

**The Book of Revelation**  
**Lesson 13 – Chapter 10**

1. Key Verse is **Revelation 17:14** - **“These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords and King of kings; and they [also shall overcome] that are with him, called and chosen and faithful.”**
2. Chapter 10
  - 2.1. Revelation 10 and 11 represents a break between the sounding of the 6<sup>th</sup> and 7<sup>th</sup> trumpet.
    - 2.1.1. The trumpets reflect judgments brought by God upon sinful men.
3. **Rev. 10:1-3**
  - 3.1. **Rev. 10:1** - **And I saw another strong angel coming down out of heaven, arrayed with a cloud; and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire;**
  - 3.2. **Rev. 10:2** - **and he had in his hand a little book open: and he set his right foot upon the sea, and his left upon the earth;**
  - 3.3. **Rev. 10:3** - **and he cried with a great voice, as a lion roareth: and when he cried, the seven thunders uttered their voices.**
    - 3.3.1. Who is this?
      - 3.3.1.1. “Another” means another of the same kind.
      - 3.3.1.2. An angel is a messenger. This angel came down from heaven where God dwells. Could this be the Christ himself?
        - 3.3.1.2.1. Christ promised he would come on the clouds when he came to punish Jerusalem (**Matt. 26:64**).
        - 3.3.1.2.2. The rainbow surrounds the throne of God in heaven where Christ sits at the Father's right hand (**Rev. 4:2-3**).
        - 3.3.1.2.3. Christ's countenance was as the sun shineth in his strength (**Rev. 1:16**).
        - 3.3.1.2.4. Christ's “feet are like unto burnished brass, as if it had been refined in a furnace” (**Rev. 1:15**).
        - 3.3.1.2.5. Christ is deity and God is often said to speak “as a lion roareth” (**Jer. 25:30**).
      - 3.3.1.3. Arguments against Christ.
        - 3.3.1.3.1. Could not find a passage that refers to Christ as an angel.
        - 3.3.1.3.2. Christ is Deity, angels are not.
          - 3.3.1.3.2.1. Christ is no created angel, rather he is God the Word (**John 1:1-3, 14**).
          - 3.3.1.3.2.2. As John concluded the book of Revelation, he records that he was tremendously awed by the angelic creature who spoke to him. The apostle wrote: “I fell down to worship before the feet of the angel that showed me these things” (**Rev. 22:8**).
          - 3.3.1.3.2.3. The angel forbade him to engage in such adoration. “See that you do it not,” the angel said. Rather, John was to “worship God” (**vs. 9**). This is a significant passage, for it clearly shows that angels are not of the deity class.

- 3.3.2. The “little book open”
  - 3.3.2.1. The “little book open” is different from the seven sealed book of **Rev. 5**. This one contains a portion of God's message and is opened, signifying that it could be known and understood.
  - 3.3.2.2. A Message from God.
  - 3.3.2.3. What is in the message? From the context of verse 7;
    - 3.3.2.3.1. relates to purposes of God
    - 3.3.2.3.2. “announced” = in the Greek is euangelizo which means preached
- 3.3.3. “his right foot upon the sea, and his left upon the earth”
  - 3.3.3.1. His feet upon the sea and earth suggest his universal authority, his greatness and power and that his message is for all mankind.
- 3.3.4. “Great voice as a lion...”
  - 3.3.4.1. He speaks with the authority of God.
  - 3.3.4.2. He had come from heaven; he came from God and he is speaking with God's authority.
  - 3.3.4.3. This symbol was used to designate great authority. He commanded their attention. God's voice was pictured this way sometimes in the Old Testament (**Amos 3:8; Joel 3:16; Jeremiah 25:30; Hosea 11:10**).
  - 3.3.4.4. Such a powerful voice would fill people’s hearts with fear unless they knew they were safe.
- 4. **Rev. 10:4 - And when the seven thunders uttered [their voices], I was about to write: and I heard a voice from heaven saying, Seal up the things which the seven thunders uttered, and write them not.**
  - 4.1. We do NOT know what words were spoken. They remain a mystery.
  - 4.2. John understood what the thunder said but was forbidden to record it. The reason being, “... there shall be delay no longer but in the days of the seventh angel ... then is finished the mystery of God.” Six warning chastisements having already been given, no further warnings were to be presented, only destruction.
- 5. **Rev. 10:5-7**
  - 5.1. **Rev. 10:5 - And the angel that I saw standing upon the sea and upon the earth lifted up his right hand to heaven,**
    - 5.1.1. The same angel of verse 1 lifted up his hand to swear an oath. In the Old Testament the lifting of the hand was a part of oath taking (**Genesis 14:22-23; Deuteronomy 32:40; Daniel 12:7**).
    - 5.1.2. The angel lifted his hand to heaven to confirm his message with a solemn oath to God.
  - 5.2. **Rev. 10:6 - and swore by him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be delay no longer:**
    - 5.2.1. The angel swore an oath by God who is eternal and who created the universe. This oath is solemn due to the long description of God. The content of his oath was **there shall be delay no longer**. This is a better

translation than the King James Version that says, **There should be time no longer.**

5.2.2. The angel is affirming that the events of which he speaks will take place certainly and speedily when the seventh angel blows his trumpet. The six trumpets have sounded, warning men, and when the seventh trumpet sounds in the fullness of time, God's final judgment will be ushered in.

5.2.3. The interlude that is described until the final trumpet sounds in **11:15** is not a delay, because these things are taking place at the same time as the trumpets and the seals throughout the Christian Age.

5.3. **Rev. 10:7 - but in the days of the voice of the seventh angel, when he is about to sound, then is finished they mystery of God, according to the good tidings which he declared to his servants the prophets.**

5.3.1. The oath

5.3.1.1. This angel takes before God is grounded in the eternal nature of the Lord and His work as the architect of all of creation.

5.3.1.2. Everything owes its existence to God.

5.3.2. What is "the mystery"?

5.3.2.1. God's plan to redeem mankind

5.3.2.1.1. **Mark 4:11** – mystery of kingdom

5.3.2.1.2. **1 Cor. 15:51** – mystery of the resurrection

5.3.2.1.3. **Eph. 6:19** – mystery of the gospel

5.3.2.1.4. The event will occur in conjunction with Christ's return (**Rev. 11:15**).

5.3.2.1.5. God's purposes will be realized and completed. The righteous will triumph; the wicked will be defeated.

5.3.2.1.6. God's eternal purpose from the beginning of the world was to redeem the righteous and defeat the wicked.

5.3.2.1.7. God has revealed his eternal purposes to man through his word, but the worldly man does not understand this as either he does not study the Bible or he does not believe the Bible.

5.3.2.2. The will of God shall be done.

6. **Rev. 10:8 - And the voice which I heard from heaven, [I heard it] again speaking with me, and saying, Go, take the book which is open in the hand of the angel that standeth upon the sea and upon the earth.**

6.1. This verse declares that when the seventh angel sounds the seventh trumpet, the mystery of God will be completed as he had told his servants, the prophets.

6.1.1. The phrase **mystery of God** or the term "mystery" is used a number of times in the New Testament.

6.1.1.1. In Colossians 2:2 it is Christ in whom the treasures of wisdom and knowledge are hidden.

6.1.1.2. In Romans 11:25 this mystery is the rejection of the Jews and the gospel preached to the Gentiles.

6.1.1.3. In 1 Corinthians 15:51 it is the fact that not all will die, but will be alive when Jesus comes and they will be changed.

- 6.1.1.4. In 2 Thessalonians 2:7 the mystery of lawlessness is mentioned. In this verse, the mystery means the final completion of God's eternal plan to save the righteous through Jesus and to punish the wicked.
- 6.1.2. In the New Testament this divine purpose is a mystery, not because it is unknown, but because it was not known until God revealed it to man. Man cannot tell by his wisdom or observations what is going on behind the scenes or what God's ultimate purpose is. Man does not need to speculate or guess; God has revealed this to him. The world is not out of control, with things just happening; God continues to work out his eternal plan of redeeming mankind.
- 6.2. With the sounding of the seventh trumpet, God's purposes will be realized and completed. The righteous will triumph; the wicked will be defeated.
  - 6.2.1. God's eternal purpose from the beginning of the world was to redeem the righteous and defeat the wicked. God revealed this to his servants, the prophets. The prophets include both the Old and New Testament prophets.
  - 6.2.2. An interesting verse concerning this is found in **Amos 3:7**, **"Surely the Lord Jehovah will do nothing, except he reveal his secret unto his servants the prophets."**
- 6.3. God has revealed his eternal purposes to man through his word, but the worldly man does not understand this as either he does not study the Bible or he does not believe the Bible.
- 6.4. The will of God shall be done on earth.
- 7. **Rev. 10:9 - And I went unto the angel, saying unto him that he should give me the little book. And he saith unto me, Take it, and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey.**
  - 7.1. The same voice that had forbidden John to write what the seven thunders said now commands him to go take the book from the great angel with his feet on the land and sea.
    - 7.1.1. It is mentioned for the third time that the angel is standing upon the land and sea.
  - 7.2. The voice came from heaven, indicating authority, but it cannot be ascertained with certainty whose voice this is.
- 8. **Rev. 10:10 - And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and when I had eaten it, my belly was made bitter.**
  - 8.1. Why bitter and sweet?
    - 8.1.1. Sweet
      - 8.1.1.1. The word of God has been described as being sweet as honey (**Ps. 119:103; Jer. 15:16**)
      - 8.1.1.2. The Word offers wonderful blessing to those who obey it.
    - 8.1.2. Bitter
      - 8.1.2.1. Perhaps bitterness is associated with the persecution and suffering one will go through when they choose to obey the gospel and live for God.
    - 8.1.3. Other thoughts

8.1.3.1. As one preaches the gospel, one must preach both the goodness and severity of God (**Romans 11:22**). To eat the book means to accept and understand it. The gospel is good and brings men the glad tidings that there is forgiveness of sins, the blessings of God and the hope of heaven.

8.1.3.2. Also, when one preaches the gospel, one must preach the doom of sinners and the awfulness of hell. It is a joy for John to preach the good news of redemption. It is bitter to preach the bad news of hell and punishment. This preaching of the sweet and bitter was something John experienced, but all preachers do also. It is also bitter when many reject the gospel.

9. **Rev. 10:11 - And they say unto me, Thou must prophesy again over many peoples and nations and tongues and kings.**

9.1. **And they say unto me** is unusual because John is usually commanded by a single person, but that person is not identified here. The force of the expression is **it was told me**. John was commanded to prophesy again to all people. The terms **people, nations, tongues and kings** indicate all nations and every creature as **Mark 16:15** and **Matthew 28:19** indicate.

9.2. **Prophesy** again means that John had previously preached the gospel and now he is recording the Revelation. He must now preach the gospel plus the additional information that shows God completing his plan, which is the complete defeat of the wicked and the final victory of the righteous, which are detailed in chapters 12-22.