

Wednesday Evening Bible Study
The Book of Revelation
Lesson 17
Chapter 10

- As was the case when we examined the 6 seals, there is a break between the 6th and 7th trumpets just as there was a break between the 6th and 7th seals
 - This pause, or parenthesis, extends through chapter 11:14, and ends with the sounding of the 7th trumpet in chapter 11:15
 - Of the breaks/parentheses between the judgments of Revelation, this is the longest
- 1) The chapter begins by introducing us to a “mighty angel”
 - a) A lot of scholars struggle with the identity of this angel
 - b) Notice how this angel is described
 - 1) “mighty angel” – this is no ordinary angel, for he has tremendous authority
 - (1) Notice that one foot is on the sea and the other is on the earth, meaning that all creation is under his dominion
 - 2) “coming down from heaven”
 - (1) This is NOT an earthly being, but an eternal resident of heaven
 - 3) “clothed with a cloud”
 - (1) “The clouds compose his robe and the drapery of the sky floats upon his shoulders” (author unknown)
 - 4) “rainbow on his head”
 - (1) His crown, diadem, is a symbol of the covenant making and keeping God
 - 5) “his face was like the sun”
 - (1) Criswell says it’s the Shekinah glory of God that radiate from him
 - 6) “his feet like pillars of fire”
 - (1) He has the power and authority to judge the world
 - 7) David Jeremiah thinks this might be Christ Himself
 - 8) I am not so sure because nowhere else in Revelation is Christ referred to as an angel
 - 9) Not counting the seven angels of the churches listed in chapter 2-3 there are over 60 references to angels in Revelation
 - 10) Angels play a prominent role in the book of Revelation but it is always in a position of service
 - 11) They do not create things, but fulfill the administration of God in human affairs
 - 2) Notice now what he does (v. 2-3)
 - a) “And he set his right foot on the sea and his left foot on the land, and cried with aloud voice, as when a lion roars. When he cried out, seven thunders uttered their voices.”
 - b) These “thunders” have been heard by John before (see 4:5) but have not been numbered
 - c) I believe that the number is significant, for now the total and complete judgment of God is ready to be poured out upon the earth
 - d) The angel is important, not only for “who” he is, but for “what” he holds
 - 3) What is the angel holding? v. 2 says, “He had a little book open in his hand”
 - a) What is written on the pages of this book?
 - b) We don’t know for sure, for the book of Revelation never tells us
 - c) However, scholars seem to think that the contents of the book are one of 2 things

- 1) The “scroll” mentioned in chapter 5 which is sealed with the 7 seals
 - (1) John went into great detail in chapter 5 that, “no one in heaven or on earth or under the earth was able to open the scroll, or to look at it . . . but one of the elders said to me, ‘Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals.’”
 - (2) The book of prophecy that Daniel was told to “seal up” and only to be opened in the end times (Daniel 12:4,9)
- 2) The other suggestion is that the little book is the new revelation to John of events from this point on to chapter 19
- 3) Either way it is the prophecy of God concerning future events
- 4) Nowhere in Revelation are we told exactly what is written on the scroll, or in this little book, but the message is obviously from God concerning judgement and wrath
- 5) This is no angel, but the Son of God Himself that is pictured here in this verse!
- 4) v. 4 is very interesting, for John says that when the “seven thunders uttered their voices” he was told by a voice from heaven (God the Father) “Seal up the things which the seven thunders uttered, and do not write them.”
 - a) John has been told from the beginning of the vision to, “write” but now he is told to, “seal up” what he has heard.
 - b) “What” he heard was NOT rumblings from God in Heaven, but the perfect, complete, and total story of God’s judgement (seen in the number 7)
 - c) John has heard these “rumblings” before, 4:5, but are not referred to by the number 7 (probably because they were not to be completed at that time – whereas in chp 10, they are to be completed and fully poured out upon the earth)
 - d) But “why” is John told NOT to write these things, hearing that they are the fullness of God’s wrath to be poured out upon the earth?
 - e) I believe the reasoning behind this is simple . . . God is revealing so very much about the end times to John, and ultimately to you and me, but there are still some things which we cannot and will not know about the events of those days!
 - f) Does this mean that God is secretive and hiding things from us?
 - g) No, but it means that HE is God and we are not! In His sovereignty He has chosen to reveal so very much to us, but He has also chosen to withhold some things from us. (I think it’s for our protection, for in our limited state, we cannot fathom all that God will do in that day)
- 5) Then the “angel” does, and says, something interesting . . .
 - a) READ v. 5-7
 - b) This angel, that is Jesus, makes a declaration for all to hear, “there should be delay no longer”
 - c) What is he speaking of here?
 - d) The word in Greek is “chronos” the root word for chronology (study of time)
 - e) Jesus is NOT saying that time will stop at this point, as some commentators think
 - f) I believe that Jesus is saying that the time for which the “fierceness” of God’s anger has been withheld from the world is now over!
 - g) The time for God’s full wrath and fury to be poured out upon the wicked world is now! God’s judgement shall be delayed no longer!
 - h) Jesus says this to let us know that when the “seventh angel” sounds his trumpet, “the mystery of God would be finished, as He declared to His servants the prophets.”

- i) “What” is the “mystery of God?”
 - 1) Paul speaks of 2 mysteries
 - (1) Ephesians 3:6, “that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the Gospel”
 - (2) I Corinthians 15:51, “Behold, I tell you a mystery; We shall not all sleep, but we shall all be changed – in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead in Christ will be raised incorruptible, and we shall be changed.”
 - 2) However, both of these mysteries will have been revealed and fulfilled before the Great Tribulation begins
 - 3) Therefore, I believe that this “mystery” to which John refers is specifically related to the Great Tribulation
 - 4) Criswell says it so eloquently, “The ‘mystery of God’ is the long delay of our Lord in taking the kingdom unto Himself and in establishing righteousness in the earth.”
 - 5) No let me read the rest of his statement . . . (p. 199, Criswell)
 - j) Jesus is letting the world know that when the 7th trumpet sounds, the end is near for those who have rejected God, persecuted His people, and embraced the alluring sin of Satan.
- 6) Chapter 10 is very interesting, for John, who has always been an onlooker now becomes a participant in the vision
- a) John is told in v. 8, “Go, take the little book which is open in the hand of the angel who stands on the sea and on the earth. So I went to the angel and said to him, ‘Give me the little book.’ And he said to me, ‘Take and eat it; and it will make your stomach bitter, but it will be sweet as honey in your mouth.’”
 - b) When John “eats” the book, it yields the same results that we often experience when we “eat” the Word of God, the Bible
 - c) God’s word is sweet, it is desirable, it’s promises bring us joy, contentment, and pleasure . . . however, it is when we begin to digest/apply the Word of God that we find the bitterness and difficulty of following God in a wicked world!
 - d) **Jer. 15:16—“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.**
 - e) **Ezek. 3:1-3—“Then He said to me, “Son of man, eat what you find; eat this scroll, and go, speak to the house of Israel.” 2 So I opened my mouth, and He fed me this scroll. 3 He said to me, “Son of man, feed your stomach and fill your body with this scroll which I am giving you.” Then I ate it, and it was sweet as honey in my mouth.**
 - f) The Bible is spiritual food, and so to your spirit is indeed sweet, but your fleshly bodies can’t seem to handle its truths, therefore it seemingly sours and becomes bitter to the flesh
 - g) LaHaye-The obvious meaning of these symbolic references to “eating the Word of God” is that before someone can be a spokesman for God, he must digest the Word of God. Obviously not mechanically but mentally feeds on the Word of God.
 - h) It’s NOT that God’s word is poison, but it certainly doesn’t settle well with the fleshly bodies we now dwell in, for the Spirit uses the Word to “convict the world of sin, and of righteousness, and of judgement” (John 16:8)
 - i) John Walvoord writes, “The invitation of John to partake of the little book and eat is, of course, the invitation of God to all who would participate in the blessing of the Word of

God. Though there may be trials and afflictions for the saint, like the Apostle John he has been promised eternal blessing when the Lord comes for His own. The trials during the brief span of the Christian's life in this world, as he seeks to serve the Lord, are only the prelude to the eternal blessing which will be the fulfillment of God's grace to those who trust in Christ. Like John, every saint should take and eat with assurance that the Word will be sweet, whatever sufferings and trials he may be called upon to bear."

- j) As you and I share the truths of God's wrath and judgement to a world that has rejected Jesus, we should be aware that these truths will, "make (their) stomachs bitter"
- k) But lest they experience the "fierceness of (God's) anger" we must share in order that they might be saved!