

## Revelation 10

### I. Introduction and Overview

- a. Revelation 10:1—11:14 is another gracious interlude.
  - i. Six trumpets are blown in Revelation 8:6—9:21. There is an interlude in Revelation 10:1—11:14. The seventh trumpet is blown in Revelation 11:15-19.
  - ii. The same pattern was seen in Revelation 6:1-17 (Six Seals); 7:1-17 (Interlude); 8:1-5 (Seventh Seal).
- b. Like the interlude of chapter 7, this chapter gives us hope in God's redemptive purposes. Despite the terrible judgments, God has a plan to save the nations.

### 2. A Mighty Angel Comes Down from Heaven (10:1-7)

- a. The symbolism of this chapter resembles Daniel 10.
- b. There are good reasons to believe that this Angel symbolizes Christ.
  - i. He comes down from heaven (1).
  - ii. He is "wrapped in a cloud" (1). This seems to refer to the glory cloud associated with the presence of the Lord in the OT.
  - iii. "His face was like the sun" resembles Revelation 1:16 which described Christ's face like the sun shining in full strength.
  - iv. His legs were like pillars of fire (1). This description also seems reminiscent of the Son of Man in Revelation 1.
  - v. His voice is like the roar of a lion (3). We were told that Christ is the Lion of the tribe of Judah (Revelation 5:5), and His voice is powerful (Revelation 1:10).
- c. The Angel has a little scroll in His hand (2).
  - i. Is this the same scroll from Revelation 5-6 with the seven seals now removed? That is possible, but. . .
    1. Different words are used. "Scroll" (*biblion*) is used in Revelation 5-6, and "little scroll" (*biblaridion*) is used here. If we were meant to think that this was the same scroll, why not use identical language?

2. Verse 11 leads me to believe that the “little scroll” is a second prophecy. Whereas John had prophesied about the judgment of one nation (Apostate Israel) in Revelation 4-11, he is now called to prophecy *again* to many nations in Revelation 12-19.
  - a. This makes more sense when you see the shift to the Roman Empire in Revelation 12-19.
- d. The Angel has His right foot on the sea, and His left foot on the land (2).
  - i. He has universal dominion.
  - ii. In context, the literal sea would be the Mediterranean, and the literal land would be the land of Israel. For this reason, sea was also used figuratively for the *Gentiles*, and land was used figuratively for the *Jews*. (This will be important for our understanding of Revelation 13 and its description of the Beast from the *Sea* and the Beast from the *Land*.)
- e. When the Angel calls out, the seven thunders sound (4).
  - i. Psalm 29:3-9 speaks of the voice of the Lord as thunder.
  - ii. This is the only time John hears something that he is told not to write down. So, it stands out!
  - iii. Recall that he was previously told to write down the words of the prophecy (1:11; 1:19; 2:1; 2:8; 2:12; 2:18; 3:1; 3:7; 3:14).
  - iv. In addition, John will be told at the end of the book in Revelation 22:10 not to seal up the book because the time is near. We can contrast that with Daniel 12:4; 12:9 where Daniel was told to seal up his prophecy because it concerned the distant future.
  - v. The Bible is a written record of what we need to know, but it does not tell us everything we could know. There is a place for mystery in our faith!
    1. Deut. 29:29
    2. Beware speculation about what you cannot know and spend time studying what you can know in Revelation. What God has revealed points us to Christ and practical obedience.
- f. The Angel swears that “the mystery of God would be fulfilled” (5-7).

- i. God has done this in the past when He swore by Himself to Abraham (Genesis 22:16). The author of Hebrews uses this truth to encourage us to have assurance in God's covenant Word (Hebrews 6:13-20).
- ii. The "mystery of God" is the gospel of our salvation. Specifically, it refers to the fact that in Christ the Gentiles have been grafted into the true Israel of God.
  - 1. Romans 16:25-27
  - 2. Ephesians 3:1-6
  - 3. Colossians 1:24-27
  - 4. The temple in Jerusalem shall be destroyed, but God will gather people from all nations into His true temple, the Church!

### 3. John Eats the Little Scroll (10:8-11)

- a. This reminds us of what happened to Ezekiel in Ezekiel 2:8—3:3.
  - i. Also: Jeremiah 15:15-18
- b. He is told to eat the scroll (8-9).
  - i. Like an OT prophet, John must ingest God's Word.
  - ii. There are applications for our intake of God's Word.
  - iii. There are applications for preachers today.
- c. We are told about John's experience of eating the scroll (9).
  - i. It is bitter in the stomach and sweet in the mouth.
  - ii. God's Word contains good news and bad news. It contains hopeful messages of salvation, but it also contains frightening messages of judgment.
  - iii. John must be willing to take in the sweet and the bitter, and he must be willing to proclaim the sweet and bitter (Acts 20:27).
  - iv. Salvation and judgment are two aspects of one event. When God saved Noah and his family, He drowned the world. When God saved Israel from Egypt, He drowned the Egyptians. When Christ returns, His people will be delivered, but His enemies will also be judged. It will be bitter and sweet!
- d. The final line of this passage looks forward to the later prophecies of this book (11).

- i. Starting in chapter 12, the prophecies of Revelation will *expand* beyond the judgment on Apostate Jerusalem, which has been the focus of Revelation 4-11.
- ii. Chapters 12-19 will look to the judgment of God on Imperial Rome.
- iii. Hence, John is told, “You must again prophesy about many peoples and nations and languages and kings.”