



# The Seven Trumpets (cont.)

Revelation 9

Though a historicist, Adam Clarke accurately puts forth the preterist position: “These woes are supposed by many learned men to refer to the destruction of Jerusalem: the first woe—the seditions among the Jews themselves; the second woe—the besieging of the city by the Romans; the third woe—the taking and the sacking of the city, and burning the Temple. This was the greatest of all the woes, as in it the city and Temple were destroyed, and nearly a million men lost their lives.”

Thomas Nelson. Revelation: Four Views, Revised and Updated (p. 220). Thomas Nelson. Kindle Edition.

## Revelation 9:1-6 (5th Trumpet)

<sup>1</sup> And the fifth angel blew his trumpet, and I saw a star fallen from heaven to earth, and he was given the key to the shaft of the bottomless pit. <sup>2</sup> He opened the shaft of the bottomless pit, and from the shaft rose smoke like the smoke of a great furnace, and the sun and the air were darkened with the smoke from the shaft. <sup>3</sup> Then from the smoke came locusts on the earth, and they were given power like the power of scorpions of the earth...

This is the 5th trumpet but the first wow.

Notice the imagery and symbolism common in this book:

- "A star" refers to an angel or messenger (he was given). Which makes us wary of interpreting falling stars elsewhere as meteor showers or nuclear bombs.
- The star here is likely Satan, who is mentioned in verse 11 as being their leader.
- The bottomless pit (the deepest of all pits, as high as heaven is, this is coming from the lowest hell).
- The smoke blocking the sun. We see this elsewhere and this is not atmospheric but symbolise of the darkness or evil that has come.
- Locusts and scorpions. Eat, devour, sting. This is a plague of biblical proportions. It is Egypt revisited, except this time it is against "God's people."

## Revelation 9:1-6 (5th Trumpet)

<sup>4</sup>They were told not to harm the grass of the earth or any green plant or any tree, but only those people who do not have the seal of God on their foreheads. <sup>5</sup>They were allowed to torment them for five months, but not to kill them, and their torment was like the torment of a scorpion when it stings someone. <sup>6</sup>And in those days people will seek death and will not find it. They will long to die, but death will flee from them.

“Only those people who do NOT have the seal” There is a limit to the power of evil. Just as the plagues of Egypt did not affect the land of Goshen, so too will this terrible judgment not afflict God’s people whom he will preserve. God’s mercy is seen, not in pulling his people out of the world, but protecting them in his judgments upon the world.

“5 months” The people suffering this plague did not die, but was lasting for 5 months. It is limited but it is still lengthy.

## What does the 5th trumpet represent?

God's judgment in unleashing demons upon his enemies.

1. The bottomless pit is the lowest hell reserved for the worst of the fallen angels.
2. This was not an attack on the earth (tree or plant) but only on those who do not have God's seal.
3. This was not an attack that killed (physically), although people wished for it.

Therefore, this was a flood of demons bringing Jerusalem into a flood of moral and spiritual errors.

## David Chilton

“The entire generation became increasingly demon-possessed; their progressive national insanity is apparent as one reads through the New Testament, and its horrifying final stages in the pages of Josephus’ *The Jewish War*: the loss of all ability to reason, the frenzied mobs attacking one another, the deluded multitudes following the most transparently false prophets, the crazed and desperate chase after food, the mass murders, executions and suicides, the fathers slaughtering their own families and the mothers eating their own children. Satan and the host of hell simply swarmed through the land of Israel and consumed the apostates.”

Thomas Nelson. *Revelation: Four Views, Revised and Updated* (p. 222). Thomas Nelson. Kindle Edition.

## Matthew 12:43-45

<sup>43</sup>“When the unclean spirit has gone out of a person, it passes through waterless places seeking rest, but finds none. <sup>44</sup>Then it says, ‘I will return to my house from which I came.’ And when it comes, it finds the house empty, swept, and put in order. <sup>45</sup>Then it goes and brings with it seven other spirits more evil than itself, and they enter and dwell there, and the last state of that person is worse than the first. *So also will it be with this evil generation.*”

Jesus in his ministry cast out demons and is a shining light. When he is killed and out of the way, the demons return and find the house empty, swept, and put in order. Then they tell other evil spirits and dwell there. The last state is worse than the first.

This is what happened to that generation. It was overcome by the demonic.

## Revelation 9:7-12 (5th trumpet locusts)

<sup>7</sup> In appearance the locusts were like horses prepared for battle: on their heads were what looked like crowns of gold; their faces were like human faces, <sup>8</sup> their hair like women's hair, and their teeth like lions' teeth; <sup>9</sup> they had breastplates like breastplates of iron, and the noise of their wings was like the noise of many chariots with horses rushing into battle. <sup>10</sup> They have tails and stings like scorpions, and their power to hurt people for five months is in their tails. <sup>11</sup> They have as king over them the angel of the bottomless pit. His name in Hebrew is Abaddon, and in Greek he is called Apollyon.

<sup>12</sup> The first woe has passed; behold, two woes are still to come.

- "Like horses" these demons come like an invading army
- "Crowns" represent their pretended authority.
- "Faces" they look human but are not. They are demons with intelligence.
- "Long hair" could be seductive or referring to their madness. Uncivilized.
- "Lion's teeth" they are ferocious.
- "Breastplates of iron" seem invincible.
- "Scorpions" they are malicious.

They have a ruler (either Satan or some chief demon). He has rule over Hebrew (Jews) and Greeks. They all come under his power.

These are not real locusts (Prov 30:27 says that the locusts have no king.)

## Josephus on the “demonic” zealots

“With their insatiable hunger for loot, they ransacked the houses of the wealthy, murdered men and violated women for sport; they drank their spoils with blood, and from mere satiety and shamelessness gave themselves up to effeminate practices, plaiting their hair and putting on women’s clothes, drenched themselves with perfumes and painting their eyelids to make themselves attractive. They copied not merely the dress, but also the passions of women, devising in their excess of licentiousness unlawful pleasures in which they wallowed as in a brothel...

Thomas Nelson. Revelation: Four Views, Revised and Updated (p. 229). Thomas Nelson. Kindle Edition.

## Josephus on the “demonic” zealots (cont.)

... Thus they entirely polluted the city with their foul practices. Yet though they wore women’s faces, their hands were murderous. They would approach with mincing steps, then suddenly become fighting men, and, whipping out their swords from under their dyed cloaks, they would run through every passerby” (Wars IV: 9:10).

Thomas Nelson. Revelation: Four Views, Revised and Updated (p. 229). Thomas Nelson. Kindle Edition.

## Revelation 9:13-15 (6th Trumpet)

<sup>13</sup> Then the sixth angel blew his trumpet, and I heard a voice from the four horns of the golden altar before God, <sup>14</sup> saying to the sixth angel who had the trumpet, "Release the four angels who are bound at the great river Euphrates." <sup>15</sup> So the four angels, who had been prepared for the hour, the day, the month, and the year, were released to kill a third of mankind.

This is the 6th trumpet and second woe.

Notice the imagery and symbolism common in this book:

- "Four horns of the golden altar" This is still part of the sacrifice to God, even in judgment. It is being directed by God and before him. He is Lord of it all.
- Four angels are bound at the river Euphrates. This is another indication that this is referring to Jerusalem and not the judgment at the end of the world. The Euphrates lay at Israel's northeastern border. It was here that judgment was being restrained. It was from here that judgment from Assyria and Babylon came. It was there that the 10th legion of the Roman army was stationed before it came to seige Jerusalem.
- "Hour, day, month, year." Some have used this to date set. Using 24, 30, and 360 to conjecture dates. However, it seems better to see that what is described is God's orchestration of the entire judgment. It comes from his altar, it is on the hour, day, month, and year that he sovereignly intended.
- "Third of mankind" again language of thirds. This is still restraint.

Therefore, it seems best to conclude that this describes a besieging army come to kill and destroy.

## Revelation 9:16-19 (The army)

<sup>16</sup>The number of mounted troops was twice ten thousand times ten thousand; I heard their number. <sup>17</sup>And this is how I saw the horses in my vision and those who rode them: they wore breastplates the color of fire and of sapphire and of sulfur, and the heads of the horses were like lions' heads, and fire and smoke and sulfur came out of their mouths. <sup>18</sup>By these three plagues a third of mankind was killed, by the fire and smoke and sulfur coming out of their mouths. <sup>19</sup>For the power of the horses is in their mouths and in their tails, for their tails are like serpents with heads, and by means of them they wound.

“Number” this is not a literal number since John “heard their number.” This was a great multitude. (some do the math and come up with 200,000,000). That’s a big army.

Description of horses:

- Breastplates (fire, sapphire, and sulfur)
- Heads (like lions’ heads)
- Mouths (fire and smoke and sulfur came out)
- Tails (like serpents with heads)

Verse 18.  $\frac{1}{3}$  of mankind was killed. Unlike the locusts which did not harm physically, these horses killed many.

While some (futurists) claim that this is describing modern, mechanized warfare of tanks, artillery, and planes, most interpret these symbols as referring to the ferocity of war.

The first woe, an army of demons that will drive men mad.  
The second woe, a literal army the will kill and destroy.

Again, because Revelation is saturated with biblical language, it is best to interpret Scripture with Scripture. (deut, ezek, horses)

## The Symbol of the Horse

The horse is an established symbol of war in the Bible.

Psalm 33:16-17, “The king is not saved by his great army; a warrior is not delivered by his great strength. The war horse is a false hope for salvation, and by its great might it cannot rescue.”

Proverbs 21:31, “The horse is made ready for the day of battle, but the victory belongs to the Lord.”

(cf. Isaiah 31:1; Zech 9:10)

Psalm 33 uses synonymous parallelism.

Isaiah 31:1, “Woe to those who go down to Egypt for help  
and rely on horses,  
who trust in chariots because they are many  
and in horsemen because they are very strong,  
but do not look to the Holy One of Israel  
or consult the Lord!”

Zech 9:10, “I will cut off the chariot from Ephraim  
and the war horse from Jerusalem;  
and the battle bow shall be cut off,  
and he shall speak peace to the nations;  
his rule shall be from sea to sea,  
and from the River to the ends of the earth.”

## The reference to a third cut off (v. 15, 18).

Ezekiel uses this fraction in his description of the fall of Jerusalem.

Ezekiel 5:1-2, “And you, O son of man, take a sharp sword. Use it as a barber's razor and pass it over your head and your beard. Then take balances for weighing and divide the hair.<sup>2</sup> A third part you shall burn in the fire in the midst of the city, when the days of the siege are completed. And a third part you shall take and strike with the sword all around the city. And a third part you shall scatter to the wind, and I will unsheathe the sword after them.”

Language in Ezekiel 9 is also used when it speaks about those sealed and the destruction of those who do not have the seal.

## The covenantal curses fulfilled

The Jewish war of AD 66-70 brought an end to the old covenant.

Deuteronomy 28, “The Lord will bring a nation against you from afar, from the end of the earth [or “land”—the Euphrates?], as swift as the eagle flies, a nation whose language you will not understand, a nation of fierce countenance, which does not respect the elderly nor show favor to the young. . . . They shall besiege you at all your gates until your high and fortified walls, in which you trust, come down throughout all your land. . . .”

## The covenantal curses fulfilled (cont.)

“... You shall eat the fruit of your own body, the flesh of your sons and your daughters whom the LORD your God has given you, in the siege and desperate straits in which your enemy shall distress you. . . And it shall be, that just as the LORD rejoiced over you to do you good and multiply you, so the LORD will rejoice over you to destroy you and bring you to nothing; and you shall be plucked from off the land which you go to possess. Then the LORD will scatter you among all peoples . . . and among those nations you shall find no rest”  
(vv. 49, 50, 52, 53, 63, 64, 65).

The destruction of Jerusalem and the exile in 586 BC was a significant event in OT history.

But God was not done, he restored them to their land through Ezra and Nehemiah.

The Christ was yet to come.

But after the rejection of Christ, Christ himself foretold their destruction and that the curses of the covenant would come upon them.

This was signaled by the Passover meal in which the Christ took the cup to inaugurate the new covenant in his blood.

As it says in Hebrews 8:13, “In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away.”

This was the cataclysmic end of the old covenant. God’s wrath turned against Israel.

And this description from Deuteronomy 28 matches what happened and

recorded by Josephus.

## Revelation 9:20-21 (No Repentance)

<sup>20</sup>The rest of mankind, who were not killed by these plagues, did not repent of the works of their hands nor give up worshiping demons and idols of gold and silver and bronze and stone and wood, which cannot see or hear or walk, <sup>21</sup>nor did they repent of their murders or their sorceries or their sexual immorality or their thefts.

Not only is the war shocking, but the fact that there is no repentance is even more shocking.

Even some of the most hardened against God are brought to repentance when they face great calamity.

Did not Nebuchadnezzar repent when God struck him with madness?

Did not Nineveh repent when God warned them of judgment?

Under Diocletian's persecution in the early 300s, called the Great Persecution, the man responsible, Galerius, a devout pagan and hater of Christianity, was struck with a terrible disease and this disease caused him to issue an edict stopping the persecution and asking Christians to pray for him. There was repentance because of the pain.

In 2 Maccabees 9, while not Scripture but recording Jewish history during the intertestamental period, Antiochus Epiphanes, the one who killed priests, desecrated the temple and waged war against Jerusalem, repented on his deathbed. Struck with a terrible disease that was painful and rotting his flesh, he asked for forgiveness, acknowledged his arrogance and claimed the power of the God of heaven.

But yet, in this case, even with these terrible calamities, they did not repent.

## Josephus on Repentance

“Thus were the miserable people beguiled by these charlatans and false messengers of God, while they disregarded and disbelieved the unmistakable portents that foreshadowed the coming desolation; but, as though thunderstruck, blind, senseless, paid no heed to the clear warnings of God” (Wars VI: 5.3).

## Josephus on Repentance (cont.)

“When the city was encircled and they could no longer gather herbs, some persons were driven to such terrible distress that they searched the common sewers and old dunghills of cattle, and ate the dung they found there; and what they once could not even look at they now used for food. When the Romans barely heard this, their compassion was aroused; yet the rebels, who saw it also, did not repent, but allowed the same distress to come upon themselves; for they were blinded by that fate which was already coming upon the city, and upon themselves also” (Wars V: 13.7).

## Significance of Revelation 9

1. When God's intent is destruction, escalating judgment does not lead to repentance but delusion and hardening.
2. The woes of Revelation 9 are an escalation of God's judgment where he uses great evils—demonic madness and war—that cause great misery. God is sovereign over demons and war.
3. The lessons of Revelation 9 are not exclusive to 66-70AD. God uses evil to call people to repentance and bring his judgment upon the earth.

#1. There is similarity of language in the trumpets to the plagues of Egypt. The plagues of Egypt were not intended to soften Pharaoh's heart but to harden it. God did this to make his power known.

Likewise, in these trumpets, God's judgment is not one of chastening or discipline, but now punishment and destruction for the rejection of Christ and even his death.

This is confirmed with the end of Revelation 9 affirming that their hearts were hard, they continued in their sin and there was no repentance even though it was clearly warranted.

#2. The angel of the bottomless pit is not bringing chaos and madness apart from God's direction. The devil is God's devil. God will use demons and war to accomplish his purposes on earth. No matter how bad things get, God is still in control, and he is purposeful. This is not reactionary, capricious. This is settled, intentional, and all under his sovereign control for the good of his people and the glory of his justice.

#3. Revelation is sobering. Judgment is real. God is holy and just. Find refuge in him and do not harden your heart in calamity, but turn to Christ and be saved.

# The Seven Trumpets (cont.)

Revelation 10



## Where are we?

1. Revelation opens with an introduction of Christ. He holds the churches. He commands the future. He will reveal what must soon take place.
2. Revelation 2-3 contain Christ's messages to seven historic churches in various states of faithfulness, many facing persecution.
3. Revelation 4 begins the visions where John describes what Christ is revealing.

## Where are we in the visions?

1. Revelation 4 opens with a vision into heaven. God is in control, commanding authority, and everything is open to his sight.
2. Revelation 5 introduces us to the worthy conqueror, the Lord Jesus who will open the scroll (the plans of God) by breaking its seals.
3. Revelation 6 describes the opening of the seals which bring judgment upon the earth/land.
4. Before the seventh seal is broken, John sees 144,000 sealed and a great multitude coming out of the tribulation (Revelation 7).

## Where are we in the visions?

5. Revelation 8 describes the breaking of the seventh seal which begins the 7 trumpets which describe further judgment on the earth.
6. The first four trumpet judgments are seen in Revelation 8 while the 5th and 6th trumpet (first of the two “woes”) are described in Revelation 9.
7. Interpreters are divided as to when these events take place but there is general agreement that these judgments describe war, famine, madness, and civil war.

## Reasons for a 66-70 AD fulfillment:

1. Jesus said these events are coming soon (1:1, 1:3).
2. The Jewish war lasted 3 ½ years.
3. The Jews were the primary persecutors of God's prophets and God's Christ. Jesus prophesied the temple's destruction and that "this generation" would be held accountable.
4. The city being judged is said to be the place where the Lord was crucified (11:8).
5. Details match the Jewish wars (e.g., "do not harm the oil and wine" [6:6]) and the eyewitness account of Josephus.

#1. The end of the old covenant is contemporary with the start of the kingdom of God.

#3. John is in the tribulation (1:9). These were the prayers of the saints that the Lord is responding to.

#4. Nero is the beast (616 or 666).

#5. The internal factions. The burning of the granaries. The Roman siege.

1. Revelation 13:1 is a symbol of Roman imperial power.
2. Revelation 13:8, 666 נרון קסר *NRON QSR* (50+200+6+50+100+60+200)
3. Revelation 17:9-10 implies that Nero is on throne at John's time.

## Where are we going?

1. Revelation 9 ended with the 6th trump (and second woe).
2. Revelation 10 describes an angel with a little scroll and Revelation 11 describes the two witnesses.
3. Both of these are part of the second woe (or 6th trumpet) (Rev 11:14)
4. Revelation 11 ends with the description of the 7th trumpet.

These cycles of judgments (seals, trumpets, bowls) are all referring to the same events, the destruction of the Jewish state, Jerusalem and its temple. It is the final end of the old covenant and the judgment of the enemies of Christ.

## Revelation 10:1-4 (Little Scroll)

<sup>1</sup> Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire. <sup>2</sup> He had a little scroll open in his hand. And he set his right foot on the sea, and his left foot on the land, <sup>3</sup> and called out with a loud voice, like a lion roaring. When he called out, the seven thunders sounded. <sup>4</sup> And when the seven thunders had sounded, I was about to write, but I heard a voice from heaven saying, "Seal up what the seven thunders have said, and do not write it down."

The angel of Revelation 9 was a star fallen from heaven who released the hoards from the bottomless pit (Abaddon or Apollyon).

Look at the language here:

- Wrapped in a cloud (Dan 7)
- Rainbow over his head (4:3)
- Face like the sun (1:16)
- Legs pillars of fire

Language consistent with God's throne, authority, honor, glory, purity, and righteousness.

## The Symbols of Revelation 10:1-4

1. The mighty angel is likely Jesus (wrapped in a cloud [Dan 7], rainbow over his head [Rev 4:3], face shining like the sun [Rev 1:18]).
2. The little scroll is open (v. 2). This could be the scroll of Revelation 5 that is now opened.
3. His foot on the sea and the land likely represents his authority or dominion over Israel (land) and the Gentiles (sea).

## Symbol of Land and Sea

“Ah, the thunder of many peoples;  
they thunder like the thundering of the sea!  
Ah, the roar of nations;  
they roar like the roaring of mighty waters!  
The nations roar like the roaring of many waters,  
but he will rebuke them, and they will flee far away,  
chased like chaff on the mountains before the wind  
and whirling dust before the storm” (Isaiah 17:12-13).

(Cf. 2 Sam 22:4–5; Ps 65:7–8; Isa 5:30; 57:20; Jer 6:23; Rev 13:1, 11)

2 Samuel 22:4-5

4 I call upon the Lord, who is worthy to be praised,  
and I am saved from my enemies.

5 “For the waves of death encompassed me,  
the torrents of destruction assailed me;

Psalm 65:7-8

7 who stills the roaring of the seas,  
the roaring of their waves,  
the tumult of the peoples,

8 so that those who dwell at the ends of the earth are in awe at your signs.  
You make the going out of the morning and the evening to shout for joy.

Isaiah 57:20

20 But the wicked are like the tossing sea;  
for it cannot be quiet,  
and its waters toss up mire and dirt.

Revelation 13:1

13 And I saw a beast rising out of the sea, with ten horns and seven heads,  
with ten diadems on its horns and blasphemous names on its heads.

Revelation 13:11

11 Then I saw another beast rising out of the earth. It had two horns like a lamb and it spoke like a dragon.

## The Symbols of Revelation 10:1-4 (cont.)

4. The seven thunders represent the secret plans of God. Not all will be revealed (Deut 29:29). They are sealed up, perhaps because they would not be fulfilled in John's lifetime.
  - Dan 12:4, "But you, Daniel, shut up the words and seal the book, until the time of the end."
  - Rev 22:10, "And he said to me, 'Do not seal up the words of the prophecy of this book, for the time is near.'"
5. Whereas there will be no delay for the seventh trumpet (v. 6). The judgments symbolized by the trumpets will be in John's lifetime.

#4. The seven thunders can also be an allusion to Psalm 29 where the voice of the Lord thunders seven times (vv. 3,4,5,7,8,9) showing his authority over all things.

## Revelation 10:5-7 (No More Delay)

<sup>5</sup> And the angel whom I saw standing on the sea and on the land raised his right hand to heaven <sup>6</sup> and swore by him who lives forever and ever, who created heaven and what is in it, the earth and what is in it, and the sea and what is in it, that there would be no more delay, <sup>7</sup> but that in the days of the trumpet call to be sounded by the seventh angel, the mystery of God would be fulfilled, just as he announced to his servants the prophets.

While the seven thunders will not be disclosed, there will be no more delay. The seventh (final) trumpet will be sounded and the mystery of God would be fulfilled, just as he announce to his servants the prophets.

## The Mystery of God

1. The prophets foretold it (v. 7).
2. It will come to pass without delay in John's lifetime (v. 6).
3. Ephesians 3:4-6, "4 When you read this, you can perceive my insight into the mystery of Christ, 5 which was not made known to the sons of men in other generations as it has now been revealed to his holy apostles and prophets by the Spirit. 6 This mystery is that the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel."

**7** Of this gospel I was made a minister according to the gift of God's grace, which was given me by the working of his power. **8** To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, **9** and to bring to light for everyone what is the plan of the mystery hidden for ages in God, who created all things, **10** so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places. **11** This was according to the eternal purpose that he has realized in Christ Jesus our Lord.

What this means is that the predominantly Jewish nature of the church was to be ended by the destruction of the temple. The Old Covenant would be forever ended. Gentiles will now stand with equal footing before Christ.

## Revelation 10:8-11 (John Eats the Scroll)

<sup>8</sup>Then the voice that I had heard from heaven spoke to me again, saying, “Go, take the scroll that is open in the hand of the angel who is standing on the sea and on the land.” <sup>9</sup>So I went to the angel and told him to give me the little scroll. 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.” <sup>10</sup>And I took the little scroll from the hand of the angel and ate it. It was sweet as honey in my mouth, but when I had eaten it my stomach was made bitter. <sup>11</sup>And I was told, “You must again prophesy about many peoples and nations and languages and kings.”

## Ezekiel 3:1-3, 14

<sup>1</sup> And he said to me, “Son of man, eat whatever you find here. Eat this scroll, and go, speak to the house of Israel.” <sup>2</sup> So I opened my mouth, and he gave me this scroll to eat. <sup>3</sup> And he said to me, “Son of man, feed your belly with this scroll that I give you and fill your stomach with it.” Then I ate it, and it was in my mouth as sweet as honey.

<sup>14</sup> The Spirit lifted me up and took me away, and I went in bitterness in the heat of my spirit, the hand of the Lord being strong upon me.

Ezekiel is prophesying about the destruction of Jerusalem by the Babylonians in 586BC.

In God’s judgment and plan there are things that are sweet and make glad. God heard the prayers of his people and vindicated their cause, destroying their persecutors. But it was sad that they did not turn from their sins and sad that such judgments befell them.

The mystery of God in seeing salvation go to the Gentiles is sweet, but the destruction of Israel and the Jews who are hardened in heart is bitter.

## Revelation 10:8-11 (John Eats the Scroll)

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Verse 11 indicates that the coming prophecies concern not only Israel or Judah but the nations also.