

The significant assertion, in course, is that "there should be time no longer." The word translated time is CHRONOS. What does this statement mean?

New Testament commentators are divided on this question. Some of them take time in the absolute sense and say that time itself will cease, come to an end, and no longer exist. Others take the assertion to mean that, with respect to the Consummation, there shall be no further delay.

Curiously, those who take Revelation 10:6 to mean that time itself will cease offer nothing more as corroboratory evidence than the first interpretation of II Peter 3: 8 (page 223 of these Notes). Some do not offer any biblical evidence. They do offer philosophical ideas about God's timelessness, which stem originally from Plato, but these ideas do not count as evidence.

Those who take the assertion to mean that there will be no further delay in bringing the mystery of this age to its consummation, point out that verses 6 and 7 go together; that verse 7 states that the time which shall be no longer is connected with the trumpet of the seventh angel, which shall announce the completion of the mystery of God; that in Revelation 11:15 the seventh angel sounds his trumpet. and the announcement is made that "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever;" and that after the pouring out of the seven vials (or bowls) of God's wrath, Christ Himself will return to rule the earth for a thousand years (Revelation 19, 20).

The seven seals, the seven trumpets, and the seven vials take place before Christ's Return, and therefore before the Millennium of one thousand years. Therefore, if after the accomplishment of the angel's oath that "there shall be time no longer" there is a period of one thousand years, then the oath cannot mean that there will be no more "time" in the absolute sense!

It would therefore seem to make better sense and fit the Scriptures associated with Revelation 10: 6 as well as the eschatological events of the period to take the disputed assertion to mean that there will be delay no longer. It is assuring to note that both the NASB and the NIV translate the verse in this way.

- i. How, then, shall we define God's eternity?

The proposal presented here is that there is time with God, that there is succession in God's self-experience "before creation" and an "after creation" in God's self-experience, and that the designations, "B. C." and "A. D." are at least as meaningful to the Son of God as they are to us.