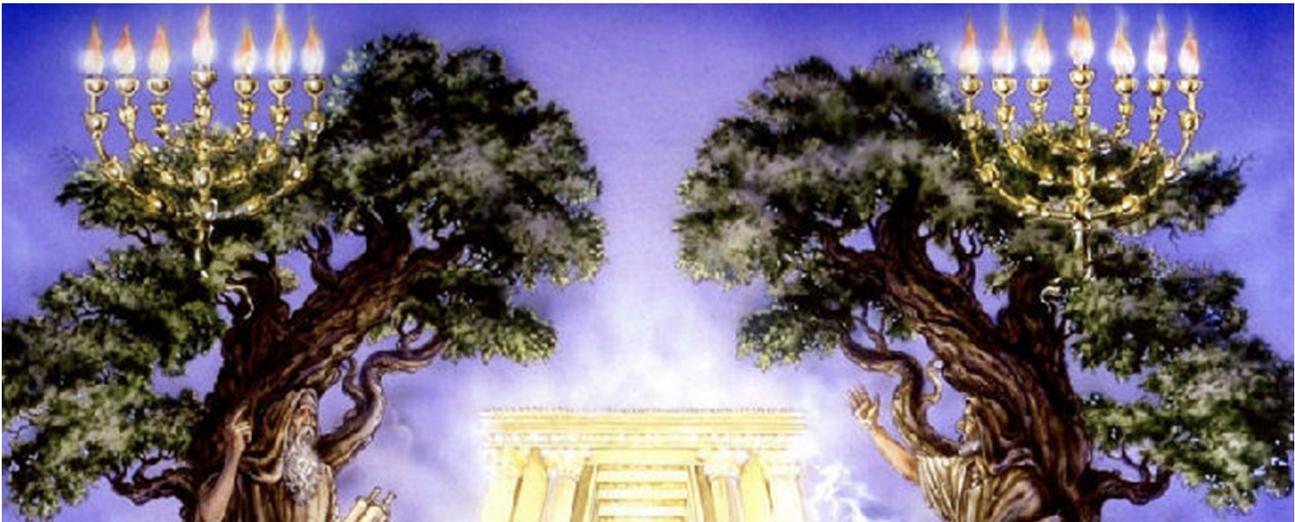


b) Interval: Little scroll and two witnesses - 10:1-11:14

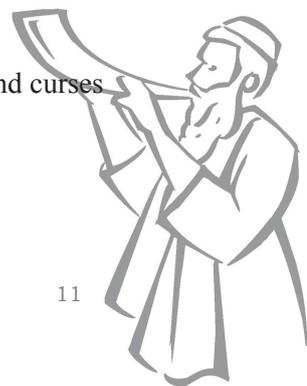
Revelation 10

1. Another intermezzo in the visions of John. He sees a mighty angel who swears by Almighty God that when the 7th trumpet will blow, there “should be no more delay”. This refers to the prayers of the saints for an end to their misery and vengeance on their persecutors. See Rev 6.9, 7.16-17, 8.3-5, 9.13-14.
2. Who is this angel? Compare with Daniel 10.5-6.
3. The mystery (10.7) seems to be the fact that God’s Kingdom comes. See Daniel 2.28, 44-47; 7.13-14)
4. The booklet that John is to eat, is the message he has to speak. Bitter and sweet, as it is about vengeance (for persecutors) and relief (for those persecuted). Compare with Ezekiel 2.9-3.7. See also 2 Thes 1.5-10.



Revelation 11

1. The intermezzo continues in Rev 11. This seems to me the most difficult chapter of the book. And especially with difficult passages, we must be careful to not read things into it that we do not already know from the clearer parts of the Scriptures.
2. For the measuring rod (Rev 11.1), see Zachariah 2.1-13 and Ezekiel 40.3-8. The measuring seems to be a positive thing. The measuring takes place before the seventh trumpet sounds. Is this like the sealing that takes place before the seventh seal is opened? In that case it indicates protection of God’s people.
3. What is John to measure? Based on the foregoing, how to interpret this?
4. Who are the two witnesses? See also Zachariah 4.1-14.
 - a) Symbolic persons? Symbolising the church in Asia Minor that is witnessing to Christ? See Rev 1.2, 5, 9-10 etc. They are called two olive trees (Zach 4.1-14) and two lampstands (representing the church, Rev 1.20)
 - b) Literal people? Maybe people who would witness in Jerusalem during the siege between 66-70AD?
 - c) The price of being a witness: Rev 11.5-7.
5. And what about those 1260 days? See Rev 11.2; 12.6, 14; 13.5.
 - a) Compare this with Daniel 7.23-25, where the fourth kingdom attacks believers and curses God for 3½ years.
 - b) 1 Kings 17-18 and James 5.17: no rain for 3½ years.



- c) Antiochus Epiphanes did awful suffering to Jerusalem and its temple for 3½ years, 168-164BC.
- d) The Jewish War lasted from 66-70AD, also 3½ years.
- 6. Rev 11.7-10. After the witnesses are killed, the world rejoices. Would the believers in Asia Minor recognise this?
- 7. Rev 11.11-14: more judgement of God on the city. What does it mean that “the rest gave glory to God”? (Rev 11.13)

c) Seventh Trumpet - 11:15-19

- 1. The language of Rev 11.15 -18 suggestst that this is really the end of the world of sin, persecution, misery, and the time has now come for those who were persecuted to be rewarded for their patience and endurance. This was already predicted in Rev 10.7.
- 2. We again get a view of heaven being opened, in Rev. 11.19. The lightning etc. is a reminder of God’s appearance on Sinai, and a sign of his presence. See also Rev 8.5.
- 3. The visibility of the Ark is important. What does the Ark represent? What does it mean that it now becomes visible?

