

Revelation 10

...another mighty angel...

...ἄλλον ἄγγελον ἰσχυρὸν...

Chapter Outline:

Another Mighty Angel

- I. THE ANGEL AND THE SEVEN THUNDERS, vv. 1-4
 - A. He comes down from Heaven, v. 1
 - B. A description of the angel, vv. 1-3
 - C. Seven thunders are heard, vv. 2-3
 - D. John instructed not to write what he had just heard, v. 4
- II. ANNOUNCEMENT THAT THERE IS TIME NO LONGER, vv. 5-7
- III. THE EATING OF THE LITTLE BOOK, vv. 8-11
 - A. John is given a rather odd instruction, vv. 8-9
 - B. John commissioned to preach, vv. 10-11

Brief intro:

Here in the start of chapter 10 another parenthetical chapter is introduced. Just as we had one back in chapter 7 and in between the 6th and 7th seal judgment so too now we have one here in the 10th chapter extending till the 11th chapter and the 14th verse and is in between the 6th and the 7th trumpet judgment.

These parenthetical sections do not advance the narrative but give important information concerning the whole prophetic scene during the tribulation period.

“These interludes serve a dramatic purpose, but also show mercy in allowing more opportunity for repentance. It is as if God brings things to the brink, then pulls back a little to grant mankind more time to repent.”¹

I. THE ANGEL AND THE SEVEN THUNDERS, ^{VV 1-4}

A. He comes down from Heaven, ^{V. 1}

“And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow [was] upon his head, and his face [was] as it were the sun, and his feet as pillars of fire:”

1. Who is this angel? Well he is not the angel that is mentioned back in 9:13 nor is he the angel that will sound the 7th and finale trumpet in 11:15. We have seen the former and wait to see the later. This angel is in between those two and there is (as is the case often through the book of Revelation) many who think one way concerning him and many who think another.
2. Some think this is the Lord Jesus Christ himself. As we have mentioned in a previous study that it is not uncommon for us to see in the Old Testament pre-incarnate appearances of Jesus as the “Angel of Jehovah”. That this angel in Revelation 10 appears in great splendor and glory and that he has his feet (the one on land and the other on the oceans) in such a way as to show himself as lord over all, perhaps this could it is Jesus and some conclude that it is.
3. Others think that this angel is indeed simply another angel. As to what angel it is some think him to be the “strong angel” that we saw back in 5:2. Some think this is Michael the arch angel the same angel seen in Revelation 12 casting satan and the wicked angels out of heaven. Though both might be possibilities if he is an angel we are not certain what angel he would be.

¹ David Guzik, Commentary on Revelation, Taken from www.blueletterbible.org

4. I think for two reasons that this is not Jesus he is not Jesus.

- a) The text says the he is “another” angel. The word for “another” is a greek word which means another of the same kind. There are actually two greek words for the word “another”. One is *heteros* i.e. one *not* of the same nature, form, class, or kind and therefore different altogether. This word is not used here which if this angel were Jesus one would think that this word would have been used to differentiate between the nature of an angel and the nature of Christ. The word used here however, is *allos* which as stated above means another of the same kind. In other words this angel is another like the other angels that have been mentioned previously in the Revelation.
- b) The text says that this angel comes down from heaven and stands upon the earth. We know then that this can't be Jesus because no wear in the Bible are we taught that Jesus will return to the earth before his second come in the middle of the tribulation period.

B. A description of the angel, vv. 1-3

“And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow [was] upon his head, and his face [was] as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open: and he set his right foot upon the sea, and [his] left [foot] on the earth, And cried with a loud voice, as [when] a lion roareth: and when he had cried, seven thunders uttered their voices.”

1. He is clothed with a cloud
2. A rainbow is upon his head
3. He was shining as the sun
4. His feet were like fiery pillars
5. He had a little book in his hand that was open...not the same scroll as is back in 5:1-7, John uses *biblaridion* here which is the diminutive form of *biblion* which is used back in chapter 5. We have no clue what is written in this book.
6. His right foot was on the sea and his left on land...Both land and sea under his feet to represent his God granted authority over the situation on earth.
7. When he spoke it sounded like the roaring of a lion
8. Forth from his roaring voice came seven comprehensible thunders

C. Seven thunders are heard, ^{vv.2-3}

1. When the angel cries aloud seven thunders are heard by John and evidently these thunders are comprehensible.
2. Some have suggested that these thunders hark back to the seven times Jehovah's voice is heard in Psalm 29:3-9. The seven thunders point to the perfection of God's divine intervention in judgment."²
 - a) "The **voice** of the LORD [is] upon the waters: the God of glory thundereth: the LORD [is] upon many waters. The **voice** of the LORD [is] powerful; the **voice** of the LORD [is] full of majesty. The **voice** of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn. The **voice** of the LORD divideth the flames of fire. The **voice** of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh. The **voice** of the LORD maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of [his] glory."

D. John instructed not to write what he had just heard, ^{v. 4}

1. After John had heard the intelligible thunderings he started to write those things which he had heard. But the angel then spoke out and commanded him not to wright the things which he had just heard and understood in the thunders.
2. But if John was not to write the words he heard in the thunders then why tell about the incident at all? What we can learn from this is that we just simply don't know everything about the prophetic scene that will come upon the earth one day. There are yet things which God has chosen not to reveal to us.
 - a) Deuteronomy 29:29
"The secret [things belong] unto the LORD our God: but those [things which are] revealed [belong] unto us and to our children for ever, that [we] may do all the words of this law."

II. ANNOUNCEMENT THAT THERE IS TIME NO LONGER, ^{vv. 5-7}

A. The angel now swears by the Lord himself that there should be time no longer.

"And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

² Walvoord sighting Walter Scott, The Revelation of Jesus Christ, p. 171

1. The phrase “that there should be time no longer” has been misunderstood to mean that time would cease to exist because of the word *chronos* in the Greek. But the phrase is not speaking of time ceasing to exist but only that time has run out and judgment is soon and surely coming or judgment does not delay any longer.
2. The mystery that will be finished:
 - a) “Remember that in Biblical vocabulary, a mystery isn’t something no one knows. A mystery is something no one could know unless it was revealed to him. If you could know it by intuition or personal investigation, it isn’t a mystery, because mysteries must be revealed. Therefore, something can be known and still be a mystery in the Biblical sense, if it would never have been known if it wasn’t revealed.”³
3. What is this mystery:
 - a) In context, as it is set here in the book of revelation and given the fact that this mystery was known or declared to the prophets of old, the mystery here is most likely referring to “the full manifestation, of the divine power, majesty, and holiness of God which will be evident in the glorious return of Christ, the establishment of his millennial kingdom, and the creation of the eternal state which will follow. The ignorance of God and the disregard of His majestic person which characterized the present age as well as the great tribulation will exist no longer when Christ returns and manifests Himself in glory to the entire earth. In that day, from the least to the greatest, all will know the Lord, that is, know the important facts about Him.”⁴
 - b) Different mysteries in the Bible:
 - (1) Romans 11:25 - Conversion of the Jews
 - (2) Ephesians 3:2-1 - the Church
 - (3) Romans 11:25 - the fulness of the gentiles
 - (4) Colossians 1:27 - Jesus abiding within His believers
 - (5) Colossians 4:3 - The Gospel

³ David Guzik, Commentary on Revelation, Taken from www.blueletterbible.org

⁴ John F. Walvoord, The Revelation of Jesus Christ, p. 172

III. THE EATING OF THE LITTLE BOOK, vv. 8-11

A. John is given a rather odd instruction, vv. 8-9

“And the voice which I heard from heaven spake unto me again, and said, Go [and] take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take [it], and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.”

1. The voice which John heard from heaven was the familiar voice that was mentioned back in 4:3
2. The voice commands John to take the little book previously mentioned and eat it. Once he eats it, the voice further explains, that it will be sweet in his mouth but bitter in his belly.

B. John commissioned to preach, vv. 10-11

“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 as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.”

1. John obeys, takes the book from the angel and eats it just as the voice told. And John's own words are that it was indeed sweet in his mouth but bitter in his belly.
2. This book that John eats seems to illustrate the word of God.
3. The action of eating the book (the word of God) is what all people should do. By eating it John ingests its contents. He eats it all up and “in his act of obedience appropriates all of the statements, promises, and affirmations contained in the book.”⁵
 - a) John did not only eat the pages of the little book which he took from the angels hand but he ate the whole of it. He didn't open it to find which pages within he liked and which pages within he did not like and only eat those that appealed to him. He ate the whole thing, the easy to swallow, and the not so easy to swallow passages.
 - b) Likewise When we partake of the word of God we will experience both the sweet and the bitter aspects of it if indeed we are receiving the “whole

⁵ Ibid, p. 173

council of God”.

- c) The word of God is likened to a two edged sword in the scripture. Perhaps we can see an illusion to both the sweet and the bitter aspects of the it as it is called a two edged sword. (Hebrews 4:12)
 - (1) With the one edged it says
“For unto you it is given in the behalf of Christ...to believe on Him”

And with the other it says
“For unto you it is given in the behalf of Christ...to suffer for his sake”
Philippians 1:29
 - (2) With one edge it says
“There hath no temptation taken you but such as is common to man:” (God Promises us trials: bitter)

With the other it says
“but God [is] faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear [it].” (God will be faithful to us in the hour of trial and provide for us a way of escape: sweet)
1 Cor 10:13
 - (3) With one edge it says
“Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” John 14:27

And with the other it says
“Confirming the souls of the disciples, [and] exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.” Acts 14:22
 - d) This list could go on and on. The fact is every servant of God, all people who eat (obey, affirm, preach) the word of God will experience bot the sweetness and the bitterness of it.
4. Lastly, after John eats the word he is commanded to go and preach the word.
- a) John knew from this that he would survive his patmos days.
 - b) We are all called to pour out what has been poured in. John eats first and then gives out that which he has eaten so that others could partake as well.