

1. Last week I taught Rev 10:1-7. When time expired we had just begun an analysis of Rev 10:8-11.
2. Before continuing, I want to provide “1Jo 1:9 time” as may be necessary.
3. Now we are ready to resume our study of “The Man Who Ate the Little Book.”

The Man Who Ate the Little Book

1. This chapter describes an interlude of peace.
 2. Up to this point we have studied some eleven judgments which in varying degrees have devastated planet earth.
 3. And now in chapter ten God once more stays his hand.
 4. Though the principal purpose of the Revelation given to John was to enable him to write the book of the Revelation and thus to pass on that divine revelation to the church.
 - 4.1 In this instance, the revelation is for John's ears and eyes only; he is not permitted to reveal what he heard. This illustrates a divine principle that while God has revealed much, there are secrets which God has not seen fit to reveal to man at this time.
- Deu 29:29 The secret things belong to the LORD our God, but the things revealed belong to us and to our children forever, that we may follow all the words of this law.
5. Let's take a look at an expanded translation of Rev 10:1-7.

Expanded Translation

Rev 10:1 And then I saw another very powerful angel. He was standing above planet earth; then the angel slowly descended from heaven clothed with a cloud. And over his head there was a radiant halo. His face was like the sun and his feet were like pillars of judgmental fire.

Rev 10:2 In the angel's hand was a small scroll. He placed his right foot upon the sea and his left foot upon the land, his posture and position seemed to portray that there was nothing on planet earth which was not under divine authority.

Rev 10:3 The angel cried with a great voice, it was like the roar of a lion. And when he roared, seven thunders could be heard. After the thunder I could hear and understand what was said.

Rev 10:4 I prepared to record the awesome message but then I heard a voice out from the heavens saying, "Do not record that which followed the seven thunders."

Rev 10:5 The powerful angel whom I saw standing above the sea and the land raised his right hand and looked toward heaven;

Rev 10:6 He then swore an oath to the One who lives forever, his oath was sworn to the Lord Jesus Christ, Who created the heavens and the things in it and the earth and the things in it and the sea and the things in it; the Angel swore to our Lord "that there would be no more delays;"

Rev 10:7 for soon said the angel, a seventh angel will sound his trumpet and then the mystery of God will be revealed, the great mystery which was earlier announced to His people by His prophets and apostles; it is then however with the sounding of the seventh trumpet everyone will know all of that which is called "the mystery of God."

6. We are now ready to exegete the last four verses of chapter ten.

KJV

Rev 10:8 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.

Rev 10:9 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.

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 as soon as I had eaten it, my belly was bitter.

Rev 10:11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

NIV

Rev 10:8 Then the voice that I had heard from heaven spoke to me once more: "Go, take the scroll that lies open in the hand of the angel who is standing on the sea and on the land."

Rev 10:9 So I went to the angel and asked him to give me the little scroll. He said to me, "Take it and eat it. It will turn your stomach sour, but in your mouth it will be as sweet as honey."

Rev 10:10 I took the little scroll from the angel's hand and ate it. It tasted as sweet as honey in my mouth, but when I had eaten it, my stomach turned sour.

Rev 10:11 Then I was told, "You must prophesy again about many peoples, nations, languages and kings."

1. John Walvoord has written of verse eight: "After the utterance of the very powerful angel, John hears another voice from heaven apparently to be identified with the same voice he heard in Rev 4:1." (compare Rev 10:8; *Supra page two*)

Rev 4:1 After this I looked, and there before me was a door standing open in heaven. And the voice I had first heard speaking to me like a trumpet said, "Come up here, and I will show you what must take place after this."

Rev 4:2 At once I was in the Spirit, and there before me was a throne in heaven with someone sitting on it.

2. John is commanded by the voice to take the book previously described as "open in the hand of the angel which standeth upon the sea and upon the earth."

2.1 This is the third time in this chapter when the reader is reminded that the angel stands upon the sea and upon the earth.

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 foot on the earth,

Rev 10:5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

Rev 10:8 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.

3. The symbolism of the angel with a foot on both the sea and the earth, as earlier noted would seem to symbolize complete authority over the entire earth and more. We should not overlook the symbolism of the sea being the Gentile world and the land being symbolic of Israel—thus all people as well as the planet itself are included in the symbolism.

4. In obedience to the command of the voice, John goes to the angel and requests that he be given the little book.

4.1 In reply the angel instructs John, "Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey."

5. Verse ten records John's obedience; as he eats the book and the prophecy of the angel is fulfilled. The incident of John's eating the book can be compared to the similar experiences of Ezekiel and Jeremiah.

Eze 2:9 Then I looked, and I saw a hand stretched out to me. In it was a scroll,
Eze 2:10 which he unrolled before me. On both sides of it were written words of lament and mourning and woe ...

Eze 3:1 And he said to me, "Son of man, eat what is before you, eat this scroll; then go and speak to the house of Israel."

Eze 3:2 So I opened my mouth, and he gave me the scroll to eat.

Eze 3:3 Then he said to me, "Son of man, eat this scroll I am giving you and fill your stomach with it." So I ate it, and it tasted as sweet as honey in my mouth.

Eze 3:4 He then said to me: "Son of man, go now to the house of Israel and speak my words to them.

Eze 3:5 You are not being sent to a people of obscure speech and difficult language (*Gentiles*), but to the house of Israel ...

Eze 3:14 The Spirit then lifted me up and took me away, and I went in bitterness and in the anger of my spirit, with the strong hand of the LORD upon me.

Jer 15:15 You understand, O LORD; remember me and care for me. Avenge me on my persecutors. You are long-suffering--do not take me away; think of how I suffer reproach for your sake.

Jer 15:16 When your words came, I ate them; they were my joy and my heart's delight, for I bear your name, O LORD God Almighty ...

Jer 15:18 Why is my pain unending and my wound grievous and incurable? Will you be to me like a deceptive brook, like a spring that fails?

6. This experience of John naturally raises a question concerning the meaning of his eating the little book.

6.1 No interpretation of the experience of John is given in the Scriptures, but it is obvious that the symbolism is designed to convey meaning without necessary comment.

7. John by eating the book partakes of its content, and in his act of obedience appropriates the statements, promises, and affirmations contained in the book.

8. The book itself seems to be a symbol of the Word of God as it is delivered to men, i.e., divine revelation already foretold and soon to come to pass. It is also called "the mystery of God." (*Supra page two*)

9. The testimony to which John is called is that of faithfully delivering God's message as it is committed to him.

10. To John the Word of God is sweet, in that it is a word of promise, a word of grace, and a revelation of the love of God. Certainly His Word is full of delicious promises but His Word is also replete with promises of suffering—both deserved and undeserved.

11. Even today, the Word of God is sweet to some and bitter to others, just as was manna to Israel.

12. Eating as a grace technique is a good analogy for the intake of the word. Anyone can eat but you do have to show up at the "table."

13. God, chose the metaphor of Manna (literally from the Hebrew "what is it") to describe the act of cycling Bible Doctrine into the soul.

14. Manna was used to teach the importance of taking in the Word of God. Deu 8:3 compared with Mat 4:4.

Deu 8:3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

Mat 4:4 But Jesus answered and said, It is written in Deu 8:3, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

15. Manna was one of two food gifts from God to Israel; it was designed to sustain them physically during their trek to the Promised Land.

16. Manna was used to test Israel; so also is the Word of God, it is there for the taking. (compare Deu 8:16 with Exo 16:4)

Deu 8:16 He gave you manna to eat in the desert, something your fathers had never known, to humble and to test you so that in the end it might go well with you.

Exo 16:4 Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or not.

17. There are negative believers in every age, to some of the Exodus generation the manna was bitter and to others it tasted like honey.

17.1 So also today the Word of God is appreciated in varying degrees; just as his servants who deliver the Word today are sometimes appreciated and often unappreciated.

18. As manna was taken for granted so also is the Word of God. In Psalm 78 Israel's rejection of manna is used in part to describe Israel's "reversionism."

Psa 78:18 They willfully put God to the test by demanding the food they craved.

Psa 78:19 They spoke against God, saying, "Can God spread a table in the desert?

Psa 78:20 When he struck the rock, water gushed out, and streams flowed abundantly.

But can he also give us food? Can he supply meat for his people?"

Psa 78:21 When the LORD heard them, he was very angry; his fire broke out against Jacob, and his wrath rose against Israel,

Psa 78:22 for they did not believe in God or trust in his deliverance.

Psa 78:23 Yet he gave a command to the skies above and opened the doors of the heavens;

Psa 78:24 he rained down manna for the people to eat, he gave them the grain of heaven.

Psa 78:25 Men ate the bread of angels; he sent them all the food they could eat.

Psa 78:26 He let loose the east wind from the heavens and led forth the south wind by his power.

Psa 78:27 He rained meat down on them like dust, flying birds like sand on the seashore.

Psa 78:28 He made them come down inside their camp, all around their tents.

Psa 78:29 They ate till they had more than enough, for he had given them what they craved.

Psa 78:30 But before they turned from the food they craved, even while it was still in their mouths,

Psa 78:31 God's anger rose against them; he put to death the sturdiest among them, cutting down the young men of Israel.

Psa 78:32 In spite of all this, they kept on sinning; in spite of his wonders, they did not believe.

19. Partaking of the Word of God should indeed be sweet. How precious God's words should be to the child of God.

20. As David wrote in Psa 19:9-10, "The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb."

21. The Word of God which was sweet to John's soul but it also has its bitter aspects.

22. John is experiencing this in his exile on the Isle of Patmos; he is enduring hardness as a good soldier of Jesus Christ, separated from friends, afflicted by age and discomfort, and tasting somewhat of the suffering of Christ.

23. More particularly, the Word of God is bitter in that it not only contains promises of grace but it also describes divine judgment for both the believer and unbeliever.

23.1 Additionally, as our study in the Apocalypse graphically indicates, the Lord ultimately judges Satan and his wicked world.

24. The God who created heaven also prepared the lake of fire for the devil and his angels.

Mat 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

25. Though John as a child of God will never know the bitterness of being lost or the afflictions of eternal punishment, he knows what it is to be like his Master, despised and rejected of men.

26. The invitation to John to partake of the little book and eat is, of course, the invitation of God to all who would participate in the blessing of the Word of God.

27. Though there may be trials and afflictions for the saint, like the Apostle John he has the promise of eternal blessing when the Lord comes for His own.

28. The bitterness experienced during our brief span in this world is only the prelude to the sweet blessings to be bestowed upon us in our eternal future.

29. Like John, every saint should take and eat with the assurance that ultimately the Word will be sweet, whatever the sufferings and trials he may be called upon to bear.

30. John is informed that he must prophesy before "many peoples." Swete commenting on "many" (the Greek **Polus**) believes the word emphasizes the vastness of the field. He has written: "It is no one Empire or Emperor that is concerned in the prophecies of the second half of the Apocalypse; not merely Rome or Nero or Domitian, but a multitude of races, kingdoms, and crowned heads."

31. Hal Lindsey has written of these verses:

"Here's an interesting phenomenon: John is told to "eat" the opened book in the hand of the angel. While it would taste good in his mouth, the book would turn bitter once it became digested. Tasting and eating are often used in the Bible to portray hearing and believing. More than one Old Testament prophet was commanded to "eat" a scroll containing the Hebrew Scriptures. How can the Word of God be both sweet and bitter? It's sweet when we learn of the love of God for man and His gracious provision for our eternal salvation. It's bitter when we discover that all who reject Christ will suffer God's holy judgment for their sins. This was John's dilemma. He rejoiced when he saw the vision of a glorified Christ returning to earth to reign in triumph. He shuddered when he saw the revelation of the final judgment which still awaited the ... earth dwellers.

"No doubt the enormity of the devastations that were about to fall on man gave John "indigestion and a bitter stomach."

32. The only "Alka-Seltzer" John had was the sure knowledge of God's new world that was coming! That alone could sweeten his taste!" So also to the remnant soon to be "holed-up" in a defensive perimeter surrounding the Temple area.

33. Before we move to a study of chapter eleven, let me give you an expanded translation of verses eight, nine, ten and eleven.

Expanded Translation

Rev 10:8 Then a voice from heaven spoke to me once again saying: "Go and get the scroll from the hand of the angel who is standing on the sea and on the land."

Rev 10:9 Accordingly I went to the angel and asked him to give me the little scroll. He said to me, "Take it and eat it. It will turn your stomach sour, but in your mouth it will be as sweet as honey."

Rev 10:10 I took the little scroll from the angel's hand and ate it. It tasted as sweet as honey in my mouth, but when I had eaten it, my stomach soon turned sour.

Rev 10:11 Then I was told, "You must prophesy again to many peoples, nations, languages and kings."

34. Now let's see what we can learn from chapter eleven.

35. Chapter eleven has nineteen verses. Before we begin our exegesis I want us to first get an overview of the chapter by reading it as it is translated in the NIV.

Rev 11:1 I was given a reed like a measuring rod and was told, "Go and measure the temple of God and the altar, and count the worshipers there.

Rev 11:2 But exclude the outer court; do not measure it, because it has been given to the Gentiles. They will trample on the holy city for 42 months.

Rev 11:3 And I will give power to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth."

Rev 11:4 These are the two olive trees and the two lampstands that stand before the Lord of the earth.

Rev 11:5 If anyone tries to harm them, fire comes from their mouths and devours their enemies. This is how anyone who wants to harm them must die.

Rev 11:6 These men have power to shut up the sky so that it will not rain during the time they are prophesying; and they have power to turn the waters into blood and to strike the earth with every kind of plague as often as they want.

Rev 11:7 Now when they have finished their testimony, the beast that comes up from the Abyss will attack them, and overpower and kill them.

Rev 11:8 Their bodies will lie in the street of the great city, which is figuratively called Sodom and Egypt, where also their Lord was crucified.

Rev 11:9 For three and a half days men from every people, tribe, language and nation will gaze on their bodies and refuse them burial.

Rev 11:10 The inhabitants of the earth will gloat over them and will celebrate by sending each other gifts, because these two prophets had tormented those who live on the earth.

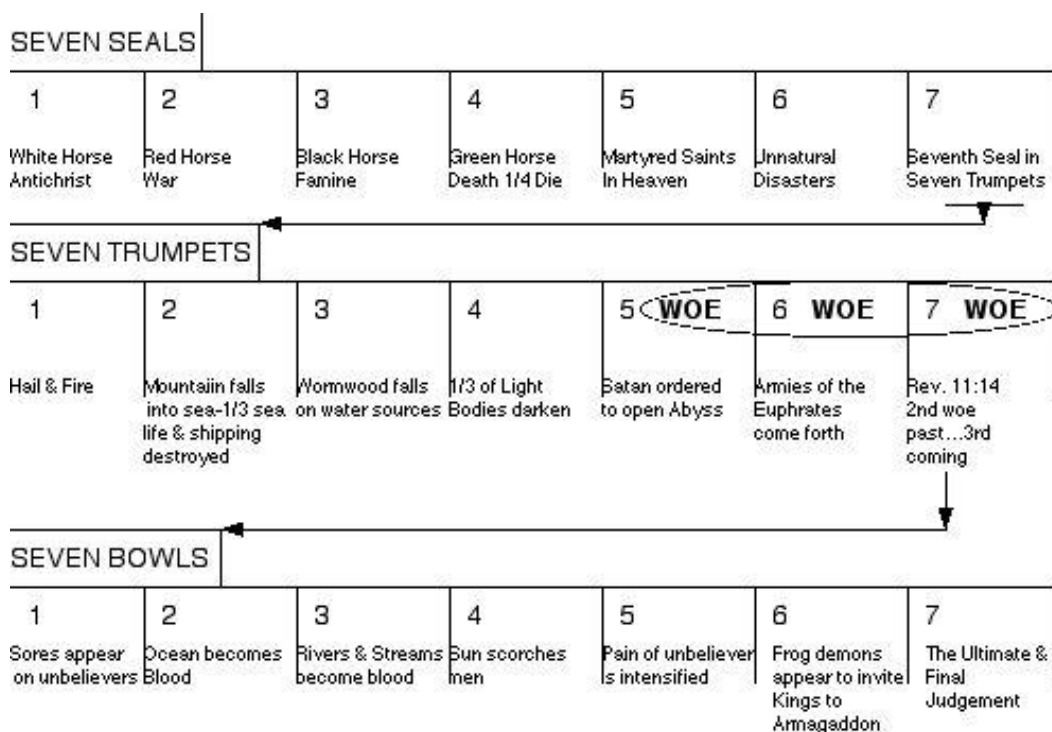
Rev 11:11 But after the three and a half days a breath of life from God entered them, and they stood on their feet, and terror struck those who saw them.

Rev 11:12 Then they heard a loud voice from heaven saying to them, "Come up here." And they went up to heaven in a cloud, while their enemies looked on.

Rev 11:13 At that very hour there was a severe earthquake and a tenth of the city collapsed. Seven thousand people were killed in the earthquake, and the survivors were terrified and gave glory to the God of heaven.

Rev 11:14 The second woe has passed; the third woe is coming soon.

36. Let's review our chart of the seven seals, seven trumpets and seven bowl judgments.



Rev 11:15 The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever."

Rev 11:16 And the twenty-four elders, who were seated on their thrones before God, fell on their faces and worshiped God,

Rev 11:17 saying: "We give thanks to you, Lord God Almighty, the One who is and who was, because you have taken your great power and have begun to reign.

Rev 11:18 The nations were angry; and your wrath has come. The time has come for judging the dead, and for rewarding your servants the prophets and your saints and those who reverence your name, both small and great -- and for destroying those who destroy the earth."

Rev 11:19 Then God's temple in heaven was opened, and within his temple was seen the ark of his covenant. And there came flashes of lightning, rumblings, peals of thunder, an earthquake and a great hailstorm.

Introduction

1. Alford has written that chapter eleven "is undoubtedly one of the most difficult in the whole Apocalypse. A comparison of many commentaries will reveal the widest kind of disagreement as to the meaning of this chapter."

2. Alford like many other expositors has attempted to spiritualize the city, the temple, and the events portrayed in this chapter.

3. I believe the terms found here should be taken "normally," with reasonable literalness.

4. The great city of Rev 11:8 is identified as the literal city of Jerusalem. The time periods are literal time periods.

5. The two witnesses are two individuals, one is Moses and the other is Elijah. The three and a half days are to be taken literally.

5.1 The earthquake is a literal earthquake.

6. The seven thousand men who are slain by the earthquake are seven thousand individuals who die in the catastrophe.

7. The death of the witnesses is literal as is their ascension.

8. These major assumptions will provide an intelligent understanding of this portion of our prophecy.

9. With the exception of Rev 11:15-19 which introduces the seventh trumpet, this chapter, like chapter ten, does not advance the narrative and is part of the parenthesis begun at Chapter Ten.

10. Now let's see what we can learn from verses one and two as John is told to measure the Temple. The verses in the KJV and NIV read:

KJV

Rev 11:1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

Rev 11:2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

NIV

Rev 11:1 I was given a reed like a measuring rod and was told, "Go and measure the temple of God and the altar, and count the worshipers there.

Rev 11:2 But exclude the outer court; do not measure it, because it has been given to the Gentiles. They will trample on the holy city for 42 months.

Principles:

1. In the opening verse of chapter 11 John is given a reed to be used as a measuring rod.

1.1 The reed was commonly grown in the Jordan Valley; because of its light weight it constituted a good measuring rod.

2. John was instructed to measure the Temple of God, the altar, and those who worship therein.

3. Ezekiel chapter 40 and Zechariah chapter two clearly teach that when God takes measurements its purpose is to evaluate the spiritual condition of His people.

4. His appraisal of this future Temple therefore determines whether it is truly fulfilling its intended purpose.

5. Unfortunately, it turns out to be an apostate place of worship. Its reconstruction is not based on recognizing Jesus as the Messiah, but on a nationalistic desire to once again acquire a religious symbol to draw the people back to legalistic deism.

6. In all its architecture and furnishings the Tabernacle and the several Temples prefigure the person and work of the Messiah.

7. In a sense it was God's "Passion Play," dramatizing to the Jewish people what the Messiah would be like and what He would do when He came into the world. It is called "shadow worship" foretelling of the reality of Christ to come. This point is made clear by both Paul in several of his epistles and by the anonymous writer of the Book of Hebrews.

8. Many of the sacrifices spoke of the Holy One who was to come, picturing Him as a sinless substitute who would take upon Himself man's sin and bear the divine judgment due mankind.

Rom 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Rom 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Heb 9:8 The Holy Spirit thus signifying, that the way into the holiest of all was not yet made manifest, while the first tabernacle was yet standing:

Heb 9:9 it being a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

Heb 9:10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

Heb 9:11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

Heb 10:1 For the law being a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Heb 10:2 For then would they not have ceased to be offered? Because that the worshipers once purged should have had no more conscience of sins.

Heb 10:3 But in those sacrifices there is a remembrance again made of sins every year.

Heb 10:4 For it is not possible that the blood of bulls and of goats should take away sins.

8.1 Large numbers of Jews living during the Tribulation will not accept the truth about the Messiah. There is a remnant of believing Jews who are ultimately victorious.

9. What we have here is a precise predicted period of judgment by the Gentile nations upon Jerusalem: "But the court, which is outside the Temple, leave out, and do not measure it, for it is given to the nations."

10. John declares the Gentiles shall, "trample the Holy City under foot for forty-two months."

11. Hal Lindsey has written of this verse: "During this period of forty-two months (equivalent to three and one-half years), Jerusalem will see nothing but war; one Gentile army after another will invade the city of Jerusalem and march up and down its streets."

12. In Luk 21:24 Jesus predicted, "Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled." The "Times of the Gentiles" end with the return of Jesus to the earth to end the last battle of the Tribulation, the Battle of Armageddon.

13. This command to measure the Temple of God makes John a participant as well as an observer. The Temple of God (in the Greek **Naon Tou Theou**) refers to the Holy Place and the Holy of Holies, not the outer court of the Temple.

14. The altar may be a reference to the brazen altar which was in the outer court.

15. The judgment of the gentiles and the outer court will come later. Israel must be judged first.

16. The Temple here is apparently that which will be in existence during the great tribulation. Today there is a beautiful structure resting over the place where Israel's last three Temples rested. It is called "The Dome of the Rock."

17. The Dome of the Rock sits squarely over the site of the front entrance to the ancient Jewish Temple. This Temple was known in Jesus' time as the Temple of Herod (because of his beautification of it); it was pulled down stone by stone by the Roman legions in A.D. 70.

End Lesson Taught 3-1-17

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