

## **Revelation Class Week 6 Revelation 10-11 The 2nd Interlude**

### **Revelation 10 - The Angel and The Little Scroll**

1. The angel in Revelation 10 is Jesus.
2. The scholarly term for this is “Angelomorphic Christology” which is a term used to describe the 2nd person of the Trinity as the Angel of Yahweh.
3. Yahweh is depicted as the cloud rider in the OT and Jesus, who is Yahweh, is depicted as the cloud rider in the New Testament and Daniel 7:13.
4. The rainbow over his head is a reference to Revelation 4:3 and Ezekiel 1:28 where the rainbow is described in the appearance of Yahweh to man.
5. When the angel opens His mouth there are seven thunders, while we don’t know what the seven thunders said because it was intentionally left out, it is likely an allusion to Psalm 29:3 where Yahweh’s voice is over the waters and thunders.
6. His face is depicted as shining like the sun and his legs like pillars of fire. Descriptions of Jesus as well from Revelation 1:15-16. See also Matthew 17:2; Ezekiel 1:7; Daniel 10:6.
7. Calling Jesus an angel is not lowering Him in status, rather it is exalting Jesus as Yahweh to those who know their Old Testaments well.
8. In the Old Testament a figure called “the Angel of Yahweh” speaks as Yahweh in multiple passages, Genesis 16:7-11; 21:17; 22:11-12. The Angel also can forgive sin (Exodus 23:20-21). The Name of Yahweh is in this angel, which makes Him distinct, the Name in the Angel is a way of saying this angel is me (Exodus 23:21). The Angel is also connected with the commander of the Lord’s army who will receive worship (Joshua 5:13-15). Jesus is likewise depicted as the one leading His army into battle in Revelation (chapter 19:11-21).
9. Jesus’ feet that are like “pillars of fire” come down on both the sea and the land, this shows us the sovereignty of Jesus, that He has everything under His authority and control. In a few chapters we will see a beast come up from the sea and a beast come up from the land, when we read this we must remember that they are under Jesus’ feet, they have no hope of conquering the Lamb of God.
10. Jesus swears by the Name of Yahweh that when the final trumpet is sounded the “mystery of God would be fulfilled, just as he announced to his servants the prophets.” In other words, He’s coming back, it’s time to remake everything into His image, to restore for those who follow Him and to judge those who do not. The Day of the Lord is at hand.
11. John takes the scroll and eats it. The scroll is sweet like honey in His mouth but becomes bitter in his stomach. As we mentioned before there is a bitter-sweet part to Revelation. It is sweet in the sense that Jesus is coming back and we will be with Him. It is bitter in the sense that the Lord’s judgment comes upon the unbelievers. John is tasked with prophesying about many peoples, nations, languages, and kings. This could refer to the rest of Revelation or it could be a re-telling of the great commission.

### **Revelation 11 - The Final Witnesses**

1. Chapter 11 is probably the hardest chapter in Revelation to interpret.

2. Being that Revelation 11:1 closely matches Ezekiel 40:3 it is likely Ezekiel's vision from Ezekiel 40-48 is in view and must be considered when interpreting this chapter.
3. If you are a preterist (partial or full) you need the temple in verse 1 to be different from the one in verse 19. Being that verse 1 also alludes to Ezekiel 40-48 it isn't an easy argument to make.

4. The identity of the two witnesses is debated and has 4 options.

Option 1: Enoch and Elijah

Enoch and Elijah were a favorite in earlier commentaries. Enoch and Elijah are the only humans said to have not died but rather be taken up alive to be with the Lord. While Enoch seems like a strange option to us, pre-Augustine Enoch, especially in the times of Jesus, Enoch was a very famous hero in the Bible. It makes sense, there is so much mystery to Enoch, all we know for sure is he lived before the flood, he "walked with God," and God "took him." Writing like 1 Enoch would bring Jewish tradition and speculation as to who Enoch was and what he did.

Option 2: Moses and Elijah

Moses and Elijah are a modern favorite because they are the two who appeared at the transfiguration of Jesus. Enoch has also lost much of his renown after Augustine in the later 300 to early 400s AD. They might represent the Law (Moses) and the Prophets (Elijah).

Option 3: Two unknown believers.

The third option really speaks of itself, in the final days two Christians will be raised up to be great mighty witnesses for Christ.

Option 4: A representation of all believers.

This possibility arises from John's use of Zechariah. In Revelation 11:4 "4 These are the two olive trees and the two lampstands that stand before the Lord of the earth." A clear allusion to Zechariah 4 in which Zechariah sees two olive trees standing before the Lord. Zechariah asks who they are and in short they end up representing Jeshua/Joshua the High Priest and Zerubbabel the governor of Judah and heir of King David. The two can be seen to represent the two roles, priesthood and leader. John then states the two trees are the two lampstands (Revelation 11:4). In Revelation 1-3 we saw that the lampstands are representations of the church. This theory then goes that we as believers are a Kingdom of Priests who rule and reign with Christ now and in the New Earth to come (already but not yet). These two witnesses represent these two roles and thus we are the witnesses called to warn the ungodly, preach the gospel, and perform signs, wonders and miracles. Ultimately a large majority of the world will reject us, with many becoming martyrs (see the fifth seal - Revelation 6:9-11).

5. Whoever these two witnesses are they are charged, much like John, to preach the Gospel and to do so in the power of the Holy Spirit. Because of their message the world will hate them and ultimately kill them before they are resurrected to be with the Lord. I find the classification of them as "witnesses" interesting, as we spoke of in Revelation 6 the idea of witnesses releasing the seals.

6. The section ends with the witnesses being taken to heaven and some coming to realize the Jesus is Lord, they become "terrified and [give] glory to the God of heaven]." Historically the Gospel has been spread by the blood of the martyrs those willing to lay down their entire lives to the point of death for the sake of the cross and the message of Jesus. That is the kind of zeal we should want for Jesus.