Chapter 9 ended with the sixth trumpet being sounded.

And then there is going to be a pause.

And that pause starts in Rev 10 and goes to Rev 11:13

Recall that in Rev 5, John is in the throne room. And in the right had of God was a scroll, sealed with seven seals,

In Chapter 6 the first six scrolls are opened.

And Jesus took the scroll and began to remove the seals.

One after another, in rather quick session.

He opened the first four seals and there appeared the four horsemen of the apocalypse.

He opened the fifth seal and John saw under the alter the souls of martyrs.

Jesus opened the sixth seal and there was great calamity on the earth. There was a great earthquake, the sun turned black and the moon turned blood red and stars fell from heaven.

And then in chapter Seven, before the 7th seal is opened, there is a pause. An interlude.

Rev chapter 6 ends with the question: Who is able to stand in the great day of God’s wrath.

That question is answered in Chapter 7. It’s going to be God’s saints.

They are sealed with a seal to protect them.

And the children from the tribes of Israel were sealed.

And there was great tribulation and the martyrs were called out for justice.

In Chapter 8, the seventh seal is opened.

The scroll can be opened and read.

But before the scroll can be read there is to be sounding of trumpets.

So the first trumpet sounded, and hail and fire, mingled with blood, rained down on earth. And 1/3 of the trees were burned up.

The second trumpet sounds, and 1/3 of the sea turned to blood.

The third trumpet sounded, and 1/3 of the rivers became spoiled.

The fourth trumpet sounded. And 1/3 of the sun and moon and stars were struck.

The fifth trumped sounded and we had those terrible locuses and the tormented those who did not have the seal of God on their foreheads.

Then the sixth trumpet sounded, as we heard about last week.

Four angels were released to kill 1/3 of mankind. They had an army of 200 million at their disposal.

That’s rather tragic. But perhaps even more tragic is we are told that the rest of mankind who were not killed did not repent.

After all the evidence of God’s wrath was clear to all, mankind did not repent.

And this brings us to Chapter 10.

And chapter 10 brings a much need break. There is a break from calamities, plagues, battles, death and destruction.

The reader can take a break.

No one dies in chapter 10. No one fights, there is no tribulation, no freighting characters appear to do terrible things.

We are going to be introduced to 2 new characters: Might Angel and 7 thunders.

And a “little book”, which means: “little scroll”

Little explanation on different interpretations of mighty angel, why the message of the 7 thunders was sealed up, little scroll

Will use Johnnie’s question as an outline for our discussion tonight.

Read Rev Chapter 10.

**1. How is the angel of this verse like the ones described in Revelation 5:2 and Revelation 18:21? Verse 1.**

Read Rev 5:1-2 & Rev 18:2

Like the angel in Rev 10:1, the angel in Rev 5:2 is described as a “strong angel”. His function is to serve as a messenger of God. He is also associated with sacred scrolls, although it is a different scroll than the one found in Rev 10:1.

The angel in Rev 18:21 is described as a “mighty” angel.

The angels in all three passages are giving a message.

The angel in Rev 5:2 is asking who is worthy to open the scrolls.

The angel in Rev 10:1, is going to give John instructions to eat the little scroll in Rev 10:8 and the angel in Rev 18:21 threw a stone into the sea and said: “Thus with violence the great city, Babylon shall be thrown down, and shall not be found anymore.

By use of the word “another” in Rev 10:1 it implies that this angel is of the same rank and class as the angel described in Rev 5:2, and most likely as the angel mentioned in Rev 18:21.

Thayer uses the words “strong” or “mighty” interchangeably in his lexicon, describing this word to mean “*of living beings; strong either in body or in mind,”*

This is not one of the seven angels sounding the trumpets.

Now as a point of interest, it appears that John is no longer in heaven.

We see the mighty angel coming in a cloud and his feet like pillars of fire.

This is reminiscencent of God safely leading his people out of the bondage of Egypt with all it’s trials and tribulation and across the Red Sea into the physical promise land.

In a similar manner, through the Revelation of Jesus Christ as delivered by this might angel, God is leading his people through the trials and tribulation of the world and into the eternal promise land.

 **2. Some commentators identify the “mighty angel” as Christ. Do you think it incongruous that Christ should leave his post as Commander-in-Chief and appear here as an angel? Verse 1.**

Some might think this is describing Christ, perhaps because Rev 1:7, 15 &16.

It is very unlikely that the mighty angel is Christ, for several reasons.

1. The flow of information in Revelation is as follows:
	1. God – Jesus – Angel – John. (See Rev 1:1)
2. Throughout the book of Revelation, angels are used as messengers of God.

Whether the might angel is Christ, or an angel does not take away from the overall message of Rev 10.

It does have implications in some subtle points of interpreting other passages in chapter 10. Perhaps most notable is making similarities of Rev 10 to Daniel Chapter 12.

So there is a reason why people wrestle with this question.

The main point I want to leave with you is that this is a messenger from God.

**3. What is it about the description of this angel that would indicate he was sent on a special mission of unusual importance? Verse 1.**

The use of the word “mighty” in an indicator that this mission was of special importance.

There are two purposes for this mission:

1. to assure us that there will be no more delay in God’s plan,
2. and to establish John as the legitimate messenger to mankind to explain the Revelation of Jesus Christ.

**4. What is the difference in the book in the angel’s hand and the one in Revelation chapter 5? Verse 2.**

1. The book, or scroll, in Rev 5:2 is larger. It had writing on the front and back, indicating completeness. The scroll in 10:2 is described as “little”.
2. The scroll in Rev 5:2 was sealed with seven seals. And it could only be opened by Christ.

Rev 5:1-7

The phrase: “little book” comes from the Greek word biblaridion and comes from of the word biblion. It can also be translated as “booklet”. The use of the phrase “little book” only occurs in this chapter. We get the word Bible from biblion.

It is not the same scroll as the one mentioned in Rev 5:2

There is much speculation amongst biblical scholars as to what the little book is.

Some say that it’s the gospel, or the New Testament.

Some see it as a book containing only judgements to be announced against the world.

Sometimes it is narrowly defined as containing only the contains of Rev 11: 1-13 on the assumption that the larger scroll of Chapter 5 contains only Rev 6:1-8

Some, like G.K. Beale point out that since John is to use this little scroll to prophesy against “peoples, nations, tongues and many kings, it refers at least to the contents of chapters 11 -16.

Pieters contends the little scroll in Rev 10 was like the others in containing the purposes of God, but unlike it in being a record only of such purposes as may be known to the people of God; for a purpose that especially concerns them, as a group distinct from the mass of mankind.

George Battey in his presentation on the Book of Revelation contends that the little scroll is the Revelation of Jesus Christ.

I think there is some logic to this approach. Whereas the gospel in intended for all the world to hear, believe and either obey or reject, the message given in Revelation is to warn the sinners and give hope to the Christians.

If someone is not a Christian, the Book of Revelation is not going to make any sense. The message is lost on them.

But to a Christian, especially a persecuted Christian, then there is a message of hope, encouragement, vindication, reassurance and comfort.

Whether the two scrolls are exactly identical does not radically alter the overall interpretation and application of chapter 10.

The saints will suffer for a season. But there will be a day of judgement and redemption.

**5. What is the significant about the fact that the small book is open? Verse 2.**

Because the scroll was open, it was available for John to:

understand it;

to understand the implications of the message;

to be able to prophesy the message to others.

Now the significance of the book is not known until vv 9-11.

**6. What part of the description of the angel would be a fit symbol of the far-reaching inclusiveness of his mission - a mission to the whole world? Verse 2.**

He set his right foot on the sea and his left foot on the land. This means that it is a message for all of God’s creation.

God is sovereign. As mentioned in vs 6, God created the earth, and the things that are in it, and the sea, and the things that are in it. Therefore, the mighty angel, who is a messenger of God, came down from heaven places one foot on the sea and one foot on the land is an indication that his message is for the whole world. He is sovereign over heaven and earth – He is in control of everything.

We are going to see in chapter 13 that there is a beast that rises out of the sea that torments Christians. And there is going to be a beast that rises out of the land and also causes great problems. But the mighty angel has his foot on both the land and sea.

Symbolically, the mighty angel has one foot on the neck of the sea beast and one foot on the neck of the land beast.

It doesn’t matter how destructive and frightening these beasts are, God is greater than them. And he is in control.

**7. What would a voice “as a lion roareth” be like? Verse 3.**

Lion is a strong and mighty beast – the king of the jungle.

What do you think of when you think of a roar of a lion?

I’ve heard a lion roar once at the Fort Worth Zoo. It was very impressive, very intimidating. It was strong and hearty. It got my attention.

Homer Hailey writes: “As a lion roars” give emphasis to his mighty voice and great cry; it was heard throughout the whole creation.

In Jeremiah 25:30, Jehovah warns the ungodly :

*“therefore prophesy against them all these words, and say to them: The Lord will roar from on high, and utter His voice from His holy habitation; He will roar mightily against His fold.*

When he called His children, it was with the roar of a lion (Hos 11:10)

When warned of judgment and called His own to take refuge in Him, it was with a roar that shook the heavens (Joel 3:16)

So what are we to conclude: what this mighty angel says should be heard and heeded by all, both the wicked and the righteous.

But just as he cried out, seven thunders uttered their voices.

Here is our second new character of chapter 10 – seven thunders.

Who or what these seven thunders are we are not really told.

The number seven in the Book of Revelation represents complete cycle, perfect number, completeness. Associated with wholesome things.

And thunders are symbolic of warnings, or a forewarning of significant event orchestrated by God.

So whatever or whomever they are, they are from God – not from demons.

Like the mighty angel, they have instructions for John.

**8. Can you name some instances when thunder accompanied great events of the Bible? Verse 4.**

Thunder accompanied the plague of hail, mingled with fire, in Egypt (Exod 9:23)

*“And Moses stretched out his rod toward heaven; and the Lord sent thunder and hail, and fire darted to the ground. And the Lord rained hail on the land of Egypt.*

The Lord appeared before His people when Moses was leading them through the land of wilderness of Sinai. Moses had gone up to the mountain top to receive a message from God.

When Moses came down, God had a message for His people. (Exod 19: 16 and later in Exod 20:18)

Notice the reaction of the people when they hear the thunder.

*“Then it came to pass on the third day, in the morning, that there were thundering’s and lightnings, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who were in the camp trembled.”*

Exod 20:18 *Now all the people witnessed the thundering’s, the lightning flashes, the sound of the trumpet, and the mountain smoking and when the people saw it, they trembled and stood afar off.*

Thunder from God confused Samuel’s enemies who were about to attack him when he was preparing a sacrifice to God. 1 Sam 7:9-10

*And Samuel took a suckling lamb and offered it as a whole burnt offering to the Lord. Then Samuel cried out to the Lord for Israel, and the Lord answered him. Now as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel. But the Lord thundered with a lout thunder upon the Philistines that day, and so confused them that they were overcome before Israel.*

In II Sam 22:14, God scattered the enemies of David

*“ The Lord thundered from heaven, and the Most High uttered His voice. He sent out arrows and scattered them.*

**9. When John was about to write what the thunders uttered, what happened? Verse 4.**

He was told by the seven thunders to “Seal up the things which the seven thunders uttered, and do not write them.”

We do not know what the seven thunders uttered. At first it might seem frustrating to not know. We could certainly speculate, and some have.

This leads us to question 10.

**10. Since John was forbidden to write what he heard, would it be proper for us to seek to know it? Verse 4.**

The short answer is:

If God had wanted us to know what was uttered, He would have let John record it. It’s sufficient for us to know the things that are revealed to us.

This is not the first time a message from the Lord was kept from us. Recall in John chapter 8 when the scribes and Pharisees brought before Jesus a woman that they claimed was guilty of adultery. In John 8:6 He wrote something on the ground. But we are not told what. Then he said: “He who is without sin among you, let him throw a stone at her first.” Then he wrote on the ground again. Again we are not told what he wrote. But we are told that they were convicted by their conscience and one by one, from oldest to youngest, walked away. Then he told her to go and sin no more.

What was important for us to take away was the message behind Jesus’s action.

It was a message of forgiveness, avoiding hypocrisy and avoiding sinful behavior.

Likewise we don’t need to fret over the message that was hidden to us.
There are things hidden from us because God sees it fit to hide them from us.

We know enough to know that this was a warning from God. And we further know that God through the Bible has been consistent in the warnings He has given.

Basically, we are to be true to Him and His teachings. How likely is it that the seven thunders were warning us about something we have never been warned about before?

I don’t think so.

Just go back to Rev chapters 1 thru 3 and review the warnings and admonitions to the seven churches of Asia.

There were 7 churches and 7 warnings. And seven is a symbol of completeness.

That tells me that all the warnings we need can be found there.

If we heed those warnings, then we will be just fine.

With that said, there are those who speculate on what the seven thunders uttered.

I don’t begrudge them for speculation. I think there can be value in pondering and mediating on what the message is.

Because by doing so, what would you do? You would go back and look at previous chapters more carefully.

You would pick up on things that you did not previously see.

Bro George Battey has a theory.

And you can hear it on a Youtube video on The Christian Repository.

There is a link to it on our congregation’s website.

He, and others (Mounce) suggests that the seven thunders represent another series of plagues or judgements that could be released on earth.

But God has decided not to bring them because of the lack of repentence of the judgements of the opening of the seals and the sounding of trumpets.

As terrible as these judgments are, no one is repenting. So God said “enough”

The plagues of the seven thunders are not revealed to John because they will never occur. The end is near.

**11. What is significant about lifting up the (right, American Standard Version) hand? Verse 5.**

(The KJ and NKJ translations to not say “right hand”, they just say “hand”.

But the NIV and the American Standard and the New American Standard Bible say “right hand.” )

Raising up one’s hands is used when giving a solemn oath.

(See Gen 14:22, Deut 32:40, Ezek 20:5)

We see this even in our modern-day court system, don’t we? People are told to raise their right hand and asked if they swear to tell the truth and nothing but the truth. This is not anything new.

In Gen 14:22, Abram (later became Abraham) lifted up his hand in making a promise to the King of Sodom that he would not take any spoils of war from the King of Sodom.

And there are other examples in the Old Testament that convey this concept that a hand is raised in making a solemn oath.

**12. What is the modern translation of the phrase, “that there should be time no longer,” and what does it mean? Verse 6.**

This question is reference the KJ translation which ends verse 6 as

“*that there should be time no longer”.*

The NKJ words it as: *“that there should be delay no longer.”*

It means that there will be no more delay, the 7th angel is about to sound the trumpet.

It means that God is about to bring an end to history.

Now some will say (GB for one), that what is being alluded to hear is the prophesy of Daniel chapter 12

Daniel 12: 4

Seal up: Isn’t that what we started with in Rev 1:1 & chapter 5:1

Dan 12:5-6: There is going to be a delay.

Daniels’ words are not going to be revealed or carried out for a long time.

Dan 12:7

Isn’t that what we see in chap 10? The mighty angel with the little scroll raised up his hands to heaven and swore by Him who lives forever.

Dan 12:7 says that the scroll is to be sealed for a time, times and half a times. What does that mean? It means that it’s going to be sealed up for a long time.

A long time, but not forever. So the question is, until when?

In the entire history of God’s people from the time of Daniel going forward, when was this book to be opened?

Can you point to a scripture *after* the book of Daniel where that scroll is opened?

Until the end of time. We are told that in Daniel 12:9

But according to Daniel 12: 7, what’s going to happen until then?

God’s holy people are going to be scattered.

The NIV says that “When the power of the holy people has been finally broken, all these things will be completed.”

New American Standard says: “and as soon as they finish shattering the power of the holy people, all these events will be completed.”

Comment on the words: “holy people”.

What does this point to?

God’s people are going to experience an awful time.

Their power will be completely shattered and broken.

When does that occur? Not in Daniel’s time.

Dan 12: 8-9.

It’s going to be a long time until these words are fulfilled.

And now in Rev 10:6 there is going to be no more delay.

The mystery of God is going to be finished. It will be revealed.

The mighty angel is beginning to explain to John the “when” and “how” that Daniel did not, and could not, understand about his own prophecy.

The mighty angel tells John that the final completion is to be at the last judgment and establishment of the kingdom announced by the last trumpet.

John is given insight into Daniel’s end-time prophecies concerning events that were set into motion by the life, death and resurrection of Jesus our Lord.

It is also revealed to John how Daniels prophecies are being fulfilled – albeit it was revealed in figurative language.

The prophecy of Daniel 12:7 foretold that God’s people will be scattered.

The details of this remain a mystery until the Book of Revelation.

Rev 10:7 tells us that the mystery of Dan 12:7 is about to be fulfilled.

In this is great irony – God’s people are beginning to win spiritually while they are being persecuted physically.

And God’s enemies, and the enemies of Christians and the church are losing spiritually while the appear to be winning physically.

What does this remind us of?

Christ’s apparent physical defeat on the cross led to His spiritual victory over Satan, over the same evil forces that are described throughout the Book of Revelation.

Only those to whom God reveals the mystery can understand it’s message.

Daniel could not understand, but now the mighty angel is beginning to reveal the meaning of the mystery to John and to the churches to whom John is writing.

God’s first mysterious prophesy was fulfilled when Christ came to earth, completed his ministry, died on the cross and resurrected on the third day.

So then what happens?

This will be explained in Rev Chapter 11. Chapter 11 is going to end in a very significant event.

This chapter is the warm up.

**13. What three things or areas are described as being created by “him that liveth forever and ever”? Verse 6.**

Heaven, and everything in it;

Earth and everything in it;

The sea, and everything in it

This is the whole creation.

The angel, by swearing by Him who created the entire universe, is establishing the credentials of the one who sent him.

The angel is not speaking on his authority, he is speaking on behalf of God.

For who else is able to say that time shall be no more.

**14. Do you think the sounding of the seventh trumpet means completion when the clock of time shall finally stand still or completeness of the gospel plan and the church according to that plan? Verse 7.**

Let’s look at where we are at this point.

Let’s look at the context. We have the opening of the seven seals, and six of the seven trumpets have sounded.

When the seventh trumpet is sounded, it’s too late to repent.

**15. Do we know to whom the voice of verses 4 and 8 belongs? Verse 8.**

No, we do not know. It is not revealed. But they are a messenger from God.

**16. How many times has John mentioned the stance of the angel in this chapter? Verse 8.**

Three times.

Rev 10-2

Rev 10-5

Rev 10-8

So obviously there is a reason for the repletion.

Most likely, the reason is to make it clear that the mighty angel is delivering a message from one who has complete power and sovereignty over the whole earth.

**17. What did the angel tell John to do with the little book? Verse 9.**

He told him to eat the book.

**18. What biblical figure had a similar experience? Verses 9-10.**

Ezekiel received a vision, telling him to eat a scroll.

See Ezekiel 2:8-3:3

Ezekiel hear a voice that said:

*“But you , son of man, hear what I say to you. Do not be rebellious like that rebellious house; open your mouth and eat what I give you.*

*Now when I looked, there was a hand stretched out to me; and behold, a scroll of a book was in it.*

*Then He spread it before me; and there was sriting on the inside and on the outside, and written on it were lamentations and mourning and woe.*

*3:1*

*Moreover, He said to me, “Son of man, eat what you find; eat this scroll, and go, speak to the house of Israel.*

*So I opened my mouth, and He caused me to eat that scroll.*

*And He said to me. “Son of man, feed your belly, and fil your stomach with this scroll that I give you.” So I ate, and it was in my mouth like honey in sweetness.*

He was to fill his belly and his bowels.

This means that he was to make it a part of him – he was to understand it completely, live it and prophecy it.

Ezekiel was to warn the Israelites of impending doom if they did not repent of their unbelief and idolatry.

He was to warn them of the judgement to come if they did not repent and change their ways.

Ezekiel ate the scroll. And in his mouth it was sweet.

But when he had to go out and preach it to God’s people, he ran into a lot of resistance.

People rejected his warnings and prophecy.

This led to bitterness in his heart.

We see this in Ezekiel 3:14

*So the Spirit lifted me up and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me.*

Also, Jeremiah had a similar experience.

Jeremiah 15: 16

*Your words were found, and I ate them, and your word was to me the joy and rejoicing of my heart; For I am called by your name, O Lord God of hosts.*

**19. When John complied was his experience like that of Jeremiah? Verse 10.**

John experienced the scroll tasting like honey in his mouth, but bitterness in his stomach.

Jeremiah experienced joy and rejoicing in his heart when he ate the words of God.

But he was soon sitting alone in the assembly, filled with indignation and pain.

The loneness of his position left him feeling grief.

John would share a similar experience.

**20. Is John instructed to give additional prophecies to those already written? Verse 11.**

Yes. John was told to prophesy “again.”, indicating that he had been prophesying, and he was to start on a new campaign of similar nature.

Additional prophecies were to be told to those already written to in previous chapters.

He was told to prophesy about “people”. According to Thayer, this means “a people, tribe, nation, all those who are of the same stock and language.”

He was told to prophesy about many “nations”.

He was told to prophesy about many tongues – which means “the language used by a particular people in distinction from that of other nations.

This is similar to Rev 5:9 and other scriptures in Revelation.

John is to tell this message to both Christians and non-Christians.

After all , his message is applicable to both Christians and non-Christians.

**21. Could the prophecies of Revelation chapters 1-10 refer to hope and assurance to the saints and judgment upon the world of the wicked and the new charge to prophesy refer to Revelation chapters 11-22? Verse 11.**

This is the view taken by Homer Hailey in his commentary.

 He writes, speaking about chapters 11-22: “In it we shall find that judgments of strong secular powers, religious forces, and worldly seductive influences, together with the victory of God’s people over all these antagonists, occupy the attention of the seer with the more specific application.

**22. What is indicated by the command to “take it (the book) and eat it up” and how would it be sweet to his taste but bitter in digestion? Verses 9-10.**

To eat it, means that he was to consume it entirely, to make it a part of him, to understand it completely, to take it’s message to heart.

It was to be second nature to him.

His eating of the scroll has the same meaning as it did for Ezekiel.

The message of Ezekiel and John are connected to the power of God.

Where Ezekiel is warning the Israelites, John is warning Christians.

Something that is sweet in the mouth is only temporary.

The taste is there for a short moment, then it is gone.

Sweetness is a metaphor for brief pleasure.

It was sweet in his mouth because the message of the God is sweet.

The message of Christ’s blood covering all our sins, the promise of redemption, the promise of the reward of heaven, the promise of all those rewards given to the seven churches all sounds so sweet.

It is sweet to consume that message.

But then bitterness sets in.

Bitterness, unfortunately, lasts a lot longer than sweetness.

The difficulty of living a Christian life at times, the hardship, tribulation, persecution, possibly even martyrdom, combined with the stubbornness of those to whom John would deliver that message would cause much bitterness.

And John would experience bitterness as he comes to understand the judgment that awaits the world and to the Christians that have fallen from grace.

Sweetness and bitterness go hand in hand, just like redemption and judgement.

And these are constant themes throughout the Book of Revelation.