgmenon*, which speaks of a completed condition and implies it is unchangeable: God's purpose therein will be fulfilled; God's determination "must" (*dei*) come to pass (10:11; cp. 1:1; 22:6). Commentators have long and vigorously debated the identity of this "little book" (*biblaridion*) and its relationship to the "book" (*biblion*) of 5:1-9. Though many scholars distinguish the two, a significant number hold that the little book here in chapter 10 "is none other than the scroll taken by the Lamb in chapter 5" (Michaels

133-34).<sup>11</sup> Bauckham (1993a: 243) holds that Frederick D. Mazzaferri establishes this “conclusively.”

The two books of chapters 5 and 10 appear to be the same for the following reasons. (1) Revelation’s flow suggests it: the earlier heavenly scenes present the “book” (ch. 5) and reveal its gradual unsealing (chs. 6-8). It would now properly be open at this juncture. John states *twice* that it is open (10:2, 8), apparently for emphasis. (2) Previously we learned that only the Lamb (Christ) can take the book to open it (5:3-8); here he descends from heaven holding it open and in his hand (10:2). Thus, in both chapters Christ is in control of the heavenly book. In fact, the last time we saw this book, he had it in hand as he opened its seventh and final seal (8:1). (3) Both chapters set their scenery with the same images: a “strong angel” (though the previous one is not Christ) who cries out loudly (5:2; 10:3); a “lion” (5:5; 10:3); the prominent taking of the book from the heavenly hand (5:7; 10:8-9); references to heaven, earth, and sea (5:13a; 10:6b) and to God’s eternity (5:13b; 10:6a). (4) Both passages make obvious allusion to Ezekiel 2 (Mounce 129, 202; Johnson 1981: 496).

That this book is called a “little book” (*biblaridion*, 10:2) rather than a “book” (*biblion*, 5:1) does not necessarily distinguish them, as we may see from the following:

(1) We cannot assign too much weight to *biblaridion* as a diminutive. It is an extremely rare term, which we find in ancient Christian literature only in this chapter of Revelation and in Hermas. In fact, *biblion* (5:1) is itself a diminutive of *biblos* and often called a “faded diminutive” (cf. Mazzaferri 268).

(2) In 10:8 John uses *biblaridion* interchangeably with *biblion*, just as Hermas does (*Vis.* 2:1, 4).

(3) Diminutive forms elsewhere in Revelation do not signify smallness, as with the “beast” (*thērion*) and the “lamb” (*arnion*).

(4) John refers to the “book of life” both as a *biblion* (Rev 13:8; 17:8; 20:12; 21:27) and a *biblos* (Rev 3:5; 20:15), which surely demands no distinction between the references. Thus, “John does not employ a single formal diminutive with diminutive force. This suggests that even *biblaridion* may not be an exception” (Mazzaferri 269).

(5) Some commentators (e.g., Stuart 204-5; Adams 68; Keener 280) argue that it contains the remaining prophecies of Revelation. If so, then Revelation 11-22 contains *more* material than the visions in chapters 6-9, thereby destroying any emphasis on its size.

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11. Others who agree: Desprez 244; Terry 359; Clark 70-71; Ewald (cf. Stuart 2:205); Beasley-Murray 171-72; Ford 165; Sweet 177; Wall 135; Boring 139-40; Koester 102; Moyise 1995: 77; Mazzaferri 271-74; Rowland 98; Bauckham 1993b: 80-81; Brighton 250; Wilson 308-9; Resseguie 153; Boxall 152-53. For a helpful discussion, see Beale 530-32 who allows only that it is “possible,” as does Keener 280-81.

(6) Even some commentators who distinguish the two books suggest that size of “the little book” may not be emphasized at all (Morris 134). But *if* John points to its smallness, he may be doing so in order to stress the largeness of the “strong angel” striding land and sea (Michaels 133). It probably does not indicate it is small enough for John to eat (Beale 526), because hyperbolic imagery does not concern itself with the impossible, as when Christ holds the stars *and* John in his hand (1:16-17) or when, after all the green grass is burned up (8:7), we hear a command not to hurt the grass (9:4). Consequently, “with one voice scholarship insists that John uses this diminutive with no diminutive force whatever” (Mazzaferrri, 269).

By bringing the book mentioned in Revelation 5 back into view, we learn of the theological *consequences* of its opening, i.e., the *redemptive-historical results* of the judgments upon Israel. In the preceding context, John notes that Israel does “not repent” under God’s judgments after the Lamb unseals the book (8:1; 9:21—10:1). Nevertheless, the larger purpose of God is not thereby thwarted. As Revelation will ultimately demonstrate, John would agree with Paul: “I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation has come to the Gentiles, to make them jealous” (Ro 11:11). We will discover in the following verses in this chapter and in later chapters (chs. 20-22) that the devastation of Israel in AD 70 leads to the full, permanent, and final inclusion of the Gentiles into the kingdom of God. With this judgmental affirmation, the debates of Acts 11 and 15 and of Galatians are dramatically and resoundingly resolved forever: The Gentiles are now numbered among the people of God and are not subject to old covenant ceremonial strictures.

Revelation 10:1—11:14 is an interlude: it precedes the sounding of the seventh trumpet (11:15), which concludes the series that flows from the opening of the seventh seal (8:1-2, 6-7). As such, this section of John’s prophecy functions similarly to the interlude (7:1-17) before the breaking of the seventh seal (8:1). Thus, it provides a “double function,” offering both a dramatic pause in the action (“increasing suspense before the sounding of the last trumpet,” Boring 139) and explaining what is transpiring in order to encourage the beleaguered church. It promises God’s protecting mercies upon elect Jews (i.e., Jewish Christians, 7:4-8; 11:1) and highlights God’s redemptive victory for all nations (7:9-12; 11:15-19) before the next series of intensifying judgments befalls apostate Israel (e.g., 8:1ff.; 11:15ff.).

Presented in enormous stature and in dramatic posture, the mighty angel (Christ) prominently strides sea and land: **he placed his right foot on the sea and his left on the land** (10:2b). This is significant for John states this three times for emphasis (10:2, 5, 8). Carrell makes an interesting observation: “The resting of the right foot on the sea gives the impression that the sea is as

stable as the land to the angel—a reversal of the usual connotations of the sea in Jewish tradition as a place of chaos” (Carrell 132–33).

Formulaic references to “sea and land” often signify “the totality of terrestrial things” (Swete 127; Ford 162; cf. Ex 20:4, 11; Jnh 1:9; Job 11:9; Pss 69:34; 146:6; Pr 8:29; Isa 42:10). This is a common expression in antiquity, for the emperor Augustus writes of the shutting of the gateway of Janus Quirinus “whenever victorious peace is secured by sea and by land throughout the empire of the Roman people” (*Res Gestae Divi Augusti* 1:13–14). For something to be under foot indicates it is under dominion (11:2; cp. 1Ki 5:3; Pss 8:6; 18:38; Mal 4:3; Ro 16:20). And Christ—not angels—certainly does have dominion over all things (Mt 28:18; Php 2:9–11; Col 1:16–17; Rev 17:14; 19:16; cp. Ps 110:1; Mk 12:36; Ac 2:34; 1Co 15:25–27; Heb 1:3; 2:8), which is most relevant to John’s message in Revelation (1:5–6; 17:14; 19:16). Just as chapter 1 shows Christ protectively walking among the churches and chapter 5 shows him triumphantly at the throne of God, this chapter encourages the saints with the knowledge of Christ’s victory. Despite their opponents Christians should “take courage [for] I have overcome the world” (Jn 16:33).

Here, however, the phrase seems to drive to the same conclusion (universality) by a different route peculiar to John’s language and purpose. That is, given the plot of Revelation’s drama, the “sea” appears to represent the nations (Gentiles), and the “land” Israel (Jews) (Chilton 261–62; Leonard 72, 95–97). This interpretation aptly coheres with the central thrust of the vision: Jew and Gentile relations (see “the mystery of God” exposition at 10:7). The reference to Christ’s dominion over sea and land also anticipates the two beasts, one from the sea (13:1) and the other from the Land (13:11). Those beasts portray the Roman emperor (who rules the nations, Lk 2:1) and apostate Judaism (headquartered in “the Land”).

It is somewhat unexpected to see the sea mentioned before the land, since John usually mentions man’s realm (the earth) before the sea, as in 10:6 where creation is mentioned (cp. also 5:13; 7:1–3; 12:12; 14:7). This order is justified from Old Testament passages elsewhere (Pss 98:7; 144:7; Isa 5:26–30; 17:12–13; 57:20; 60:5; Jer 6:22–23; Eze 26:3, 19; Lk 21:25b). In fact, Christ’s straddling sea and land in Revelation 10 leads directly to his prophecy regarding “many peoples and nations” (10:11; cp. Eze 26:3) which suggests *people* are particularly in view, rather than mountains, plains, and rivers. The earth and sea are targets of Satanic action in Revelation 12:12, which surely signifies woes upon *people* rather than upon solids and liquids. By now, we are quite familiar with Israel’s designation as “the Land” (cf. 1:7; 7:1ff.; Excursus 7 at 6:10).

Though I believe the Gentile/Israel interpretation of the sea/land is most likely, it may not seem as compelling in this context in Revelation as in others. But even if we discount this more direct “sea = Gentile / land = Israel”

interpretation, the common exposition can arrive at the same conclusion. After all, *universal* dominion involves dominion over *all peoples* (cf. Mt 28:18; Lk 24:47). And people are found on land and sea—i.e., everywhere. Nevertheless, the New Testament frequently sets Gentile and Jew over against each other. After all, “is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also” (Ro 3:29).<sup>12</sup> When we consider the “mystery” in verse 7 this will become all the more apparent.

Christ’s sovereignty is effectively emphasized in another way: He cried out with a loud voice, as when a lion roars (10:3a). The lion’s powerful roar is the terrifying sound of victory (Isa 5:29; Jer 2:15; Eze 22:25; Am 3:4). God’s voice is sometimes equated with the lion’s (Hos 11:10; Am 1:2; 3:8). Jewish apocalyptic likens Messiah’s victory with a lion roaring: “And as for the lion that you saw rousing up out of the forest and roaring and speaking to the eagle and reproving him for his unrighteousness, and as for all his words that you have heard, this is the Messiah whom the Most High has kept until the end of days” (4 Ezra 12:31, interpreting the fifth vision in 4 Ezra 11).

Now we come upon another conundrum that has long perplexed commentators: **and when he had cried out, the seven peals of thunder uttered their voices** (10:3b). The “seven peals of thunder” (10:3-4) flow naturally from the imagery of the “cloud” surrounding Christ (10:1; cp. Ex 19:16; 2Sa 22:12-14; Job 36:29; Pss 18:11-13; 77:17-18). Elsewhere John also associates thunder with the voice of an angel speaking to Christ (Jn 12:28-29) just before Christ’s announcement of the world’s judgment and Satan’s being cast out of heaven (Jn 12:31), themes appropriate to Revelation’s context (11:15; 12:3-4).

The problem with this thundering arises when we read with disappointment that **when the seven peals of thunder had spoken, I was about to write**,<sup>13</sup> **and I heard a voice from heaven saying, “Seal up the things which the seven peals of thunder have spoken, and do not write them”** (10:4). The “voice from heaven” is probably God’s, not Christ’s because he (“the strong angel”) is standing on the earth (10:2, 5). “Nearly all” (Osborne 396) commentators agree that John draws this imagery from Psalm 29, where “the voice of the LORD” is mentioned seven times and is associated there with “thunder” (Ps 29:3; cf. Kiddle 169; Kistemaker 311; Beale 535). John refers to these as “the seven thunders” (*hai hepta brontai*), with the definite article implying that the thunders are familiar, perhaps from Psalm 29. The psalm has several additional parallels with John’s vision, as we see when consulting the LXX: The Lord is ascribed “strength” (Ps 29:1) and gives “strength” to his people (*iskun*, Ps 29:11); this is a “strong” (*ischuron*) angel (Rev 10:1). His voice is on the waters

12. See also Lk 2:32; Ac 4:27; 9:15; 14:2, 5; 21:11, 21; 26:17, 23; Ro 9:24; 11:25; 1Co 1:23; Gal 2:14.

13. Note that John was “about to write,” which may suggest that John recorded the visions as they came to him, not later (Stuart 207).

(Ps 29:3); the angel stands on the sea (Rev 10:2, 5). His voice (*phōnē*) is “powerful” and “majestic” (Ps 29:4); the angel cries out with a “loud voice” (*phōnē*, Rev 10:3). His voice creates “fire” (*puros*, Ps 29:7); the angel has feet like pillars of “fire” (*puros*, Rev 10:1). His voice “uncovers” (*apokalupsei*, Ps 29:9), whereas a voice from heaven commands John to “seal” (*sphragison*) what he has heard (Rev 10:4). He sits as king “forever” (*eis ton aiōnon*, Ps 29:10); the angel swears by him who lives “forever and ever” (*eis tous aiōnas tōn aiōnōn*, Rev 10:6).

But what do these thunders “speak”? And why does the voice from heaven command John to “seal up” their message and forbid him to “write them”? As Beckwith reasonably observes, the thunders must signify something for us (Beckwith 578), for why else would they be mentioned in such a highly structured book?

We may not know specifically what the peals of thunder “spoke”—after all, John must “seal” them up. In fact, John emphasizes this by noting the command both to “seal” the vision and not to write it down (10:4). Sealed documents are by definition unknowable (Isa 29:11; Da 12:4). Who are we to intrude into the secret things of God (Dt 29:29)? Nevertheless, we may at least surmise the general idea: as “peals of thunder” they signify the prospect of further divine wrath (Rev 8:5; 11:19; 16:18; cp. Ex 9:23ff.; 19:16, 19; 1Sa 7:10; 12:17; Ps 29:3; Isa 29:6).

And we may be sure that their sealing (and consequent suppression) relates to the symbolic actions that immediately follow in this intricately woven work, actions that emphasize that “there shall be delay no longer” (10:6) because “the mystery of God is finished” (10:8; cp. 16:17).

It would seem, then, that to interpose this further series of thunder judgments would effectively forestall the final conclusion toward which God’s wrath is moving. Many commentators wrongly transport the promise of no delay into the distant future and declare that John is speaking “from the perspective of that future time” (Brighton 251; cp. Beasley-Murray 168). Bauckham (1993b: 82; cp. 1993a: 259) points out that given the previous progress from one-fourth, to one-third, we might here have expected one-half to be judged. But God is here “cutting short” the time, as it were (cf. Mk 13:20; Caird 126).

Having witnessed one series of judgments (the trumpets) arising from another (the seals), the audience needs to know that this partial fulfillment will not continue any more. The next series of judgments (the bowls) will be the last (15:1). The basic significance of this vision is expressed in the announcement “that there will be no more delay” (Rowland 97). God’s hastening on Revelation’s progress by suppressing the thunder series underscores his concern with the martyr’s cry for final vengeance and his promise that it will be “soon” (6:9–11; cp. Lk 18:8). This is another indicator of the nearness of the events of



Revelation, for God acts to cut short these further actions so that the climax may be hurried along.

***b. The Strong Angel and the Solemn Oath (10:5-7)***

**10:5** Then the angel whom I saw standing on the sea and on the land lifted up his right hand to heaven, **6** and swore by Him who lives forever and ever, who created heaven and the things in it, and the earth and the things in it, and the sea and the things in it, that there shall be delay no longer, **7** but in the days of the voice of the seventh angel, when he is about to sound, then the mystery of God is finished, as He preached to His servants the prophets.

Now John reports that the angel **lifted up his right hand to heaven, and swore by Him who lives forever and ever, who created heaven and the things in it, and the earth and the things in it, and the sea and the things in it** (10:5-6a). The oath swears by him “who created heaven and earth” and seems to tie back into the throne vision where God is praised as the Creator (4:11). Though by itself certainly not conclusive, this linkage fits nicely with the argument that the two scrolls of chapters 5 and 10 are the same, as well as the Lamb and the “strong angel” (note also Christ’s relation to creation, 3:14).

We discover the exact model for this image in Daniel 12:7, which exercises an important eschatological influence upon John, here and elsewhere (Beale 539-40): “I heard the man dressed in linen, who was above the waters of the river, as he raised his right hand and his left toward heaven, and swore by Him who lives forever that it would be for a time, times, and half a time; and as soon as they finish shattering the power of the holy people, all these events will be completed.” Before interpreting John’s echo, it will be helpful to briefly summarize the message of the vital portion of Daniel 12.

In Daniel 12:1 we find “a time of distress [LXX: *thlipseōs*],” an episode of unparalleled trauma for Israel “such as never occurred [LXX: *ou gegonen*] since there was a nation.” Undoubtedly Jesus alludes to this passage in his Olivet Discourse: “For then there will be a great tribulation [*thlipsis megalē*], such as has not occurred [*ou gegonen*] since the beginning of the world until now, nor ever will” (Mt 24:21). Daniel 12:1 and Matthew 24:21 refer, then, to what John calls “the great tribulation [*tēs thlipseōs megalēs*]” in Revelation 7:14.

In Daniel 12:2-3 the prophet views the nation as a grave site under the curse of God (they are in the “dust,” Ge 3:19; Job 7:21; 20:11; 21:26; Pss 7:5; 22:15; 90:3; 104:29; Ecc 3:20; 12:7; Isa 26:19). This is much like the situation in his contemporary Ezekiel’s vision of dry bones (Eze 37).<sup>14</sup> As Jesus expresses Israel’s situation in AD 70: “Wherever the corpse is, there the vultures will

14. Thus, Daniel 12 does not directly teach individual, bodily resurrection. Nevertheless, the fact that it uses such language shows that a literal bodily resurrection lay behind the image, and so it indirectly affirms the future bodily resurrection.

gather” (Mt 24:28). In Daniel’s tribulation imagery, many in moribund Israel will awaken, as it were, to suffer the full fury of the divine wrath, while others will enjoy the grace of God in everlasting life. In Daniel 12:3 we read of “those who lead the many to righteousness,” which speaks of conversions to Christ among the first-century Jews (Clarke 4:617; cp. Mt 24:31). Luke employs similar imagery in Luke 2:34 in a prophecy about the results of Jesus’s birth for Israel: “Simeon blessed them, and said to Mary His mother, ‘Behold, this Child is appointed for the fall and rise of many in Israel, and for a sign to be opposed.’” This parallel of divine blessing and divine curse, life and death (cf. Ro 11:15), for those in Israel is a frequent theme (under varied images) in Revelation:<sup>15</sup> Some Jews are protected from the winds of judgment, others are not (7:1-9); some are measured for safe-keeping in the temple, others are not (11:1-2); some stand high upon Mount Zion in safety, others do not (14:1-4). Daniel draws on imagery based on the future, literal resurrection of the body and applies it symbolically to portray the deliverance of many Jews from within the “body” of Israel that would perish in the great tribulation.

In Daniel 12:4, the prophet receives a command to seal up his message until Israel’s end, thus delaying its prophesied actions. John’s sealing in Revelation 10 serves the opposite purpose: the command he receives will *hasten* that end by removing from consideration any new series of judgments (the seven thunders) occurring before Israel’s final bowl judgments (16:1). Also in Revelation 22:6, John receives a command precisely the opposite of Daniel’s, so that Revelation as a whole will not be sealed, allowing its soon-coming fulfillment.

In Daniel 12:5-7, Daniel sees an image that forms the pattern of John’s vision in Revelation 10:5. There is a man (angel) standing above the waters uttering an oath to the eternal God. This man promises that the events of Israel’s end will be finished, transpiring within a period of “a time, times, and half a time,” which is apparently one year, two years, and half a year—or John’s three and one-half years, which is forty-two months (Rev 11:2). In Daniel 12:8, Daniel is perplexed about the outcome of his prophecy. He knows neither *when* (Da 12:6) nor *how* (Da 12:8) these prophecies will come to pass. But according to Revelation 10:6-7, John is informed both *when* and *how* they will transpire, since he lives at the beginning of the end-time period (which begins during Christ’s earthly ministry, Ac 2:16-17, 24; 1Co 10:11; 2Ti 3:1; Heb 1:1-2; 9:26; 1Jn 2:18; 1Pe 1:20).

Returning to Revelation 10, we note that with his arm outstretched **to heaven**, Christ (the strong angel) assumes the common posture of oath swearing (cp. Ge 14:22; Dt 32:40; Isa 62:8; Da 12:7), with the Deuteronomy and Daniel

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15. See my discussion of Luke 2:34 in Bock 1999: 252-54. My discussion of Romans 11:15 is found in that same work on pages 141-42.

passages forming the backdrop (Beale 537; Carrell 135). He swears an oath on a dramatically lengthened name of God that emphasizes God's absolute sovereignty over all things: **he swore by Him who lives forever and ever, who created heaven and the things in it, and the earth and the things in it, and the sea and the things in it** (10:6). His swearing *will* result in sure consequences. Significantly, Deuteronomy 32:41, the verse just after our oath-taking context, contains a promise of divine vengeance upon God's enemies: "If I sharpen My flashing sword, / And My hand takes hold on justice, / I will render vengeance on My adversaries, / And I will repay those who hate Me" (Dt 32:41). Lupieri (170) surmises that "this may well indicate John's desire to be very specific about the way in which God's mystery is realized," that is, through judgment on Israel.

It is significant that the strong angel's oath is rooted in creation, since this reflects God's covenant revelation to Israel. "The opening chapters of the Book of Genesis [are] part of the historical prologue to God's covenant with Israel," wherein is "set forth an account of the creation of the heavens and the earth."<sup>16</sup> Therefore, God often calls heaven and earth to witness in covenant transactions (Dt 4:26; 30:19; 31:28; 32:1) and lawsuits (Mic 1:2; Isa 1:2; cp. Mic 6:2). For instance, "I call heaven and earth to witness against you today, that you will surely perish quickly from the land where you are going over the Jordan to possess it. You shall not live long on it, but will be utterly destroyed" (Dt 4:26). This oath rooted in creation anticipates the conclusion to Revelation: the coming of the new heavens and new earth (21:1ff.). As God's judgments befall Israel, he is fully opening the way for worldwide redemptive transformation,<sup>17</sup> which will come to its conclusion in the consummate new heavens and new earth (2Pe 3:13). The new heavens / earth / Jerusalem come in the permanent establishing of Christianity as God judges Israel and destroys the temple system in AD 70. Consequently, the new order began legally and spiritually under Christ and his Apostles;<sup>18</sup> it was confirmed publicly and dramatically in AD 70 by the removal of the typological, old covenant order (which was "ready to disappear," Heb 8:13) so that the final new covenant order could be firmly established (Heb 12:22-28).

Some see this oath-making as counter-evidence to the mighty angel being Christ: "the swearing of an oath ... does not look like an action of Christ"

16. Mark W. Karlberg, *Covenant Theology in Reformed Perspective: Collected Essays and Book Review in Historical, Biblical, and Systematic Theology* (Eugene, OR: Wipf & Stock, 2000), 363.

17. The salvation of the world through the progress of redemption is a recurring theme in Johannine literature (Jn 1:29; 3:17; 12:31-32; 1Jn 2:2; 4:14; Rev 7:9; 15:4; 22:2). See Gentry 2009: ch. 12; Benjamin B. Warfield, "Jesus Christ the Propitiation for the Whole World," in Gentry 2003: ch. 3.

18. For example, 2Co 5:17; Gal. 6:15. Cp. Lk 4:16-21; Eph. 2:10; 2:12-16; 4:24.

(Morris 134; cp. Beckwith 580; Ladd 141; Mounce 201). Of course, since Christ is God, this form of doubt should result in perplexity also in Christ's calling God "My God" (3:2, 12). Furthermore, does he not appear as a "witness" in Revelation (1:5; 3:14)? In John's drama, the economic Trinity lies closer to the surface than the ontological Trinity due to the emphasis on Christ's death (1:18; 2:8; 5:6; God cannot die, 4:9; 10:6) and his being the sacrificial Lamb (the Lamb is Revelation's central figure, appearing twenty-seven times in chs. 5-7, 12-15, 17, 19, 21-22).

That this argument would be so widely presented is remarkable in that many places in Scripture show God swearing oaths<sup>19</sup>—sometimes in a similar form, established on his identity as the living God (Nu 14:21, 28; Isa 49:18; Jer 22:24; Eze 5:11). In the Song of Moses, which was given to Israel from the "pillar of cloud" at the door of the tent of meeting (Dt 32:14, 15, 22), the LORD swore: "Indeed, I lift up My hand to heaven, and say, as I live forever" (Dt 32:40; cp. Jer 44:26). This song opens with a call for witnesses (Dt 32:1) to testify that Israel is "His people" (Dt 32:9) whom he cared for in the wilderness (Dt 32:10-12). He warns Israel not to make him "jealous" (Dt 32:16, 21).<sup>20</sup>

Here Christ is appearing in the judicial imagery of Revelation as the "witness" par excellence to God's covenantal integrity (1:5; 3:14), making this oath ceremony conform to one of the main purposes in Revelation. He is, in effect, appearing as the "angel of the covenant" (Mal 3:1) to "witness" regarding "judgment" (Mal 3:5) against rebellious Israel (Mal 3:3-15). In Malachi 3:2, the question arises: "Who can endure the day of His coming? And who can stand when He appears?" This reminds us of the sixth seal, which speaks of the "presence of Him who sits on the throne and the wrath of the Lamb" (6:16) and leads to the question, "The great day of their wrath has come, and who is able to stand?" (6:17). It also suggests the question regarding the scroll in its sealed state: "Who is worthy?" (5:2). The Lamb alone is worthy, and here he appears as the worthy witness against Israel.

The sworn oath solemnly declares that **there shall be delay no longer** (10:6b) because **the mystery of God is finished** (*etelesthē*; 10:7b). The strong adversative *alla* immediately follows the declaration of no further delay, thereby emphasizing the approaching end (*telein*) in view: "there shall be delay no longer, but...." The KJV may imply that temporal history is concluding because it reads, "there should be time no longer." This view is urged by some commentators: "It refers to the end of this world when time itself will cease to be" (Osborne 400; cp. Milligan 159; Barker 185; Beale 539, but cp. 543). Most

19. Ge 22:16; Ex 6:8; 32:13; Nu 14:30; Pss 28:2; 63:4; Isa 45:23; 54:9; Jer 49:13; Eze 20:5; 36:7; 44:12; Am 6:8; Heb 6:13.

20. "In the Pentateuch we hear of Yahweh's jealousy, an emotion that is only proper to an exclusive relationship like marriage" (DBI 539).

modern translations and contemporary commentators follow a rendering that speaks of “delay,” rather than the cessation of the temporal order. In fact, according to Mazzaferri (280) this is “the strong scholarly consensus.”

This oath indicates that time has run out *for Israel*: her final judgment has come (Mt 21:33-45; 22:1-10); the end of the old covenant era is rapidly approaching (Heb 8:13; cp. Jn 4:21). Earlier, when Jesus prophesied the temple’s destruction, he granted Israel a “generation” (forty years, Nu 32:13; Ps 95:10) to repent (Mt 24:34; cp. Mt 24:6b, 8). As time unfolds toward AD 70, that delay is almost over.

As a result, “the mystery of God is finished,” as the seventh trumpet prepares to sound: **in the days of the voice of the seventh angel, when he is about to sound** (10:7a). This trumpet finally sounds when the present interlude concludes (11:15) and the time arrives for “the dead to be judged” (11:18). When this oath declares there shall “be delay [*chronos*] no longer,” it is answering the lingering question raised in 6:10: “How long” will it be before God avenges the blood of the saints? In 6:11, they are told to wait “a little while [*chronon*] longer.”

This also anticipates the final, secure adoption of the Gentiles into God’s kingdom that **He preached to His servants the prophets** (10:7b). Though this glorious truth regarding the Gentiles (see below) rings throughout the New Testament, given the Judaic flavor of John’s drama, he seems to have in mind especially the Old Testament expectation. This seems so since the Old Testament frequently refers to “my servants” or “his servants the prophets.”<sup>21</sup> It repeatedly promises salvation to the Gentiles, beginning with the Abrahamic covenant itself (Ge 12:3; Ps 22:27; Isa 2:2-4; 19:23-25; cp. Ac 3:25; Gal 3:8).<sup>22</sup> One of the most powerful of those Old Testament statements is Isaiah 19:23-25, where God promises Israel’s arch-enemies Egypt and Assyria an equal portion with Israel in the kingdom of God. The New Testament even calls the gospel inclusion of the Gentiles a “mystery,” for Paul (the apostle to the Gentiles, Ac 9:14; 22:21; 26:17; Ro 1:5; 11:13; 15:16; Gal 1:16; 2:7; Eph 3:1, 8; 1Ti 2:7; 2Ti 4:17) writes, “By revelation there was made known to me the mystery, as I wrote before in brief. By referring to this, when you read you can understand my insight into the mystery of Christ, which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit; to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel” (Eph 3:3-6; cp. Ro 16:25-26; Col 1:25-27).

Feuillet (1964: 221) correctly observes that “for St. Paul the mystery (of God or of Christ) consists particularly in the inclusion of the Gentiles in the

21. 2Ki 9:7; 17:13, 23; 21:10; 24:2; Jer 7:25; 25:4; 26:5; 29:19; 35:15; 44:4; Eze 38:17; Da 9:6, 10; Am 3:7; Zec 1:6.

22. Cp. Mt 8:10-12; 28:18-20; Ro 11:16-17.

Church,” noting that “the sense does not seem to be much different here” in Revelation 10. Beale notes the “striking parallel” between the context of Revelation 10 and that of Romans 16:25–26, which reads, “Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past, but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, leading to obedience of faith.” The correspondences are certainly remarkable:

Revelation 10	Romans 16
God “lives forever and ever” (v. 6)	“the eternal God” (v. 26)
“preached” (v. 7)	“preaching” (v. 25)
“mystery of God” (v. 7)	“mystery” (v. 25)
“the prophets” (v. 7)	“the prophets” (v. 26)
“nations” (v. 11)	“the nations” (v. 26)

As long as the temple stands, confusion veils the proper approach to God: Does one have to accept the Jewish ritualistic approach to God, or not (Ac 11:1-3; 15:1-3, 12-17; 20:26-28, 34-36, 44-45; Gal 2:8-14)?<sup>23</sup> But when the temple finally collapses into dusty oblivion, the spiritual truth of the breaking down of the “barrier of the dividing wall”<sup>24</sup> is permanently secured and publicly affirmed (Mt 21:43; 22:1-10; 24:29-31;<sup>25</sup> Eph 2:14-17). The Old Testament dispensation is forever closed (Heb 8:13; 12:25-28; cp. Jn 4:21; Gal 4:22-31; Rev 21:22; Mal 1:11; 1Ti 2:8).

While the first-century temple stood, however, it carried within it a constant and tangible reminder of the exclusion of Gentiles: “When you go through these [first] cloisters, unto the second [court of the] temple, there was a partition made of stone all round, whose height was three cubits: its construction was very elegant; upon it stood pillars, at equal distances from one another, declaring the law of purity, some in Greek, and some in Roman letters, that ‘no foreigner should go within that sanctuary’ for that second [court of the] temple was called ‘the Sanctuary’” (Jos., *J.W.* 5:5:2 §194; cp. 6:2:4 §124, 125).<sup>26</sup> Paul was assaulted on one occasion when the Jews thought he had brought Gentiles past this wall (Ac 21:27-31; 24:6).

Feuillet (1964: 255) argues that the “catastrophe of 70 A.D. brought

23. For helpful insights into the Judaizing problem, see Barnett 1990: chs. 6-8.

24. See discussion of the barrier wall in my exposition of 11:2.

25. See my discussion of Mt 24:29-31 in Gentry 1999: ch. 2. See also France 1987: 345.

26. See also Philo, *Alleg. Interp.* 212; Mishnah, *Mid.* 2:3; *Kelim* 1:8.

about the final separation of the Church from the synagogue.” As Adams (67) observes, “The predominantly Jewish nature of the church was to be ended by the destruction of the temple, the distinctive feature in which it centered.” Consequently, as Renan (141) expresses it, “the native land of Jesus was to be of no account in the history of Christianity.” This had been forty years coming: In Acts, Paul is increasingly frustrated with the Jewish mission while he serves as the “preacher of eschatological repentance to Israel” (Moessner 96). In Acts 13:46 we read, “Paul and Barnabas spoke out boldly and said, ‘It was necessary that the word of God should be spoken to you first; since you repudiate it, and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles.’” The Jews blaspheme (slander) in Revelation 2:9 and 3:9, and we find the same thing happening in Luke’s description of Paul’s denunciation of the Jews in Acts 18:6: “When they resisted and blasphemed, he shook out his garments and said to them, ‘Your blood be upon your own heads! I am clean. From now on I shall go to the Gentiles’” (cp. Mt 27:25). He declared himself “innocent of the blood of all men” (Ac 20:26), and in context, especially the Jews (Ac 20:19, 21). He did this because he was preaching “the whole purpose of God” to them, including the blood of Christ (Act 20:26–28). Paul’s last recorded debate with the Jews in Rome concluded with him citing Isaiah 6:9–10 against Israel as a hardened people, “dull” with “closed” eyes (Ac 28:26–27). Then he declared: “Let it be known to you that this salvation of God has been sent to the Gentiles; they will also listen” (Ac 28:28).

The next chapter in Revelation will focus on the removal of the temple (11:1–2a), the survival of nascent Christianity through that event (11:2b–13), and the consequent opening of the temple in heaven (11:19). Ultimately, Christ’s trans-national kingdom was *publicly* and *dramatically* declared with the collapse of Jerusalem (11:15; cp. Mt 8:10–12; Mk 9:1), having been *formally* and *legally* secured at the cross and symbolized in the rending of the temple veil (Mt 27:51//; cp. Heb 9:8).<sup>27</sup> But before AD 70 the writer of Hebrews admits that “now we do not *yet* see all things subjected to him” (Heb 2:8); he looks to the collapse of the temple system as evidence we “are receiving” (*paralambanontes*) the kingdom of Christ (Heb 12:25–28;<sup>28</sup> cp. 8:13). This has

27. The temple’s destruction became an apologetic for early medieval Christians. See Gentry 2002: 125–26.

28. Hebrews, like Revelation, shows the superiority and permanent establishment of Christianity over Judaism, while looking to the destruction of the temple as that event finally marking the great transition. The “created things” that will be shaken and removed (Heb 12:27; cp. 8:13; 10:9) represent the earthly temple and its implements (Heb 9:6, 8, 11, 24; cp. Mk 14:58). See Moses Stuart, *A Commentary on the Epistle to the Hebrews* (London: H. Fisher, R. Fisher, and P. Jackson, 1834), 520–21; Francis S. Salmon, *Critical Commentary on the Epistle to the Hebrews*, ed. Robert L. Dabney (New York: Robert Carter, 1856), 461–62; Frederic Rendall, *The Epistle to the Hebrews: In Greek and English with Critical and Explanatory Notes* (London: Macmillan, 1883), 134; Gill 9:481–82;

already been intimated just prior to the breaking of the seventh seal (7:9—8:1); here it is unambiguously declared by judicial oath.<sup>29</sup> “Christianity only became a world religion (or kingdom—to use the biblical term) after it became totally disassociated from Judaism in 70 A.D.” (Adams 70). “The Christian dispensation, which has replaced Judaism, is the final dispensation” (Feuillet 1964: 225).

Not only did apostolic Christianity tend to view itself in Jewish categories (hence the various Judaic controversies in the church, e.g., Ac 11; 15; Gal), but Rome allowed its practice as a *religio licita* on this assumption. Earlier in the first half of the first century, Rome did not see a distinction between Judaism and its Christian sect. We see this problem in the imperial confusion under Claudius when Jews were banished from Rome because of “Chrestus” (Christ).<sup>30</sup>

After AD 70, Rome would no longer conflate the two. Many scholars note that Rome began to recognize Christianity as a separate religion and increasingly regarded it as a *religio illicita* in the period beginning with Nero’s opening persecution (AD 64) and ending in the destruction of the temple in Jerusalem (AD 70).<sup>31</sup> Workman confidently asserts that

we can date with some certainty this distinction in the official mind between Jew and Christian as first becoming clear in the summer of 64. The acquittal of St. Paul in 61 or 62—an event we may fairly assume as probable—is proof that in that year Christianity, a distinct name for which was only slowly coming into use, could still claim that it was a *religio licita* ... still recognized as a branch of Judaism.... At any rate, both Nero and Rome now clearly distinguished between the *religio licita* of Judaism and the new sect.... The destruction of Jerusalem would remove the last elements of confusion.<sup>32</sup>

“Once Christianity presented itself in the eyes of the law and the authorities as a religion distinct from that of Judaism, its character as a *religio illicita* was assured. No express decree was needed to make this plain. In fact, the

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Clarke 6:783; Russell 1887: 288–91; Barnes 1339; Arthur W. Pink, *An Exposition of Hebrews* (Grand Rapids: Baker, 1954), 1056–104. See also (hesitantly) Donald Guthrie 1985: 264–65, and (partially) B. F. Westcott, *The Epistle to the Hebrews: The Greek Text with Notes and Essays*, 3rd. ed. (London: Macmillan, 1903), 423.

29. For further discussion of the change of relationship between Jew and Gentile, see comments at Rev 20:1–3.

30. Suet., *Claud.* 25:4: “Since the Jews constantly made disturbances at the instigation of Chrestus, he expelled them from Rome.” That Christians were affected by this banishment is evident from Ac 18:2. Obviously, the fact that many Christians were Jewish at this time prompted the Romans to consider Christianity a Jewish sect.

31. Ramsay 1897: 251; *HCC* 1:377–81; Workman 57; Sweet 28; Peake 94.

32. Workman 22. Cp. Witherington 2001b: 338.



'non licet' was rather the presupposition underlying all the imperial rescripts against Christianity" (Harnack 1:488). John presents us with this great reality in 11:15-17 when he records the majestic announcement declaring Christ's assumption of power and his possession of the kingdom of the world.

All of this fits perfectly with the redemptive-historical setting of Revelation, as I discuss in my Introduction. Revelation 10 establishes the new covenantal theological motif of equal salvation to Jew and Gentile. Chapter 11 focuses on the historical outworking of this theological transaction through the collapse of the temple system: the Christ of Revelation 10 *claims* the redemptive-historical principle; the Christ of 11:15-17 *receives* the historical results. Then in Revelation 12, John backs up to give a little broader historical context by displaying the ethical implications of all of this: Satanic resistance to Christ's international rule, beginning with his assault upon the newborn Christ, then his followers. The large role exorcism played in Christ's ministry illustrates the collision of two kingdoms locked in a life-and-death struggle.

### ***c. The Little Book and John's Recommissioning (10:8-11)***

**10:8** Then the voice which I heard from heaven, I heard again speaking with me, and saying, "Go, take the book which is open in the hand of the angel who stands on the sea and on the land." **9** So I went to the angel, telling him to give me the little book. And he said to me, "Take and eat it; it will make your stomach bitter, but in your mouth it will be sweet as honey." **10** I took the little book out of the angel's hand and ate it, and in my mouth it was sweet as honey; and when I had eaten it, my stomach was made bitter. **11** And they said to me, "You must prophesy again about many peoples and nations and tongues and kings."

This sub-section opens with John's statement that **the voice which I heard from heaven, I heard again speaking with me** (10:8a). The articular *hē phonē* refers back to the unidentified voice from heaven that he heard in verse 4. Notice that he hears the voice "from heaven" one more time: "again" (*palin*). Smalley (266) observes that John's use of the present active participles *lalou-san* ("speaking") and *legousan* ("saying") "emphasizes in this context the active, and no longer passive, role which John is about to play in the drama." As we will see, he soon receives commands directing him to take the book, eat it, and prophesy (10:9, 11), and after that to measure the temple (11:1).

As I noted briefly earlier, John's backdrop for this vision is Ezekiel 2:8-3:3. There Ezekiel receives a "scroll" (LXX: *bibliou*, Eze 2:8-9) from a "hand" (*cheir*, 2:9) with a command to eat it (*phage*, 3:1). He then comments as he eats the scroll that it is "in my mouth sweet as honey" (*en stomati mou, hōs meli glukazon*, 3:3). After that, he hears a command to go and speak the words on the scroll (3:4, 11).

Similarly, in Revelation 10 John receives a **book** (*biblion*) which is in a **hand** (*en tē cheiri*) (10:8:b) and hears a command to **take and eat it** (*kataphage*, 10:9b). He then learns that **it will be in your mouth sweet as honey** (*en tō stomati sou estai gluku ōs meli*, 10:9b), and after he eats it he states that **in my mouth it was sweet as honey** (*hēn en tō stomati mou hōs meli gluku*, 10:10b). He then hears a further command to prophesy (10:11b; see below). Again we see John's continuing use of Old Testament sources and his assumption of the prophetic mantle.

As Beckwith argues (578ff.; cp. Smalley 268), this episode is *not* another commissioning of John for a new and different task (against Beale 550). This must be a renewal of John's previous commission for the following reasons:

(1) As we have seen, this little book seems to be the previous book now opened. John does not refer to this book again later as we might expect if it introduces a new commission.

(2) A new commission would assume that the previous commission had run its course, though the seventh trumpet has yet to sound (11:15).

(3) John's original commission in 1:11 and 19 surely includes the *whole* of Revelation otherwise that commission would not involve Revelation's *conclusions*.

(4) Furthermore, Ezekiel's scroll-eating (Eze 2:9—3:3) forms the obvious backdrop for John's action, and Ezekiel was then being urged to *obedient fulfillment* of his previous call (cf. Eze 3:10,17, 27) which was given *prior* to this action (Eze 2:4-7). Such seems to be the case with John also.

Thus, John (like Ezekiel) is *re-energized* and *constrained* (cp. Eze 3:10; Jer 15:16; Job 23:12) by his bibliophagism. Here in Revelation, the heavenly voice commands John to "take and eat" (10:9b), urging him to continue his commission—*despite* the extreme bitterness it brings, which could make him reluctant: **it will make your stomach bitter** (10:9b) / **my stomach was made bitter** (10:10c). The commission is reiterated and intensified due to John's natural revulsion, especially as the climax of Revelation is approaching.

Remember that John is a Jew whom we see just before Jesus' ascension still hoping for God's *blessings* upon Israel "at this time" (Ac 1:6). The judgments upon Jerusalem and his people are surely bitter to him (cp. Mt 24:1; Gal 2:9). Like Paul he could well say, "I wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh" (Ro 9:3).

Both syntactically and symbolically, John emphasizes here that eating the book causes bitterness. Syntactically, the verb "embitter" (*pikranei*) appears first for emphasis. John's statement literally reads, "it will embitter your stomach [*pikranei sou tēn koilian*]." This embittering also appears as the opening and closing of a chiasm in 10:9-10: bitter / sweet / sweet / bitter. Symbolically,

the bitterness is not a passing taste on the tongue but a lasting nausea in the stomach. If the drama were emphasizing the sweetness at this point, we would expect that the ephemeral *taste* would be bitter while the more significant result in the stomach would be enjoyable.<sup>33</sup>

Ford (165-66) argues that the ordeal of jealousy in Numbers 5:11-31 lies behind John's imagery here. In that legislation a husband who suspects his wife of adultery is to bring her before the priest for testing. The priest then takes some of the dust from the floor of the tabernacle and mixes it in water to concoct "the water of bitterness that brings a curse" (Nu 5:18; cp. 5:19, 23, 24, 27). He has the woman swear an oath (5:21) while he writes curses on a scroll and washes the inscribed scroll with that water (Nu 5:23). The woman is to drink the water (Nu 5:24, 27) and if her stomach swells, this is a sign that she is guilty (Nu 5:27). This was a well-known law in Israel: Josephus mentions it as evidence of God's opposition to adultery (*Ant.* 3:11:6 §270-273); the Mishnaic tractate *Sotah* deals extensively with this law. In *Numbers Rabbah* 9:49, this law applies to the covenant relation between God and Israel (Ford 166). On Ford's interpretation, John is acting out the ordeal of jealousy as a sign against Israel, since his book is highlighting Israel's adultery against her husband (God) and bringing judgment against her for it.

Ford's interpretation could be valid, despite the fact that John's primary backdrop is clearly Ezekiel 1-3. Ford suggests that Ezekiel's passage itself has Numbers 5 as its backdrop. So here in Revelation, John could involve a secondary allusion to Numbers 5. This would not be unusual, for many commentators recognize that John frequently engages multiple allusions. This particular allusion would fit well in John's developing plot. As I noted earlier, the seven-sealed scroll (Rev 5) appears to be God's divorce decree against Israel. Jerusalem will eventually appear as a harlot (e.g., 17:1-5) who is judged (19:2) before the wedding supper of the Lamb (19:7-9), where the new Jerusalem appears as a bride (21:2). Not only so, but Revelation 5 has several points of contact with Numbers 5, including oath-taking (Nu 5:19, 21; cp. Rev 10:5-6), an act of ingestion (Nu 5:22, 24, 26, 27; cp. Rev 10:9-10), specific mention of the stomach (Nu 5:21, 22, 27; cp. Rev 10:9-10), and the ill results of the ingestion (Nu 5:18, 19, 23, 24, 27; cp. Rev 10:9-10). The evidence of a link with Numbers 5 is not strong, but it is quite suggestive and plausible.

Revelation 10 is the first time John takes part in the drama (he enters the court room in 4:1 as an observer, not a participant); he will participate again in 11:1-2. This may suggest prophetic theater, wherein he acts out Israel's love of her evil ways (the initial sweetness of the taste) though they will

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33. In modern terms, we might mention that medicine tastes bad but causes good, long-term results.

ultimately destroy her (the resulting bitterness).<sup>34</sup> Before the destruction of the first temple, Israel loved her false prophets who promised comfort instead of the true ones who warned of judgment: "The prophets prophesy falsely, / And the priests rule on their own authority; / And My people love it so! / But what will you do at the end of it?" (Jer 5:31). Elsewhere in Scripture, sin is symbolized by sweetness in the mouth, though it is ultimately poisonous to the stomach (Job 20:12-14). The Old Testament repeatedly compares Israel's unfaithful living before God to an adulterous affair (Jer 3:11-12; see Excursus 6 at 5:1). Adultery (Pr 9:13-16) is like stolen water that is sweet (Pr 9:17) but death follows, exposing the ignorance in the sinful situation (Pr 9:18). The adulteress's lips "drip honey," but "in the end she is bitter as wormwood" (Pr 5:3-4). Thus, Israel has been prone to substitute "bitter for sweet, and sweet for bitter" (Isa 5:20). In the Old Testament when she was on the road to Egypt and to Assyria to drink the waters of the Nile and the Euphrates (Jer 2:18), the Lord warned, "Your own wickedness will correct you, / And your apostasies will reprove you; / Know therefore and see that it is evil / And bitter for you to forsake the LORD your God, / And the dread of Me is not in you" (Jer 2:19; cf. Jer 4:17-18; La 1:1-4; Am 8:10). All of this enhances the view that Revelation prophesies and describes God's divorce of Israel.

Johnson (1981: 497), Mounce (210), and Beale (551), therefore, are mistaken when they argue that John's focus differs from Ezekiel's. They claim that Ezekiel's Old Testament mission regards *Jerusalem* but that John's regards the *church*—as if it did not focus on Jerusalem's demise. Against this I would point out, first, that John is *not* on a *new* mission, but is continuing his previous commission (see above) and his mission focuses on Israel whose judgment is the very theme of Revelation (1:7; cf. Excursus 3). Second, John carefully patterns his episode after Ezekiel's, and Ezekiel is warning *Jerusalem* of divine wrath (Eze 2:3-5; 3:4, 7; Beale 550; Smalley 267). Both occasions involve a heavenly book (10:2; Eze 2:9), presented by a hand from the throne (10:2; Eze 2:9), which book is eaten by the prophet (10:9; Eze 3:1-2) and tastes sweet (10:10; Eze 3:3) but results in bitterness (10:10; Eze 3:14). As Ford notes, Ezekiel eats his scroll before his woe-filled prophecies, "the most potent of which is in ch. 16 concerning her adultery" (Ford 165). Furthermore, both prophets lived in a time of Jewish crisis and judgment that resulted in the destruction of her temple.

John is urged on in his work, for **they said to me** (10:11a). The Greek verb

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34. In biblical history, prophetic theater was a non-verbal communication, a *verbum visibile* which involved prophets acting out their warnings. We see examples of this phenomenon in Isa 20; Jer 13:1-11; 19; 27:1-15; 32; 43:8-13; Eze 4:1-3; 4:4-8; 4:9-17; 5:1-54; 12:1-16; 12:17-20; 37:15-28. That John would employ prophetic theater in a written work he would never perform is "astonishing," indicating his intent is not only for "emphasis," but "as a striking attempt to signal his prophetic identity" (Mazzaferrri 329).

is in the plural form: “they say to me” (*kai legousin moi*). This could be “a meaning equivalent to the passive, ‘it was said’” (Smalley 268; cp. Aune 573; Kistemaker 317; NLEK 633). Or as Robertson (374) suggests, it could be an “indefinite statement in the plural as in 13:16; 16:15.” He continues, though, noting that “it is possible that the allusion is to the heavenly voice (10:4, 8) and to the angel (10:9).”

Whoever is speaking, the speech obviously comes from heaven. John **must prophesy again concerning many peoples and nations and tongues and and kings** (10:11b). Once again, John emphasizes his authority in this legal drama: his commission is being intensified and personalized as he is told his mission is not over. He must “prophesy” to many “peoples and nations and tongues and and kings.” The fourfold designation here (and elsewhere, 7:9; 10:11; 11:9; 17:15) emphasizes universality. Lupieri (172) notes that the term “tribes” which appeared earlier in 5:9 and 7:9 is conspicuously absent: “This is not simply a stylistic decision to vary a repeated list but ... it indicates from this point on he will be paying particular attention to the destiny of the nations, and that it should be considered different from, and at times opposed to, that of the people of Israel.” The tribe concept appears again in 11:9, in a passage dealing with Jerusalem (11:1, 8) and the temple (11:2), as well as in 13:7, which describes Rome’s universal dominance (Rome is also closely linked with Jerusalem in Revelation), and in 14:6, which speaks of the universal offer of the gospel (even to Israel).

Despite the anticipation of the seventh trumpet and the promise that “there will be delay no longer” (10:6), John’s prophetic ministry is not over: he “must prophesy *again*” (*palin*), focusing not only on Israel’s judgment but that of the nations who are in collusion with her. He has been concentrating on the judgment of the harlotrous wife (Israel); he must also prophesy the judgment of her partner in adultery (Lev 20:10; Dt 22:24), Nero’s Rome, the empire of nations (see especially chs. 13 and 17, though note 11:7, 9).

John’s renewed commission must refer to prophetic judgment rather than gospel ministry (*contra* Osborne 405; Bauckham 1993a: 264–66). He is to prophesy “upon” (*epi*), that is, “against” the nations (Aune 573; NASB). Fekkes (88n) observes that “*epi* should be translated as ‘against’ here. *Prophēteusai epi* commonly translates *hnb’ l* or *hwb’ l* in Old Testament oracles against nations: e.g., Jer. 25.13, 30; 26.11–12; Ezek. 4.7” (cp. Robertson 1934: 605).

The effect of the imagery requires prophetic judgment because his ingestion of the book leaves John with a bitter stomach, which would not comport with a promise of the progress of the gospel (though later chapters do establish that glorious hope). In fact, the very next reference to the fourfold peoples is 11:9, where they forbid the burial of Christ’s two witness-prophets: those “nations” will be “enraged” (11:18).

All of this fits well with John's Old Testament model, Ezekiel, who prophesied judgment against Jerusalem (Eze 2:8—3:11). Revelation 10, then, prepares John for the intensifying of the judgment scenes in the remaining chapters. Those chapters bring to a conclusion the overthrow of Jerusalem and highlight the Roman imperial assault upon Christians. The following chapters will emphasize the absolute obliteration of the old order in the establishment of the new (Ford 173).

John will soon mention Rome (Rev 13). In fact, the Roman beast is surprisingly anticipated in the next few verses when "the beast" (*to therion*) appears proleptically and without explanation in 11:7, as if the readers already know of "the" beast. Kistemaker (332), citing Van De Kamp, suggests that prior to writing the Apocalypse, John had seen the entire revelation: "Thus, he was fully aware of the beast, even if he had not yet mentioned him." More likely, though, the beast was well-known as Daniel's fourth beast—the Roman empire.<sup>35</sup> This prepares the audience for the beast's arising in Revelation 13 after the sounding of the seventh trumpet (11:15), with chapter 12 explaining why he appears (Court 83).

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35. For thorough discussions, see Young 1949: 275ff. and KD 7:658-68.

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