

Living Word Fellowship Church
An Expository Explanation of Revelation Chapter 10
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Part II

1. Key Words and Apocalyptic Definitions:

1. This angel amazes us, for he has some of the characteristics that belong especially to the Lord Jesus Christ. John had seen and heard a “strong angel” (Rev. 5:2), and the same Greek word here is translated as “mighty.” All angels excel in strength (Ps. 103:20), but apparently, some have greater power and authority than others.[1]His legs like pillars of fire: the Greek word translated legs ordinarily mean “feet,”; but the comparison “like columns of fire” makes it obvious that the writer is describing the angel’s legs. The word “pillars” appears in 3:12.[2]
2. This angel standing on the sea and the land indicates that his words would affect all creation, not just a limited part, as did the seal and trumpet judgments. The seventh trumpet (11:15) would usher in the seven bowl judgments, which would bring an end to the present world. When this universal judgment comes, God’s truth will prevail.[3]
 - a. The angel, as representative, reflects Christ’s glory and bears the insignia attributed in ch. 1:15, 16; 4:3, to Christ Himself. The *pillar of fire* by night led Israel through the wilderness: the symbol of God’s presence.[4]
1. ‘that there should be time no longer’—Greek, “that time (that is, an interval of time) no longer shall be.” The martyrs shall have no longer a time to wait for the accomplishment of their prayers for the purgation of the earth by the judgments which shall remove their and God’s foes from it (Rev 6:11). The appointed *season* or *time* of delay is at an end (the same *Greek* is here as in Rev 6:11, *chronos*). Not as *English Version* implies, Time shall end and eternity begin.[5]
1. ‘a little book’—a roll little in comparison with the “book” (Rev 5:1) which contained the whole vast scheme of God’s purposes, not to be fully read till the final consummation. This other, a less book, contained only a portion which John was now to make his own (Rev 10:9, 11), and then to use in prophesying to others. The New Testament begins with the word “book” (*Greek, “biblus”*), of which “the little book” (*Greek, “biblaridion”*) is the diminutive, “the little bible,” the Bible in miniature.[6]
1. ‘seven thunders’ —Greek, “the seven thunders.” They form part of the Apocalyptic symbolism and so are marked by the article as *well-known*. Thus thunders marked the opening of the seventh seal (Rev 8:1, 5); so also at the seventh vial (Rev 16:17, 18). Wordsworth calls this *the prophetic use of the article; “the thunders, of which more hereafter.”* Their full meaning shall be only known at the grand consummation marked by the seventh seal, the seventh trumpet (Rev 11:19), and the seventh vial.[7]
1. We first saw the rainbow around the throne of God (Rev. 4:3); now, it sits like a crown on the head of this messenger. The rainbow was God’s sign to mankind that He would never again destroy the world

with a flood. Even in wrath, God remembers His mercy (Hab. 3:2). Whoever this angel is, he has the authority of God's throne given to him.[8]

1. God is often identified with clouds. God led Israel by a glorious cloud (Ex. 16:10), and dark clouds covered Sinai when the Law was given (Ex. 19:9). When God appeared to Moses, it was in a cloud of glory (Ex. 24:15ff; 34:5). "[He] maketh the clouds His chariot" (Ps. 104:3). A cloud received Jesus when He ascended to heaven (Acts 1:9); and, when He returns, it will be with clouds (Rev. 1:7).[9]

1. The fact that the angel's face is "as the sun" corresponds to the description of Jesus Christ in Revelation 1:16; his feet correspond to the Lord's description in Revelation 1:15. His voice like a lion suggests Revelation 5:5. This being could well be our Lord Jesus Christ, appearing to John as a kingly angel. Jesus often appeared in the Old Testament as "the Angel of the Lord" (Ex. 3:2; Judg. 2:4; 6:11–12, 21–22; 2 Sam. 24:16). This was a temporary manifestation for a special purpose, not a permanent incarnation.[10]

1. *As he announced to his servants the prophets:* the verb "announce" is the same that is translated as "to proclaim the Good News" (see TEV Luke 8:1). A prophet is one who proclaimed God's message (see "prophecy" in 1:3). Here the reference can be to the prophets of the Old Testament; but it seems more likely that it refers to Christian prophets (see the exact phrase in 11:18). In this context, what God announced to them was the time when he intended to fulfill his plan. So it is also possible to say "at the time which he has announced to his servants ..." For prophets discussed in the context of "prophetic message," see 1:3, and for servants, see verse 1:1.[11]
 - a. **as honey**—(Ps 19:10; 119:103). Honey, sweet to the mouth, sometimes turns into bile in the stomach. The thought that God would be glorified (Rev 11:3–6, 11–18) gave him the sweetest pleasure. Yet, afterward, the *belly*, or carnal natural feeling, was embittered with grief at the prophecy of the coming bitter persecutions of the Church (Rev 11:7–10); compare Jn 16:1, 2. The revelation of the secrets of futurity is *sweet* to one at first but *bitter* and distasteful to our natural man when we learn the cross which is to be borne before the crown shall be won. John was grieved at the coming apostasy and the sufferings of the Church at the hands of Antichrist.[12]
 - b. **thy belly bitter**—parallel to Ezek. 2:10. **as honey**—(Ps. 19:10; 119:103.) Honey, sweet to the mouth, sometimes turns into bile in the stomach. The thought that God would be glorified (ch. 11:3–6, 11–18) gave him sweet pleasure. Afterward, the belly, or natural feeling, was embittered with grief at the coming persecutions of the Church (ch. 11:7–10: cf. John 16:1, 2). The revelation of futurity is *sweet* at first but *bitter* to our natural man when we learn the cross to be borne before the crown. John was grieved at the coming apostasy and the sufferings of the Church from Antichrist.[13]

1. Meaning of Verses:
 1. The angel next dramatically announces: When the seventh trumpet is sounded, God's purposes will be completed. God has always used his prophets to reveal his plans: "Surely the Sovereign Lord does nothing without revealing his plan to his servants the prophets" (Amos 3:7). As a New Testament prophet, John is commanded to prophesy later in verse 11. The mystery of God relates to His divine purposes in redemption and judgment on the earth. Paul was also a prophet (Acts 13:1) who frequently declared the mysteries of God, particularly those related to the Parousia (1 Cor. 15:51; 2 Thess. 2:7).

The angelic announcement here is again proleptic because John’s prophecy does not immediately bring the consummation, but instead concerns the final period of tribulation and judgment on the earth. Thus, John’s new prophetic assignment is to warn his audience of its approach.^[14]

1. The angel commissioned John to prophesy *again*; his work was not yet completed. He must declare God’s prophetic truth concerning (not “before”) many peoples, nations, tongues, and kings (Rev. 5:9). The word *nations* usually refers to the Gentile nations. John will have much to say about the nations of the world as he presents the rest of this prophecy.^[15]

[1] Wiersbe, W. W. (1996). *The Bible exposition commentary* (Vol. 2, p. 597). Victor Books.

[2] Bratcher, R. G., & Hatton, H. (1993). *A handbook on the Revelation to John* (p. 156). United Bible Societies.

[3] Barton, B., Comfort, P., Osborne, G., Taylor, L. K., & Veerman, D. (2001). *Life Application New Testament Commentary* (p. 1233). Tyndale.

[4] Brown, D., Fausset, A. R., & Jamieson, R. (n.d.). *A Commentary, Critical, Experimental, and Practical, on the Old and New Testaments: Acts–Revelation: Vol. VI* (p. 686). William Collins, Sons, & Company, Limited.

[5] Jamieson, R., Fausset, A. R., & Brown, D. (1997). *Commentary Critical and Explanatory on the Whole Bible* (Vol. 2, p. 574). Logos Research Systems, Inc.

[6] Jamieson, R., Fausset, A. R., & Brown, D. (1997). *Commentary Critical and Explanatory on the Whole Bible* (Vol. 2, p. 574). Logos Research Systems, Inc.

[7] Jamieson, R., Fausset, A. R., & Brown, D. (1997). *Commentary Critical and Explanatory on the Whole Bible* (Vol. 2, p. 574). Logos Research Systems, Inc.

[8] Wiersbe, W. W. (1996). *The Bible exposition commentary* (Vol. 2, p. 597). Victor Books.

[9] Wiersbe, W. W. (1996). *The Bible exposition commentary* (Vol. 2, p. 597). Victor Books.

[10] Wiersbe, W. W. (1996). *The Bible exposition commentary* (Vol. 2, p. 597). Victor Books.

[11] Bratcher, R. G., & Hatton, H. (1993). *A handbook on the Revelation to John* (p. 160). United Bible Societies.

[12] Jamieson, R., Fausset, A. R., & Brown, D. (1997). *Commentary Critical and Explanatory on the Whole Bible* (Vol. 2, p. 574). Logos Research Systems, Inc.

[13] Brown, D., Fausset, A. R., & Jamieson, R. (n.d.). *A Commentary, Critical, Experimental, and Practical, on the Old and New Testaments: Acts–Revelation: Vol. VI* (pp. 687–688). William Collins, Sons, & Company, Limited.

[14] Arnold, C. E. (2002). *Zondervan Illustrated Bible Backgrounds Commentary: Hebrews to Revelation*. (Vol. 4, pp. 309–310). Zondervan.

[15] Wiersbe, W. W. (1996). *The Bible exposition commentary* (Vol. 2, p. 598). Victor Books.