

REVELATION
CHAPTER TEN
Jesus and the Little Scroll
Dan Trotter

Rev 02/16/21

I. **Revelation 10:1 NASB** *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;*

A. “angel”

1. this is an interlude between 6th and 7th trumpet
 - a. there was an interlude also between 6th and 7th seals
 - i. something good happening after all the judgment
 - A/ the people of God (the 144,000 in chapter 7) are sealed from judgment
 - B/ something good also happening after 6th trumpet
 - 1/ the mission of the church (Gore)
2. this is Jesus
 - a. he is called “Angel of the Lord” in OT
 - b. he is like the description of Christ in Rev 1:15-16
 - i. **Revelation 1:15-16 (HCSB)** ¹⁵ His feet were like fine bronze as it is fired in a furnace, and His voice like the sound of cascading waters. ¹⁶ He had seven stars in His right hand; a sharp double-edged sword came from His mouth, and His face was shining like the sun at midday.
 - c. He is like the description of God on his throne
 - i. **Ezekiel 1:28a** ^{“28} As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the LORD...”
 - d. like Jesus on the Mount of Transfiguration
 - i. **Matthew 17:2** ^{“2} And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.”

B. “down”

1. John is now back on earth, not in heaven (Mounce)

C. “clothed with a cloud”

1. God was “clothed with the Shekinah glory-cloud” in the OT
2. Jesus came clothed with a cloud in Daniel 7:13

II. **Revelation 10:2 (HCSB)** *and he had a little scroll opened in his hand. He put his right foot on the sea, his left on the land,*

A. “little scroll”

1. options
 - a. the gospel (Gore)(Lenski)
 - i. the new covenant is about to get launched
 - b. the book of Revelation itself
2. is it the same as the seven-seal scroll?
 - a. evidence tending to show it is NOT the same scroll
 - i. the diminutive “little” suggests otherwise (Lenski)
 - ii. the seven-seal scroll was sealed up, this seal was open the whole time (Lenski)
 - A/ contra
 - 1/ at this point in the vision, the seven-seal scroll has been totally opened (DT)

B. “sea”

1. Gentile nations contrasted with Land of Israel

- a. **Psalm 65:5-8** “⁵ By terrible things in righteousness wilt thou answer us, O God of our salvation; *who art* the confidence of all the ends of the earth, [land] and of them that are afar off *upon* the sea: Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.
⁸ They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.”
- b. **Isaiah 5:26 (HCSB)** ²⁶ He raises a signal flag for the distant nations and whistles for them from the ends of the earth. Look—how quickly and swiftly they come! **Isaiah 5:30** On that day they [the distant nations] will roar over it [the land], like the roaring of the sea. When one looks at the land, there will be darkness and distress; light will be obscured by clouds.
- c. **Isaiah 17:12-13** “¹² Woe to the multitude of many people, *which* make a noise like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of mighty waters!
¹³ The nations shall rush like the rushing of many waters: but *God* shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.”
- d. **Isaiah 57:20** “²⁰ But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.”
- e. **Jeremiah 6:23** “²³ They shall lay hold on bow and spear; they *are* cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.”
- f. **Revelation 17:15 (CSBBible)** He also said to me, "The waters you saw, where the prostitute was seated, are peoples, multitudes, nations, and languages."

B. “land”

1. shows the immense size of the angel (Jesus)
2. “land and sea” in OT shows the totality of all things terrestrial
 - a. **Exodus 20:4 (CSBBible)** Do not make an idol for yourself, whether in the shape of anything in the heavens above or on the earth below or in the waters under the earth.

III. **Revelation 10:3 (NASB)** *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.*

A. “voice”

1. M. Kline, *Images of the Spirit*, p101
 - a. “characteristically loud, arrestingly loud. It is likened to the crescendo of ocean and storm, the rumbling roar of earthquake. It is the noise of war, the trumpeting of signal horns and the din of battle. It is the thunder of the storm-chariot of the warrior-Lord, coming in judgments that convulse creation and confound the kings of the nations.”

B. “lion”

1. another identification of the angel with Jesus
 - a. **Revelation 5:5** “⁵ And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.”
2. a lion has a loud voice just like the angel

C. “seven peals of thunder”

1. **Psalm 29:3-9 (HCSB)** The voice [1] of the LORD is above the waters. The God of glory thunders— the LORD, above vast waters, ⁴ the voice [2] of the LORD in power, the voice [3] of the LORD in splendor. ⁵ The voice [4] of the LORD breaks the cedars. . . ⁷ The voice [5] of the LORD flashes flames of fire. ⁸ The voice [6] of the LORD shakes the wilderness , , ⁹ The voice [7] of the LORD makes the deer give birth and strips the woodlands bare. . . “
 - a. “voice” is mentioned SEVEN times
 - b. notice how powerful the voice of the Lord is
2. “thunder”
 - a. notice “thunder” in Psalm 29:3
3. Chilton
 - a. “the heavenly antiphony in which the angelic chorus answers the declarations of the Sovereign Lord.”
4. “seven” is the number of divine perfection
 - a. so, the 7 chalice judgments coming are going to be quite bodacious

IV. Revelation 10:4 (NASB) *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.”*

A. “seal”

1. astounding amount of scholarly ink spilled trying to figure out what God sealed up
 - a. it wasn’t meant for us to know, so why do we try to figure it out?
 - i. God meant for only John to hear it
 - ii. God also meant the 7 churches to know that there were some things He was keeping to himself
2. even though most of Revelation is about the establishment of the NC, some things were still future
 - a. against the HPs
 - i. Chilton
A/ “the Fall of Jerusalem did not constitute the Second Coming of Christ, the end of the world, and the final resurrection. There is more to come.”
3. contrast John at the end of Revelation (Rev 22:10)
 - a. he was told there “Do NOT seal up the words of the prophecy of this book, for the time is near”
 - i. most of the book was about the redemptive events of the first century
4. contrast Daniel (Daniel 12:4)
 - a. “conceal these words and seal up the book until the time of the end”
 - i. “the end” is the end of the Old Covenant age
A/ the time predicted by Daniel when the stone (KOG) would smash the 4th beast (RE)
B/ over half a millennium away from when Daniel wrote
 - b. Daniel’s words were sealed, because they were for a distant future
 - i. logical to assume that what John sealed here was for the distant future
A/ a great corrective to heretical preterists
1/ who try to shoehorn everything into AD 70

B. “not write”

1. how did John “seal up” something that he didn’t write?
 - a. metaphorical
 - i. “seal up” and “not write” are redundant
A/ by not writing, John sealed up forever anyone from knowing

V. **Revelation 10:5 (NASB)** *Then the angel whom I saw standing on the sea and on the land lifted up his right hand to heaven,*

A. “lifted up his right hand”

1. proper stance for someone taking an oath
 - a. Scriptures
 - i. **Genesis 14:22-23a** “²² And Abram said to the king of Sodom, I have lifted up mine hand unto the LORD, the most high God, the possessor of heaven and earth, ²³ That I will not *take* from a thread even to a shoelatchet...”
 - ii. **Deuteronomy 32:40 (NASB)** 'Indeed, I lift up My hand to heaven, And say, as I live forever,
 - iii. **Ezekiel 20:5-6** “⁵ And say unto them, Thus saith the Lord GOD; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I *am* the LORD your God; ⁶ In the day *that* I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands”
 - iv. **Daniel 12:7** “⁷ And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.”
 - A/ “man clothed in linen”
 - 1/ options
 - a/ Jesus (Gill, Matthew Henry)
 - b/ Gabriel (Adam Clarke)
 2. in OT law, the witness had to carry out the execution
 - a. Jesus is the witness in Revelation
 - i. he has testified to the truth of his murder
 - A/ now he is about to carry out his execution on Israel
 2. some have said angel can't be Christ because Jesus wouldn't swear
 - a. somehow beneath his dignity or character
 - b. but God swears oaths throughout Scripture
 - i. **Genesis 22:16** “¹⁶ And said, By myself have I sworn, saith the LORD, for because thou [Abraham] hast done this thing, and hast not withheld thy son, thine only *son*”
 - ii. **Isaiah 45:23** “²³ I have SWORN by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.”
 - iii. **Jeremiah 49:13** “¹³ For I have sworn by myself, saith the LORD, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.”
 - iv. **Amos 6:8** “⁸ The Lord GOD hath sworn by himself, saith the LORD the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all that is therein.”
 - v. **Hebrews 6:13-17** “¹³ For when God made promise to Abraham, because he could swear by no greater, he swore by himself, ¹⁴ Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. ¹⁵ And so, after he had patiently endured, he obtained the promise. ¹⁶ For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife. ¹⁷ Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath.”
 - i. note v16: no condemnation for MEN who swear

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3. Jesus is a *witness*

a. John has told us this twice already

- i. **Revelation 1:5** ^{“5} And from Jesus Christ, *who is* the faithful WITNESS, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, “
- ii. **Revelation 3:14** ^{“14} And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true WITNESS, the beginning of the creation of God; “

VI. **Revelation 10:6 (NASB)** *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 will be delay no longer,*

A. “swore”

1. yes, Jesus does take oaths

B. “delay no longer”

1. another indication that the events were going to happen soon (DT)

VII. **Revelation 10:7** *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.*

A. “mystery”

1. definition

- a. “something formerly concealed now revealed”

2. which mystery is God referring to?

- a. one “preached to His servants the prophets”

- i. cf. **Ephesians 3:4-6** ^{“4} Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) ⁵ Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; ⁶ That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel”

A/ the mystery is the establishment of the new covenant (Gore)

- 1/ a union of believing Jews and Gentiles in one Church wo/ distinction

- 2/ **Revelation 11:15 (CSBBible)** The seventh angel blew his trumpet, and there were loud voices in heaven saying, The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign forever and ever.

B/ “prophets”

1. sounds like Jesus in Revelation 10:7 is referring to Ephesians 3:4-6 (DT)

B. “finished”

1. “accomplished” (Gore)

- a. it’s intended purpose, its meaning, its end, its consummation, its full realization

2. **Revelation 11:15 (CSBBible)** The seventh angel blew his trumpet, and there were loud voices in heaven saying, The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign forever and ever.

C. “prophets”

1. options

- a. Old Testament prophets
- b. New Testament prophets and NT apostles
- c. NT prophets but NOT NT apostles
- c. both OT and NT prophets (Mounce)(Lenski)

IX. **Revelation 10:8-10 (HCSB)** ⁸ Now the voice that I heard from heaven spoke to me again and said, “Go, take the scroll that lies open in the hand of the angel who is standing on the sea and on the land.” ⁹ So I

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went to the angel and asked him to give me the little scroll. He said to me, “Take and eat it; it will be bitter in your stomach, but it will be as sweet as honey in your mouth.”¹⁰ Then I took the little scroll from the angel’s hand and ate it. It was as sweet as honey in my mouth, but when I ate it, my stomach became bitter.

A. “voice”

1. the same voice as the one in verse 4 (Mounce)
 - a. **Revelation 10:4 (HCSB)**⁴ And when the seven thunders spoke, I was about to write. Then I heard a voice from heaven, saying, “Seal up what the seven thunders said, and do not write it down!”

B. “scroll”

1. options
 - a. the book of Revelation itself
 - b. the gospel

C. “sea,” “land”

1. the mystery (union of Jews and Gentiles) is here emphasized

D. “eat”

1. make it a part of your being
2. Ezekiel was commanded to eat a scroll symbolizing the prophetic denunciation of the “**rebellious house**” of Israel
 - a. **Ezekiel 2:8-10 (HCSB)**⁸ “And you, son of man, listen to what I tell you: Do not be rebellious like that rebellious house. Open your mouth and eat what I am giving you.”⁹ So I looked and saw a hand reaching out to me, and there was a written scroll in it.¹⁰ When He unrolled it before me, it was written on the front and back; [words of] lamentation, mourning, and woe were written on it.
 - b. **Ezekiel 3:1-3 (HCSB)** He said to me: “Son of man, eat what you find [here]. Eat this scroll, then go and speak to the house of Israel.”² So I opened my mouth, and He fed me the scroll.³ “Son of man,” He said to me, “eat and fill your stomach with this scroll I am giving you.” So I ate [it], and it was as sweet as honey in my mouth.
 - c. **Ezekiel 3:14 (CSBBible)** The Spirit lifted me up and took me away. I left in bitterness and in an angry spirit, and the Lord's hand was on me powerfully.

E. “sweet”

1. redemption of the saints
 - a. the establishment of the new covenant
2. **Jeremiah 15:16**¹⁶ Your words were found and I ate them, And Your words became for me a joy and the delight of my heart; For I have been called by Your name, O LORD God of hosts.”

F. “bitter”

1. the destruction of the apostate “house of Israel”
2. bitter things John would have to see
 - a. the once-holy city of Jerusalem leveled to the ground
 - b. hundreds of thousands of his countrymen...
 - i. starved
 - ii. tortured
 - iii. murdered
 - iv. sold into slavery
3. application
 - a. the gospel is sweet to the saved
 - i. but bitter to the lost

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4. Scripture
 - a. **Romans 11:22a (HCSB)** ²² Therefore, consider God’s kindness and severity: severity toward those who have fallen but God’s kindness toward you—

- X. **Revelation 10:11 (ESV)** *And I was told, “You must again prophesy about many peoples and nations and languages and kings.”*
 - A. “I was told”
 1. many other translations have “I was told”
 2. KJV → “he said unto me”
 3. HCSB → “they said unto me”
 - B. “again”
 1. John is to prophesy about about things that were NOT sealed
 - C. “peoples,” “nations,” “tongues,” “kings”
 1. the Angel was straddled across the inhabited earth (“sea,” “land”)
 2. destruction of Israel leads to establish of New Covenant
 - a. and the New Covenant will encompass the nations of the world
 - D. “about” (Greek → epi)
 1. hard to translate (Gore)
 - a. can be “over” (Gore)

- XI. Application
 - A. the wrath of God is necessary to establish the grace of God
 1. we should never preach wrath without mercy
 2. we should never preach mercy without wrath

REVELATION CHAPTER ELEVEN

Revelation 11:1-2

Dan Trotter

Rev 02/16/21

- I. **Revelation 11:1 (NASB)** *Then there was given me a measuring rod like a staff; and someone said, “Get up and measure the temple of God and the altar, and those who worship in it.”*
 - A. “Then”
 1. this is an interlude between sixth and seventh trumpets
 - a. parallel to interlude between sixth and seventh seals (7:1-8)
 - i. there, the 144,000 saints were sealed
A/ symbolic of the NC saints
 - ii. in Rev 11, the saints in the temple are measured off for protection
 - B. “measure”
 1. imagery is taken from Ezekiel 40-43
 - a. there, an angelic priest measures the ideal Temple
 - i. which is the NC people of God

C. “temple”

1. Lit., the “holy place” (naos, not hieron)
 - a. where the table of showbread and the 7-branched candlestand and the golden altar stood
 - b. Gore is contra
 - i. says the Greek is “naos”
A/ which is the Holy of Holies, not the Holy Place
2. temple in NC is the NC people of God, the Church
 - a. it is NOT a physical temple in Jerusalem
 - b. Scriptures
 - i. **Hebrews 8:5** “⁵ Who [OT priests] serve unto the example [typos, copy] and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.”
A/ OT temple is an example, a shadow, a pattern
1/ it is not the real thing
 - ii. **Hebrews 9:24** “²⁴ For Christ is not entered into the holy places made with hands, *which are the figures of the true*; but into heaven itself, now to appear in the presence of God for us:”
 - iii. **Hebrews 6:19-20** “¹⁹ Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; ²⁰ Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.”
A/ does Jesus enter into physical temple or heavenly temple?
 - iv. **Hebrews 10:19** “¹⁹ Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,”
A/ who enters into the temple with Jesus?

D. “worship”

1. those who worshipped in the Holy Place were PRIESTS
 - a. and in NC, priests are all Xn believers
 - i. Scriptures
A/ **Revelation 1:6** “⁶ And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.”
B/ **Revelation 5:10** “¹⁰ And hast made us unto our God kings and priests: and we shall reign on the earth.”
2. already in Revelation we see God’s people *worshipping* in the Holy Place
 - a. Scriptures
 - i. **Revelation 5:8** “⁸ And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.”
 - ii. **Revelation 8:3-4** “³ And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. ⁴ And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.”
 - b. so those who are getting measured are God’s NC people
 - i. notice “those who worship” are direct object of “measure”

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3. meaning
 - a. to “divide between the holy and profane”
 - i. and thus to indicate divine protections from destruction (Mounce)
 - A/ Scriptures
 - 1/ **Ezekiel 40:2-3 (HCSB)** In visions of God He took me to the land of Israel and set me down on a very high mountain. On its southern [slope] was a structure resembling a city.³ He brought me there, and I saw a man whose appearance was like bronze, with a linen cord and a measuring rod in his hand. He was standing by the gate.
 - a/ Ezek 40-43 describes the measuring of the Ideal Temple
 - i/ which is the NC people of God
 - b/ **Ezekiel 42:15 (HCSB)** When he finished measuring inside the temple complex, he led me out by way of the gate that faced east and measured all around the complex.
 - 2/ **Zechariah 2:1-5 (HCSB)** I looked up and saw a man with a measuring line in his hand.² I asked, “Where are you going?” He answered me, “To measure Jerusalem to determine its width and length.”³ Then the angel who was speaking with me went out, and another angel went out to meet him.⁴ He said to him, “Run and tell this young man: Jerusalem will be inhabited without walls because of the number of people and livestock in it.”⁵ The declaration of the LORD: “I will be a wall of fire around it, and I will be the glory within it.”
 - 3/ **Revelation 21:15-16 (HCSB)** The one who spoke with me had a gold measuring rod to measure the city, its gates, and its wall.¹⁶ The city is laid out in a square; its length and width are the same. He measured the city with the rod at 12,000 *stadia*. Its length, width, and height are equal.
 - a/ if we can later show that New Jerusalem of Rev 21 is NC
 - i/ the case for Rev 11 being NC is even stronger
 - b. James B. Jordan
 - i. “correlates to guarding, because it sets up and establishes boundaries, and bears witness regarding whether or not those boundaries have been observed...”
 3. the NC saints of God are to be protected from the coming judgment
 - a. they all escaped to Pella at beginning of siege of Jerusalem

II. **Revelation 11:2 (NASB)** *Leave out the court which is outside the temple and do not measure it, for it has been given to the nations; and they will tread under foot the holy city for forty-two months.*”

- A. “leave out”
 1. the apostate Jews are outside of the measured-off protection
 2. Greek → Ekbale
 - a. kicked out
- B. “outside”
 1. outside court was the Court of the Gentiles
 - a. ironically, the apostate Jews, formerly the chosen people, now take the place of Gentiles who could not enter the presence of God
 2. other interpretations
 - a. worldly Christians (Mounce says many believe)
 - b. unsaved Gentiles (Lenski)
- C. “nations”
 1. the Gentiles

D. “tread”

1. **Luke 21:24 (HCSB)** ²⁴ They will fall by the edge of the sword and be led captive into all the nations, and Jerusalem will be trampled by the Gentiles until the times of the Gentiles are fulfilled.

E. “holy city”

1. that’s what it was called, that’s not what it was

F. “forty-two months”

1. standard period of time in prophecy

2. a/k/a

- a. twelve hundred and sixty days
- b. three and one-half years
- c. time, times, and half a time

3. meaning

- a. the period of time is one-half of seven

- i. seven is the divine number of perfection, completion

A/ forty-two months (3 ½ years) is a “broken” seven

- 1/ symbolizes a limited period where the wicked are triumphant

a/ Scriptures

- i/ **Daniel 7:25 (HCSB)** ²⁵ He will speak words against the Most High and oppress the holy ones of the Most High. He will intend to change religious festivals and laws, and the holy ones will be handed over to him for a time, times, and half a time.

A) identity of little horn extremely controversial

- 2/ symbolizes wrath and judgment due to apostasy

a/ a reminder of 3 ½ years of drought between Elijah’s first appearance and the defeat of Baal on Mt. Carmel

i/ **I Kings 17-18**

- ii/ **James 5:17** ¹⁷ Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

- 3/ symbolizes sadness, death, and destruction

a/ Scriptures

- i/ **Daniel 12:7 ESV** And I heard the man clothed in linen . . . ; he raised his right hand and his left hand toward heaven and swore by him who lives forever that it would be for a time, times, and half a time, and that when the shattering of the power of the holy people comes to an end all these things will be finished.

A) the Jews “holy people” shattered at end of Jewish war

a) Jewish War lasted 3 1/2 years

- ii/ **Revelation 12:6,14** ⁶ And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. (12:14) ¹⁴ And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.”

A) Christians protected in Pella for 3 1/2 years of Jewish War

- iii/ **Revelation 13:5** ⁵ And there was given unto him [the sea beast, Roman Empire] a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

A) Romans oppressed Jerusalem for 3 1/2 years of the Jewish War

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4. why the time length is not meant to be literal
 - a. arranged chiastically

A] 11:2 – 42 months

B] 11:3 – 1260 days

C] 11:11 – 3 ½ days

C] 11:11 – 3 ½ days

B] 12:6 – 1260 days

A] 13:5 – 42 months

5. why there might also be a literal fulfillment in 11:2
 - a. From Gessius Florus till Titus burnt the city was 3 ½ years
 - i. [** ck exact dates]
 - ii. Chilton has nothing on this

6. objection

- a. Romans didn't trample the city for 3 ½ years, only the land
 - i. answer I gave to a YouTube objector

A/ <<You say the "Romans" trampled the Holy City for 42 months (Revelation 11:2).

Actually, Revelation 11:2 says the "nations" or "Gentiles" (not the Romans) trampled the Holy City. During the 3 1/2 year Jewish War (AD 66-70), all kinds of non-Jews trampled Jerusalem. The Zealot Simon Bar Giora was from Gerasa in the Decapolis, a Gentile area.

The Idumeans, who played a large part in the latter defense of Jerusalem, were Gentile, not Jewish. And also, the Jews themselves had the word "nations" applied to them ("goyim"), and there were plenty of Jews trampling down Jerusalem for 42 months.

Others also. See <https://adammaarschalk.com/2017/01/28/the-gentiles-trampled-jerusalem-for-42-months-revelation-111-2/> for more details.

Actually, I don't think the above interpretation is even necessary. By trampling down the land of Israel for 42 months (which the Roman Gentiles did do), they in effect trampled down the capital city.

An analogy: if all fifty states of the USA were occupied, and you lived in Washington, DC, would you not feel trampled down?>>