

Revelation Chapter Ten

Announcement of No Further Delay (vv. 1-11)

Vision of the Strong Angel (vv. 1-2)

VERSE 1 I saw another strong angel coming down out of heaven, clothed with a

cloud (Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ περιβεβλημένον νεφέλην [*conj kai + aor.act.ind.1s. eidon see + adj.acc.m.s. allos another + noun acc.m.s. angelos + adj.acc.m.s. ischuros strong (inherent) + pres.act.part.acc.m.s. katabaino descend + prep ek from + art.w/noun abl.m.s. ouranos heaven + perf.mid.part.acc.m.s. periballo clothe (oneself)]*]; **and the rainbow was upon his head, and his face was like the sun, and**

his feet like pillars of fire [καὶ ἡ ἴρις ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος καὶ οἱ πόδες αὐτοῦ ὡς στῦλοι πυρός [*conj kai + art.w/noun nom.f.s. iris a circle of light; halo; "rainbow" + prep epi upon + art.w/noun gen.f.s. kephale head + conj kai + art.w/noun nom.nt.s. prosopon face + pro.gen.m.s. autos "his" + conj hos like + art.w/noun nom.m.s. helios sun + conj kai + art.w/noun nom.m.p. pous foot + pro.gen.m.s. autos "his" + conj hos like + noun nom.m.p. stulos pillar, column + noun gen.nt.s. pur fire*]]];

ANALYSIS: VERSE 1

1. With the completion of the 6th trumpet (2nd woe), the 7th trumpet does not follow immediately.
2. Between trumpets four and five there will be a brief interlude allowing the angelic eagle the time necessary to announce to the cosmos trumpets five through seven, designated the three woes (cf. 8:13).
3. The interlude between the 6th and 7th seals has to do with the sealing of the 144,000 (Rev 7:1-8).
4. The vision of the great multitude of Rev. 7:9-17 will not be part of the delay between the 6th and 7th seals as it concerns a celebration in heaven immediately before the 2nd Advent proper on the part of the multitude.
5. With the close of chapter 9 six of the seven trumpets have sounded.
6. Once again we encounter an interlude of two visions.
7. The first is the angel with the little scroll (chapter 10).
8. The second has to do with the tribulational temple and the ministry of the two witnesses (Rev. 11:1-13).
9. Strictly speaking the only hold-up between the 6th trumpet (2nd woe) and the 7th trumpet (3rd woe) is the activity of the angel of Rev. 10:1-11.
10. As will be seen in chapter 11 the vision of the temple and the ministry of the two witnesses concern itself with the first half of the tribulation and not the last three and one-half years.

11. The resumption of the narrative with respect to the 7th trumpet occurs at chapter 11 verses 14 and 15.
12. The sounding of the 7th trumpet is accompanied with celebration in heaven (cf. 11:16-19).
13. These interludes in the flow of the text of the Apocalypse are not exclusively pauses in a series of events but are literary devices to supply necessary detail with respect to the seven years.
14. In the first of two visions that make up the interlude between the 6th and 7th trumpet John encounters an angel coming down out of heaven robed in a cloud, with a rainbow around his head.
15. His face glows with the intensity of the sun, and his legs are like pillars of fire firmly planted, one of the land and the other on the sea.
16. With a voice like the roar of a lion he shouts, and the seven thunders respond (cf. v.3).
17. In this particular vision John himself is a participant.
18. From the beginning of chapter 4 through the end of chapter 9 John's visionary vantage point is the 3rd heaven.
19. In chapters 1 through 3 his vantage point was the earth.
20. At no time did John, either in body or in spirit, leave the Isle of Patmos.
21. All this occurred in a trance like state exactly like the one Peter experience in Acts 10:10 (cf. 11:5; cp. 22:17).
22. The Greek word in Acts is ἔκστασις, which strictly means, "being out of place."
23. It constitutes a state of suspended consciousness.
24. We get our English word ecstasy from this Greek term.
25. If the vision was strictly external to John then he had to become a physical participant at specified times.
26. In other words, he had to travel, wail, write, eat, pass out, etc.
27. If the vision was internal then his physical being was comatose while his soul-spirit engaged in the things he experienced as in a dream.
28. Here John is back on earth viewing the angel as humanity will view him if they are in the viewing periphery of this event.
29. John views the angel as coming down from heaven.
30. The identity of this angel is non-specific.
31. He is simply called "another angel, a strong one" like the ones in 5:2 and 18:21.
32. Three of the angels encountered in Revelation are so designated.
33. It is quite possible that the strong angel of 5:2 who speaks with a loud voice as the angel does here (cf. v.3) and is connected with the seven-sealed scroll of judgment is one and the same angel.
34. Note also that the strong angel of Rev 18:21 also speaks with a loud voice announcing the fall of commercial Babylon.
35. It is probable that the angels designated as strong in Revelation are one and the same angel, but absolute dogma should be avoided.
36. Based on a close parallel with Dan. 12:7 some see this angel as the angel Gabriel (cf. Dan. 8:16).
37. Coming directly from the presence of God, he arrives on a mission of crucial significance for the beleaguered elect on the earth.
38. Otherwise, why not confine his actions to heaven?

39. His arrival will come at a most momentous moment with respect to the appearing of Christ to the nations.
40. The physical manifestation of this angel and His vow of affirmation takes place just before the blowing of the 7th and final trumpet thus completing the judgments associated with the seven-sealed scroll of destiny/judgment.
41. Some interpreters take this angel to be Christ, but Christ does not appear to the nations until His actual advent in connection with Armageddon.
42. Furthermore, Christ is never presented as an angel since His incarnation, and particularly as “another of the same kind,” undermining Christ’s uniqueness.
43. What earth dwellers will see is an angel clothed in a cloud which enhances the angel’s appearance.
44. Clouds are often associated with vehicles on which heavenly beings ascend or descend, usually in some prophetic setting (cf. Ps. 104:3; Dan. 7:13; Isa. 19:1; Acts 1:9; Rev. 1:7), but here the angel is clothed in a cloud.
45. His attire demonstrates that he represents absolute righteousness as the color white is what we see when the spectrum reflects light.
46. Perfect judgment which is a manifestation of God’s attributes is what earth-dwellers can expect.
47. Supernatural clouds are seen in passages in the NT at Matt. 17:5 (“bright cloud” at the transfiguration); Mk. 9:7 (at Jesus’ baptism); Matt. 24:30 (in connection with 2nd Advent; cp. Rev.1:7); Lk.9:35 (theophany affirming Christ’s perfection); Acts 1:9 (ascension); theophany in desert (1Cor. 10:1,2); 1Thess. 4:17 (rapture); Rev.11:12 (ascension of 2 witnesses); Rev.14:14-16 (vision of Christ at 2nd Advent).
48. This angel appears with a kind of glorious headdress.
49. The term translated “rainbow” occurs here and at 4:3.
50. There it was used in reference to a kind of multi-shaded green halo that surrounds the throne of God.
51. The color green speaks of the divine attribute of EL.
52. Here the coloration is probably that of the entire spectrum.
53. This rainbow of variegated coloration probably is an intended token God’s mercy in the midst of judgment just like the rainbow of the Noahic covenant.
54. Comparing the angel’s face to “the sun” recalls the depiction of Christ in 1:16 and invests the angel with glory and great majesty (cf. Lk. 9:26).
55. The angel of 18:1 manifests divine glory as well.
56. “Feet” includes the angel’s legs also, as the description “columns of fire” indicates.
57. The word “foot” sometimes had such a connotation in secular Greek and biblical Greek (cf. Ex. 24:17; Lev. 1:13; 8:21; 9:14, LXX).
58. The likening of the legs and feet to “pillars of fire” brings as recollection of the columns of fire that led the Israelites under Moses (cf. Ex. 13:21-22; 14:19,24).
59. This imagery points to judgment extending to the very surface of the earth.

The Little Book (v.2)

VERSE 2 and he had in his hand a little book which was open (καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἠνεωγμένον [*conj kai + pres.act.part.nom.m.s. echo have + prep en in +*

art.w/noun loc.f.s. cheir hand + pro.gen.m.s. autos "his" + noun acc.nt.s. biblaridion little scroll + perf.pass.part.acc.nt.s. anoigo open]).

He placed his right foot on the sea and his left on the land (καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς [*conj kai + aor.act.ind.3s. tithemi put, place + art.w/noun acc.m.s. pous foot + pro.gen.m.s. autos "his" + art.w/adj.acc.m.s. dezios right + prep epi on + art.w/noun gen.f.s. thalassa sea + art.w/adj.acc.m.s. euonumos strictly of a good name or good omen; used by Greeks as a euphemism for the left side as a replacement for αριστερος (left side) in opposition to the right, since omens on the left were regarded as unlucky (cf. Matt. 25:33; Mk.15:27) + prep epi on + art.w/noun dat.f.s. ge earth*]);

ANALYSIS: VERSE 2

1. Unlike the scroll of chapter 5 that was fastened with seven , this scroll lies open in the hand of the angel.
2. It is argued that there is a clear literary link between the two passages and that both scrolls are one and the same.
3. The mighty angel identified with the angel in 1:1 (cf. 22:16) who received the scroll from the Lamb and now gives it to John, who takes and eats it.
4. On the other hand, the little scroll is designated by the diminutive *biblaridion* (10:2, 9, 10) rather than the normal *biblion* (as in 5:1, 2, 3, 4, 5 8, 9).
5. The scroll here stands "open in the hand" of the strong angel (10:2) rather than closed in the hand of God (3:1, 7); and it is not introduced in 10:2 with the definite article.
6. These factors work against the two scrolls of Revelation can not be the same.
7. The destiny begins with the seals and continues to the end of the Apocalypse.
8. As the angel descends to earth, he plants his right foot on the sea and his left foot on the land.
9. Such a stance is most appropriate in view of the colossal size of the angel.
10. His positioning symbolizes authority over the earth in its entirety.
11. The visual impact is that of an enormous and resplendent angel descending from heaven and standing astride both sea and land.
12. The dramatic appearance of an authoritative representative from heaven is in marked contrast to the immediately preceding portrait of rebellious idolatry and lawlessness (9:20-21) at this late juncture within the tribulation.
13. Various interpretations have been advanced with respect to the contents of the little scroll (above we dispensed with the idea that this scroll and the scroll of chapter 5 are the same scrolls).
14. One suggestion is that this scroll contains chapters 12-22 of Revelation.
15. This view has been rejected because of its relative size as compared to the little scroll.
16. The *little* scroll would not contain more writing than the scroll written on front and back it is argued.
17. Another proposal limits the contents of the little scroll to the vision of 11:1-13 because it is "little."

18. This view cites the fact that John prophesies again in 10:11 and so finds fulfillment in the immediate sequel in the opening part of chapter 11.
19. Under this view the bitter-sweet contents of the little scroll (10:9-10) is a fitting parable of the suffering of the elect and triumph as portrayed in 11:1-13.
20. But this definition of the little scroll would mean that the earlier scroll ends at 9:21 with the sixth trumpet, whereas the scene in chapters 4-5 implies that the contents of that scroll carry through to the inauguration of the kingdom.
21. This is unacceptable also because it separates the 7th trumpet from the other six.
22. The scroll of chapter 10 must contain information that carries through to the end if it includes “the mystery of God” (10:7).
23. The scroll in chapter 5 was larger than this one and presumably that suggests that it contains more information or that it simply has preeminence.
24. The little scroll is the little brother to the scroll of chapter 5.
25. Apart from the earlier scroll there would be no “little scroll.”
26. It and the prophetic doctrine it contains had to be opened so that the contents of the little scroll could be realized.
27. Of course all the information contained in chapters 11 to the end could have been written on the little scroll.
28. The information in the little scroll is of great significance.
29. The volume of information in the little scroll is actually greater than that of the scroll of chapter 5, if the information in that scroll is limited to the prophetic revelation of the seven seals and seven trumpets and seven bowls.
30. Prophetic information outside that venue and excluding the prophetic doctrine revealed to John in chapters 1-3, would take in the remainder of the book Apocalypse, that is, chapters 11-22.
31. Of course there is an overlap in that we have not yet studied the verses dealing with the sounding of the 7th trumpet and the consequent bowl judgments.
32. The present view sees the little scroll as primarily containing the prophetic information found in chapters 11-22.
33. The physiological sensation John experience when he eat the little scroll and his renewed commissioning in v. 11 speaks to the content of the little scroll.
34. Again, the symbolic position the strong angel assumes points to the divine right to take possession of the earth and all it contains. (cf. Deut. 11:24).
35. This asserts God’s right and determination to execute the appropriate judgments against all foes in the angelic conflict.
36. The angel’s gigantic size, external splendor, and stance intimates that his oath pertains to the whole world, not just the Mediterranean Sea and the land of promise.
37. The symbolic import of the angel’s stance is emphatic by virtue of its repetition twice more in this chapter (10:5, 8).

Seven Thunders (vv. 3-4)

VERSE 3 and he cried out with a loud voice, as when a lion roars (καὶ ἔκραξεν φωνῇ μεγάλῃ ὡσπερ λέων μυκᾶται [*conj kai + aor.act.ind.3s. krazo cry out + noun instr.f.s. phone voice + adj.instr.f.s. megas great + conj hosper as + noun nom.m.s. leon lion + pres.dep.ind.3s. mukaomai roar; bellow*]); **and when he had cried out, the seven peals of**

thunder uttered their voices [καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς [conj kai + conj hote when + aor.act.ind.3s. krazo cry out + art.w/adj.nom.f.p. hepta seven + noun nom.f.p. bronte loud rolling sound preceding a flash of lightning; thunder + art.w/pro.gen.f.p. heautou oneself + noun acc.f.p. phone voice]).

VERSE 4 When the seven peals of thunder had spoken, I was about to write (καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταί, ἤμελλον γράφειν [conj kai + conj hote when + aor.act.ind.3p. laleo speak; “had spoken” + art.w/adj.nom.f.p. hepta seven + noun nom.f.p. bronte “peals of thunder” + imperf.act.ind. 1s. mello be about to + pres.act.infin. grapho write ; **and I heard a voice from heaven saying** [καὶ ἤκουσα φωνήν ἐκ τοῦ οὐρανοῦ λέγουσαν [conj kai + aor.act.ind.1s. akouo hear + noun acc.f.s. phone voice, sound + prep ek + art.w/noun abl.m.s. ouranos heaven + pres.act.part.acc.f.s. lego say], **“Seal up the things which the seven peals of thunder have spoken and do not write them** [Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταί, καὶ μὴ αὐτὰ γράψῃς [aor.act.imper.2s. sphragizo seal + pro.acc.nt.p. ho what; “the things” + aor.act.ind.3p. laleo speak; “have spoken” + art.w/adj.nom.f.p. hepta seven + noun nom.f.p. bronte thunder + conj kai + neg. me + pro.acc.nt.p. autos “them” + aor.act.subj.2s. grapho write]).”

ANALYSIS: VERSES 3-4

1. The voice of the angel is comparable to his gigantic size and overt splendor.
2. His voice is like that of a lion when he roars.
3. Hos. 11:10 speaks of Yahweh roaring like a lion (cf. Amos 3:8).
4. The verb *mukaomai* (“roars”; 1x) is commonly used for the mooing/bellowing of cattle, suggesting that the angel’s voice had a deep resonance that will command attention to all who are in earshot of it.
5. The voice of the angel is immediately followed by the “voices” of the seven thunders.
6. Elsewhere in Revelation thunder is associated with divine retribution.
7. In 8:5 it follows the casting of fire toward the earth.
8. In 11:19 it is connected to the 7th trumpet judgment, and in 16:18 it is associated with the final bowl judgment of God’s wrath.
9. Here as well it is a harbinger of seven more increments of wrath.
10. The use of the definite article (“the seven thunders”) indicates that the expression was familiar to John’s readers, but it is not clear to modern readers.
11. Note that the thunders speak in intelligible words and not with an inarticulate sound.
12. Each of the seven thunders speak an short message (presumably) relative to what it is that is about to transpire in the realm of human experience.
13. John was about to write the content of the seven thunders when a voice from heaven tells him not to.
14. In his initial encounter with the exalted Christ John was told to write his visions in a book and send it to the seven churches of Asia (Rev. 1:11).

15. It appears that he had been composing a transcript of all that he had heard and seen and at this point was about to record the utterances of the seven thunders.
16. The voice from heaven was the voice of God.
17. A relationship to the thunderous voice of the Father to Christ in Jn. 12:28-29 or to the seven fold voice of the thunderstorm in Ps. 29:3-9 is possible.
18. The former association is more probable.
19. The thunder and the angel's voice are separate entities.
20. The instructions to John are that he should seal up what the seven thunders said and not write it down.
21. This prohibition contrasts with 1:19 and 22:10.
22. In this context, to seal up means not to disclose.
23. John seals up what the thunders said by not writing them down.
24. This command to John is in contrast to the sealing up in Dan. 12:4 as this information is not to be a part of the sacred record.
25. In heaven following the Rapture we will come to know the content of the seven thunders when they are spoken.
26. The sealing is until the time of their fulfillment.
27. It is a mistake to think that the seven thunders were suspended as some advocate.
28. John knew what was contained in the seven thunders but was prohibited from disclosing that information to others.
29. John's experiences throughout the book are strictly visionary.
30. John did not go to heaven and see a scene reserved for the tribulational era.
31. Whatever he experienced he experienced in his soul/mind.
32. His external person was not engaged in all of this.
33. His weeping, writing, eating, etc. were actions within a dream state.
34. John, like Daniel composed the actual autograph of this book after the experience.
35. He was granted perfect recall under God the Holy Spirit (cf. 2Pet. 1:21).

Angelic Oath (vv. 5-6)

VERSE 5 Then the angel whom I saw standing on the sea and on the land lifted up his right hand to heaven

(Καὶ ὁ ἄγγελος, ὃν εἶδον ἐστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἤρην τὴν χεῖρα αὐτοῦ τὴν δεξιὰν εἰς τὸν οὐρανὸν

(conj kai + art.w/noun nom.m.s. angelos angel + rel.pro.acc.m.s. ho whom + aor.act.ind.1s. eidon see + perf.act.part.acc.m.s. histemi stand + prep epi on + art.w/noun gen.f.s. thalassa sea + conj kai + prep epi on + art.w/noun gen.f.s. ge earth + aor.act.ind.3s. airo raise + art.w/noun acc.f.s. cheir hand + pro.gen.m.s. autos "his" + art.w/adj.acc.f.s. dezios right + prep eis to + art.w/noun acc.m.s. ouranos heaven]),

VERSE 6 and swore by Him who lives forever and ever

(καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων [*conj kai + aor.act.ind.3s. omnio swear, confirm by an oath + prep en*

"by" + art.w/pres.act.part.dat.m.s. zao live + prep eis + art.w/noun acc.m.p. aion age + art.w/noun gen.m.p. aion age], **WHO CREATED HEAVEN AND THE THINGS IN IT, AND**

THE EARTH AND THE THINGS IN IT, AND THE SEA AND THE THINGS IN IT [ὅς ἐκτίσεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ [*rel.pro.nom.m.s. hos who + aor.act.ind.3s. ktizo create, call into existence + art.w/noun acc.m.s. ouranos heaven + conj kai + art.acc.nt.p. to “the things” + prep en + pro.loc.m.s. autos “it” + conj kai + art.w/noun acc.f.s. ge earth + conj kai + art.ac.nt.p. to “the things” + prep en + pro.loc.f.s. aute “it” + conj kai + art.w/noun acc.f.s. thalassa sea + conj kai + prep en + pro.loc.f.s. aute “it”*], **that there will be delay no longer** [ὅτι χρόνος οὐκέτι ἔσται [*conj hoti causal “that” + noun nom.m.s. chronos time, set time; as time taken or allowed for something— delay + adv ouketi literally negating extension of time beyond a certain point— no longer + fut.act.ind.3s. eimi “will be”*]),

VERSE 7 but in the days of the voice of the seventh angel (ἀλλ’ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου [*conj alla but + prep en + art.w/noun loc.f.p. hemera day + art.w/noun gen.f.s. phone voice + art/w.adj.gen.m.s. hebdomos seventh + noun gen.m.s. angelos*], **when he is about to sound** [ὅταν μέλλῃ σαλπίζειν [*adv hotan when + pres.act.subj.3s. mello be about to + pres.act.infin. salpinzo sound*], **then the mystery of God is finished** [καὶ ἐτελέσθη τὸ μυστήριον τοῦ θεοῦ [*conj kai + aor.pass.ind.3s. teleo bring to an end, complete, finish + art.w/noun nom.nt.s. musterion mystery, secret + art.w/noun gen.m.s. theos God*], **as He preached to His servants the prophets** [ὡς εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους τοὺς προφήτας [*conj hos as + aor.act.ind.3s. euaggelizon announce good news, preached + art.w/noun acc.m.p. doulos servant + pro.gen.m.s. heautou himself + art.w/noun accmf.p. prophetes prophet*]).

ANALYSIS: VERSES 5-7

1. After the mention of the seven thunders, John’s attention is turned back to the mighty angel standing on the sea and the land.
2. The angel raises his right hand to heaven (the place of God’s throne, Isa. 57:15) and solemnly swears that the period of delay is over.
3. Remember that this occurs between the 6th and 7th trumpet judgments, the 7th trumpet and its seven bowls are connected to the timing of the 2nd Advent of Christ.
4. With the sounding of the 7th trumpet (cf. 10:7; 11:15; 16:17) God’s eternal purpose in creation and redemption is brought to fruition.
5. This is the last in the series leading to the establishment of the eternal kingdom on earth.
6. In the OT the lifting of the hand was part of oath-taking.
7. Abram declined the spoils of battle, saying “I have sworn (literally, “I have raised my hand”) to the LORD God Most High, possessor of heaven and earth, that I will not take a thread or a sandal strap or anything that is yours, for fear you would say, ‘I have made Abram rich.’ (Gen. 14:22-23).

8. In the Song of Moses God Himself lifts up His hand and swears by Himself that He will take vengeance on His adversaries (Deut. 32:40ff.).
9. It is Dan. 12:7, however, that supplies the interpretative background for this occasion.
10. There the oath-taking is on the part of the Son of God with respect to the duration of the second half of the tribulation.
11. In prophetic thought the question has always been “How long?”
12. One of the angels addresses the man clothed in linen with the query, “How long *will it be* until the end of *these* wonders?” (Dan. 12:6).
13. The martyrs in Rev. 6:10 will ask, “How long, O Lord, holy and true, will You refrain from judging and avenging our blood on those who dwell on the earth?”
14. The holy angel at this juncture declares, “There will be no more delay!”
15. Early interpreters take this statement as a metaphysical assertion about the end of time as a sequence of events.
16. The translation in the AV “that there should be time no longer” reflects this interpretation.
17. This is not the meaning of “time” (*chronos*) here.
18. It would hardly be necessary for an angel to put himself under oath just to make an assertion about the timeless nature of eternity.
19. Besides a period of 1000 years remains before the eternal state replaces time as we know it (cf. 11:15-19; 20:1-10).
20. The angel raise his right hand because in his left hand is the little scroll and the right hand is the place of prominence.
21. This angel acts as a visible (to those who will witness this) representative for and ambassador to God.
22. Here again we see angels acting in one of their primary roles, that of messenger.
23. He swears by the One who is greater than he.
24. He refers to God in terms of His eternity and work as Creator.
25. The expression “the One who lives forever and ever” is common in Revelation to specify the divine attribute of eternal life (cf. 1:18; 4:9, 10; 15:7).
26. In the OT He is frequently called “the living God” (cf. Deut. 5:26; Josh. 3:10; 1Sam. 17:26, 36; 2Kgs. 19:4, 16; Pss. 42:2; 84:2; Isa. 37:4; 57:15; Jer. 10:10; 23:36; Dan. 6:20, 26; Hos. 1:10.).
27. The One who is not subject to cessation of existence alone is able to consummate the eternal plan for the establishment of the everlasting kingdom on earth.
28. God eternal nature is totally unaffected by the elapse of time or circumstance.
29. In the NT, references to God’s creative activity include: Mk. 13:19; Acts 14:15; 17:24; Eph. 3:9; Col. 1:16; 1Tim. 2:13; 4:3Heb. 11:3; Rev. 4:11; 14:7.
30. God has the ability to destroy what He has created and replace it with a new creation.
31. The all-encompassing scope of God’s creative prowess is evident in the expression, “the heaven and the things which are in it and the earth and the things which are in it and the things which are in the sea.”
32. The clear implication is that the One who has the power to create all things has the power to bring to fruition “the mystery of God” (cf. v.7).
33. This buildup sets the stage for the simple, but profound substance of the oath: “that there will be delay no longer.”
34. The answer to the prayers of the saints through the ages is found in the trumpet series (cf. 8:3-5) is now about to receive its final realization with the sounding of the 7th trumpet.

35. What is no longer delayed is explained in the next verse.
36. This verse corrects the possible false impression that the announcement of the end of delay means an abrupt end.
37. It does not and the strong adversative “but” makes that emphatic.
38. The culmination of the hidden purpose of God has arrived in connection with the last trumpet judgment.
39. Earlier trumpets cover a period of time, for example, the 5th which last for five months (9:5).
40. The phrase “in the days” indicates an elapse of time required to the seven plagues associated with the 7th trumpet to be brought to completion.
41. During the days required for the fulfillment of the bowls of wrath which immanent from the blowing of the 7th trumpet the end of the period of wrath or the tribulation will take place.
42. The final consequence is the 2nd Advent itself.
43. These days commence with the sounding of the 7th trumpet.
44. They conclude with the 7th bowl.
45. The 7th bowl takes us to the 2nd Advent and Armageddon.
46. The words “when he is about to sound” is to be taken as a future action (the expression is as periphrasis).
47. The sounding and the things which follow are all a part of the expression “in the days.”
48. The phrase “the mystery of God” refers to God’s hidden purposes relative to the tribulation itself.
49. It views the developments as a prelude to the established objective, namely the setting up of the kingdom on earth.
50. The aorist tense of the verb translated “is finished” (indicative) is a prophetic aorist which looks the final consummation of the tribulation.
51. The heavenly celebration after the blowing of the 7th trumpet anticipates “the mystery of God” (cf. Rev. 11:17-18).
52. God’s purpose in bringing in the promised kingdom is something that is hidden from negative volition.
53. The mystery or secret is only for those who are enlightened.
54. This mystery was first revealed to OT prophets who in turn revealed it to others in the canonical books of the OT.
55. The OT prophetic literature supplies details with respect to the lead-up to the eternal kingdom.
56. This mystery was in part revealed through the writing prophets of the OT.
57. These prophets are faithful servants in that they wrote down what it was that God saw fit to reveal to them individually and collectively.
58. The NT prophetic tradition is complementary and completes that unfolding revelation.
59. The book of Revelation being the capstone.
60. This was *good news* to the prophets of old as noted in the verb translated “preached.”
61. The verb means “to declare good news.”
62. It is used extensively in the NT for the proclamation of the gospel 1 and gospel 2 (cf. Matt. 11:5; Acts 5:42; 8:4, 12, 25, 35, 40; 10:36; 11:20; 13:32; 14:7, 15, 21; 15:35; 17:18; Rom. 1:15; 15:20; 1Cor. 1:17; 9:16, 18; 15:1,2; 2Cor. 10:16; 11:7; Gal. 1:8, 9, 11, 16, 23; 4:13; 1Thess. 3:6; Heb. 4:2, 6; 1Pet. 1:12, 25; 4:6; Rev. 10:7; 14:6).
63. The noun “gospel” means good news.
64. Amos 3:7 tells of God’s “secret counsel to His servants the prophets.”

65. Ultimately the good news in this verse is about the kingdom of the cosmos becoming the kingdom of God and of Christ (11:15).
66. Granted both God's people and His enemies will encounter hardships along the way, but the news is ultimately good.
67. The expression "His servants the prophets" occurs in Jer. 7:25; 25:4 and Amos 3:7.
68. In the Greek the reflective pronoun "his own" (*heautou*) is used rather than the more usual "his" (*autou*), and it is in the emphatic position in the text.
69. This serves to show God's special attachment to these individuals.
70. Each of these individuals made a contribution to the general body of progressive revelation with respect to the last days.
71. Their faithfulness is remembered and they will be so recognized in the days of the kingdom and forever.

John's Recommissioning (vv. 8-11)

VERSE 8 Then the voice which I heard from heaven [*Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ* [*conj kai + art.w/noun nom.f.s. phone voice + rel.pro.acc.f.s. he "which" + aor.act.ind.3s. akouo hear + prep ek + art.w/noun abl.m.s. ouranos heaven*], **I heard again speaking with me, and saying** [*adv palin again + pres.act.part.acc.f.s. laleo speak + prep meta + pro.gen.m.s. ego "me" + conj kai + pres.act.part.acc.f.s. lego say*], **"Go, take the book which is open in the hand of the angel who stands on the sea and on the land** [*Ἔπαγε λάβε τὸ βιβλίον τὸ ἠνεωγμένον ἐν τῇ χειρὶ τοῦ ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς* [*pres.act.imper.2s. hupago lead; depart, go; equivalent to poreuomai proceed + aor.act.imper.2s. lambano take + art.w/noun acc.nt.s. biblion scroll; book + art.w/perf.pass.part.acc.nt.s. anoigo open + prep en + art.w/noun loc.f.s. cheir hand + art.w/noun gen.m.s. angelos angel + art.w/perf.act.part.gen.m.s. histemi stand + prep epi + art.w/noun gen.f.s. thalassa sea + conj kai + prep epi + art.w/noun gen.f.s. ge earth, land*]]."

ANALYSIS: VERSE 8

1. Yet a second command is issued from heaven to John (cf. v.4 not to reveal the seven thunders).
2. John in his visionary state sees himself as being on earth.
3. This is the voice of God/Christ.
4. John is given instructions to approach the angel and take the little scroll from his hand.
5. For the third time in this chapter the symbolic and authoritative stance of the angel is mentioned (cf. vv. 2,5).
6. As God's agent and emissary this angel represents God's sovereignty over the earth.

VERSE 9 So I went to the angel, telling him to give me the little book [*καὶ ἀπῆλθα πρὸς τὸν ἄγγελον λέγων αὐτῷ δοῦναί μοι τὸ βιβλαρίδιον* [*conj kai + aor.act.ind.1s. aperchomai depart + prep pros + art.w/noun acc.m.s. angelos angel + pres.act.part.nom.m.s.*

lego say + pro.dat.m.s. autos him + aor.act.infin. didomi give + pro.dat.m.s. ego “me” + art.w/noun acc.nt.s. biblaridion little scroll].

And he said to me, “Take it and eat it [*καὶ λέγει μοι, Λάβε καὶ κατάφαγε αὐτό [conj kai + pres.act.ind.3s. lego say + aor.act.imper.2s. lambano take + conj kai + aor.act.imper.2s. katesthio eat + pro.acc.nt.s. autos it]; it will make your stomach bitter, but in your mouth it will be sweet as honey [*καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ’ ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι [conj kai + fut.act.ind.3s. pikraino make bitter + pro.gen.s. su you + art.w/noun acc.f.s. koikia stomach + conj alla but + prep en + art.w/noun loc.nt.s. stoma mouth + pro.gen.s. su you + fut.midd.ind.3s. eimi be + adj.nom.nt.s. glukus sweet + conj hos as + noun nom.nt.s. meli honey; fr. bees)].”**

VERSE 10 I took the little book out of the angel's hand and ate it (*καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτό conj kai + aor.act.ind.1s. lambano take + noun acc.nt.s. biblaridion little book + prep ek + art.w/noun abl.f.s. cheir hand + art.w/noun gen.m.s. angelos angel + conj kai + aor.act.ind.1s. katesthio eat + pro.acc.nt.s. auto it], and in my mouth it was sweet as honey* [*καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκὺ [conj kai + impf.act.ind.3s. eimi “was” + prep en + art.w/noun loc.nt.s. stoma mouth + pro.gen.s. ego “my” + conj hos as + noun nom.nt.s. meli honey + adj.nom.nt.s. glukus sweet]; and when I had eaten it, my stomach was made bitter* [*καὶ ὅτε ἔφαγον αὐτό, ἐπικράνη ἡ κοιλία μου [conj kai + conj hote when + aor.act.ind.1s. esthio eat + pro.acc.nt.s. auto it + aor.pass.ind.3s. pikraino make bitter + art.w/noun nom.f.s. koilia stomach; from koilos hollow + pro.gen.s. ego “my”]).*

ANALYSIS: VERSES 6-9

1. In compliance, John approaches the angel and requests the scroll.
2. The language suggests that John walked some distance and assumed the role of a participant in the vision rather than just a spectator.
3. The angel of the apocalypse complies with John’s request and issues a directive of his own.
4. John is told to “take it and eat it.”
5. Eating is a biblical metaphor for the assimilation of spiritual information.
6. The *kata* prefix on the verb “eat” has a perfective force, similar to the English “digest.”
7. The act of eating denotes the reception of spiritual information by faith.
8. Faith is illustrated in the Bible by the act of eating and drinking.
9. This is seen in the observance of the Lord’s Table.
10. It is also reflected in the eating of the sacred offerings under the Levitical code.
11. In instructing John to eat the little scroll, the angel anticipates its effect on him: bitterness in the stomach and sweetness in the mouth.
12. The Greek adjective “sweet” (*glukus*) is the antonym of “bitter (*pikros*).”

13. In the parallel experiences of Jeremiah and Ezekiel (cf. Jer. 15:17; Ezek. 3:7-9, 14) the sweetness aspect is the initial reception of prophetic information (via GAP) and the bitterness is the full realization of the implications as it concerns the Jewish people.
14. The angel mentions the bitterness first probably because this is the unexpected aspect of the prophetic revelation.
15. The stomach is the primary organ of digestion and so illustration the full implications of the information that is initially sweet.
16. The sweetness is likened to honey.
17. Honey is a food that is pleasant to the taste and is used here in connection with GAP (cf. Ps. 19:10).
18. These prophecies (e.g. words) when digested produce an upset stomach.
19. The unpleasant aspect comes soon after the information contained is reflected upon.
20. This does not include the joys of the consummation but to the ordeal that God's people will experience during these terrible times.
21. There is a level of discomfort associated with the study of gross apostasy and the resultant judgment the must be administered toward those who refuse to embrace the truth.
22. As John contemplated the prophecies there was a sense of bitterness.
23. John had to digest the information mentally after the initial experience of pleasantness.
24. It is always a source of joy to come to an understanding of the truth for those who are positive, but he after effect can be somewhat unpleasant since we are living in a world that does not share this love for the truth.
25. When John sees the plight of his own people under the terror of the Antichrist there will be a certain sadness that sets in.
26. This was Daniel's experience as noted in Dan. 7:15 and 28 (cf. 4:19).
27. Much of what John would come to understand from the chapters to follow would be a heavy burden.

VERSE 11 And they said to me, "You must prophesy again concerning many peoples and nations and tongues and kings (καὶ λέγουσίν μοι, Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσιν καὶ γλώσσαις καὶ βασιλεῦσιν πολλοῖς [*conj kai + pres.act.ind.3p. lego say + pro.dat.m.s. ego "to me" + pres.act.ind.3s. dei must (as expressing necessity) + pro.acc.s. su + adv palin again + aor.act.infin. propheteuo prophesy + prep epi "concerning" + noun dat.m.p. laos people + conj kai + noun dat.nt.p. ethnos nation + conj kai + noun dat.f.p. glossa tongue + conj kai + noun dat.m.p. basileus king + adj.dat.m.p. polus much, many*])."

ANALYSIS: VERSE 11

1. Following the object lesson of the little scroll, John receives a directive with respect to his apostolic ministry.
2. The directive pertains to the very near future.
3. The subject of the directive is in the third person plural: "And they said to me."
4. The source of the commission is understood to be the throne of God.

5. The third person plural of indefinite reference is also to be found at 12:6 (literally, “that they might feed her”).
6. In both instances the reference is to the members of the Godhead.
7. All three members of the Godhead commission John to prophesy in accordance to the information inscribed on the little scroll and found in chapters twelve and following.
8. Chapter 11 is part of the vision beginning with chapter ten.
9. The verb (or particle) translated “must,” followed by the 2nd person pronoun “you” (acc.sing.), expresses compulsion, necessity, or inevitability.
10. Here of the compulsion of duty.
11. John is bound to prophesy to fulfill an existing need, namely the balance of the book of Revelation.
12. John is bound by the divine decree to complete this book entitled “The Revelation of Jesus Christ” (Rev. 1:1).
13. And in so doing complete the NT canon of Scripture.
14. Jeremiah and Ezekiel were under a similar compulsion (Jer. 1:10; Ezek. 4:7).
15. The adverb “again” shows that this is not a new commission, but a renewal of an old one (cf. 1:19).
16. The prophecies of the balance of the book are in contrast to those that have preceded in that they carry a much more burdensome message than anything prophesied thus far.
17. John’s commission “to prophesy” was fulfilled when he completed the writing of this book.
18. The specified objects of his prophesying are in the dative case preceded by the preposition *epi*, which could be taken in its normal sense of “over.”
19. Some take it to mean “against” but if that is the sense then the objects would be found in the accusative case.
20. It is best to assign the meaning “concerning” with the dative case (cf. Jn. 12:16; Rev. 22:16).
21. Mention of these four classifications of the human race during the tribulation is seen at 5:9: “peoples and nations and tongues.”
22. The inclusion of “kings” in this list serves notice that God’s word takes precedence over those in positions of the highest rank in human authority.
23. “Kings” are actually included in the other three terms, but their specific mention focuses special attention on rulers as distinguished from their subjects (e.g., ten kings of the EU, etc.).
24. This anticipates such citations as 16:14; 17:10,12.
25. The adjective “many” applies to all four categories in this listing.

END: Revelation Chapter Ten
 November, 2025
 Jack M. Ballinger

