

REVELATION CHAPTER TEN

BOOK OF THE REVELATION

What follows represents the unedited lecture notes of Pastor Merritt's teaching of the book of the Revelation. Please feel free to reproduce all or part for the glory of the Lord Jesus Christ. The teachings of the Revelation represent a compilation of things learned from such men as Col. R. B. Thieme, Lewis Sperry Chafer, Charles Ryrie, Arno C. Gabelein, John Walvoord, Hal Lindsay, Dwight Pentecost, along with an exegesis of the Greek and Hebrew texts.

Revelation

Lesson 82

8-22-2011

1. Tonight we will continue our study of the book of the Revelation. We are in lesson eighty-two.

1.1 Before we do though let's remember the application of 1Jo 1:9 as might be necessary.

2. Last week I completed an analysis of Revelation chapter nine and when time ran out I was about to give you an expanded translation of the chapter.

Rev 9:1 And the fifth angel sounded his trumpet, and I saw that Satan had fallen to earth; He was no longer permitted in heaven. Jesus the Christ authorized one of His angels to give him the key to the bottomless pit.

Rev 9:2 And Satan opened the pit; and there arose out of it a great smoke, like the smoke from a great furnace; and the sun and the air were darkened by the smoke.

Rev 9:3 Earth's atmosphere was darkened by reason of the smoke from the shaft; even the light from the sun could not be seen. And out of the smoke there came grass-hopper like creatures crawling out of the pit and onto the earth. And there was given to them power like the power of a scorpion.

Rev 9:4 And they were told that they should not injure the grass of the earth nor any green thing nor any tree, for they were only to injure those who did not have the seal of God on their foreheads.

Rev 9:5 And they were given a charge; they were not to kill these unbelievers but instead they were to torture them for five months.

Rev 9:6 Their torture was similar to the sting of a scorpion. The pain was so severe that the unbelievers wanted to die but death was not for them an option. They could only suffer.

Rev 9:7 And the resemblances of the grasshoppers were similar to those of horses prepared for war. And upon their heads they wore a victor's crown; they had wreaths of gold like those provided at the Bema. Their faces were like the faces of men

Rev 9:8 only they had long hair like the hair of a woman. And their teeth were like those of lions. And each wore a breastplate of iron.

Rev 9:9 And the sound of their wings was like the sound of thousands of moving chariots and horses running into battle.

Rev 9:10 And they had tails like those of scorpions, and in their tails there resided stingers sufficient to inflict terrible pain upon the unbelievers living in the Great Tribulation. They were given this power for five months.

Rev 9:11 And these creatures had a leader over them, their leader was Satan himself, also called the angel of the bottomless pit, his name in the Hebrew tongue is Abaddon (meaning "the destroyer"), but in the Greek tongue it is called Apollyon (also meaning "the destroyer").

Rev 9:12 The first great calamity is now past; two other calamities are about to fall upon the earth.

Rev 9:13 And the sixth angel sounded his trumpet. And I heard a voice out of the four horns of the golden altar which is before God

Rev 9:14 saying to the sixth angel who had the trumpet, Set free at once the four angels who have been bound at the river, the great river, the Euphrates.

Rev 9:15 And the four angels were set free who had been kept in readiness for the hour and day and month and year in order that they should kill the third part of the men.

Rev 9:16 And the number of the armies of the horsemen was two hundred million. I heard one of the angels announce their number.

Rev 9:17 After this I saw the horses; those seated upon them had breastplates of fire and of jacinth and of brimstone. And the heads of the horses were like the heads of lions. And out of their mouths came fire and smoke and brimstone.

Rev 9:18 The fire, smoke and brimstone killed a third part of mankind.

Rev 9:19 The power of the horses was in their mouths and in their tails. Their tails were like snakes, having heads and by means of them they caused injury.

Rev 9:20 Those who were not killed by these plagues, did not change their minds; they did not stop making idols nor did they stop worshiping demons; they loved their idols of gold and silver and brass and stone and wood; they worshiped things which could neither see nor hear nor walk.

Rev 9:21 Neither did they have a change of mind regarding their murders nor their magical arts nor their fornications nor their thefts; they would not abandon their old ways.

3. Mankind in the Tribulation has been made to fear God by God's heretofore unprecedented demonstrations of divine power, but they are not brought to a place of repentance.

4. Scott observes, "The two closing verses of the chapter reveal an astounding picture of human depravity."

5. Before starting our study of Revelation chapter ten, let me again explain the order of the three woe judgments.

6. The first woe that is set loose on man is actually the fifth trumpet judgment (Revelation 9:1-12).

7. The second woe which man has to endure is synonymous with the sixth trumpet (Revelation 9:13-21).

8. The third woe is the seventh trumpet, and this judgment contains the final and most awful catastrophes of all times, called the "seven bowl judgments".

8.1 The record of the "seven bowl judgments" begins with verse one of Revelation chapter sixteen.

Now we are ready to study chapter ten which might be entitled "The Man Who Ate the Little Book".

1. This chapter describes an interlude of peace between the sixth and seventh trumpets.

1.1 Most would agree these trumpets occur very near the end of the seven-year Tribulation.

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. Let's see what we can learn from verses one through four:

KJV

Rev 10:1 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:

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 10:3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

Rev 10:4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

NIV

Rev 10:1 Then I saw another mighty angel coming down from heaven. He was robed in a cloud, with a rainbow above his head; his face was like the sun, and his legs were like fiery pillars.

Rev 10:2 He was holding a little scroll, which lay open in his hand. He planted his right foot on the sea and his left foot on the land,

Rev 10:3 and he gave a loud shout like the roar of a lion. When he shouted, the voices of the seven thunders spoke.

Rev 10:4 And when the seven thunders spoke, I was about to write; but I heard a voice from heaven say, "Seal up what the seven thunders have said and do not write it down."

Now let's see what principles we can glean from these first four verses:

1. Beginning with chapter ten a parenthetical section is introduced which will continue through Rev 11:14.

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

1.1 Like chapter seven, which speaks of the 144,000 evangelist, chapter ten does not advance the narrative but presents certain imagery which contributes to the apocalypse.

2. In the opening verses of chapter 10 a character is introduced who is described as "another mighty angel."

2.1 The word another is a translation from the Greek **allos** meaning "another of the same kind," that is, an angel similar to other angels which have been previously introduced.

2.2 The word for "mighty" is **ischuron** meaning great strength or power.

3. It seems evident from the context that this angel is not the sixth angel mentioned in Rev 9:13, nor the angel which sounds the seventh trumpet in Rev 11:15.

Rev 9:13 The sixth angel sounded his trumpet, and I heard a voice coming from the horns of the golden altar that is before God.

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."

4. The Bible describes many levels of rank, power, and authority among the angelic realm.

4.1 Gabriel, for example, was an angel who was said to "stand in the presence of God" and partake of the authority of His throne.

4.2 The angel described here in chapter ten as we have seen is said to have "great strength and power" - **ischuron!**

4.3 The angel that appeared to doubting Zacharias with the announcement that he would have a son named John (the Baptist) rebuked Zacharias for his unbelief.

Luk 1:19 I am Gabriel! I stand in the very presence of God. It was He who sent me to you with this good news!

4.4 Many have concluded that the angel in this chapter is most likely Michael. He is called "the archangel" in Jude verse 9 and is seen in Rev 12:7-8 as "strong enough", to defeat Satan.

Jud 1:9 But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not dare to bring a slanderous accusation against him, but said, "The Lord rebuke you!"

Rev 12:7 And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back.

Rev 12:8 But he was not strong enough, and they lost their place in heaven.

4.5 The supreme authority of this mighty angel would certainly seem to be revealed by his "uniform".

4.6 Mankind probably won't be able to actually see this dramatic event taking place, for it will most likely occur in the spiritual realm.

4.7 But while the angelic hosts of heaven as well as Satan and his demon legions look on, this angel will claim initial possession of planet earth for Jesus.

4.8 The fact that Satan doesn't prevent the angel from accomplishing his mission bears witness to the fact that he is one sent from God - a special angelic emissary.

5. As no clear statement is made, we must determine the character and nature of this angel by all that follows:

5.1 Clouds are frequently the vehicle in which heavenly visits were paid to this planet. This strong angel has been given the dignity and honor of appearing in the same mode; he is said to wear a cloud as his robe.

Psa 104:3 God ... makes the clouds his chariot and rides on the wings of the wind.

Isa 19:1 ... the LORD rides on a swift cloud and is coming to Egypt. The idols of Egypt tremble before him, and the hearts of the Egyptians melt within them.

Dan 7:13 "In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence.

Dan 7:14 He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him.

Mat 17:5 While he was still speaking, a bright cloud enveloped them, and a voice from the cloud said, "This is my Son, whom I love; with him I am well pleased. Listen to him!"

5.2 Surrounding the head of this majestic being is the rainbow. You will no doubt remember that God said that the rainbow was His sign to remind everyone that He would never again destroy the world with water (Genesis 9:9-13).

Gen 9:9 "I now establish my covenant with you and with your descendants after you
Gen 9:10 and with every living creature that was with you--the birds, the livestock and all the wild animals, all those that came out of the ark with you--every living creature on earth.

Gen 9:11 I establish my covenant with you: Never again will all life be cut off by the waters of a flood; never again will there be a flood to destroy the earth."

Gen 9:12 And God said, "This is the sign of the covenant I am making between me and you and every living creature with you, a covenant for all generations to come:

Gen 9:13 I have set my rainbow in the clouds, and it will be the sign of the covenant between me and the earth.

5.2.1 The rainbow may very well be a reminder that God keeps His promises, and even more important, in judgment He remembers mercy.

5.3 The angel's face glowed with the brilliance of the sun, reminding us of the glory of the One from whose presence he had just come.

5.3.1 When Moses descended down Mount Sinai from the presence of the Lord, the Scripture declares "Moses didn't realize as he came back down the mountain with the tablets that his face glowed from being in the presence of God".

Exo 34:29 When Moses came down from Mount Sinai with the two tablets of the Testimony in his hands, he was not aware that his face was radiant because he had spoken with the LORD.

5.4 As already noted in Chapter 1, the "feet like pillars of fire" symbolize judgment. As the angel dramatically plants his fiery feet upon the land and the sea, it symbolizes God taking possession of the planet by divine judgment.

5.5 The angel's voice is like that of a lion as he pierces the silence. As the angel roars his message, it is answered by an even more awesome sound of "seven thunders" which communicate some kind of "special" message; the Apostle John immediately begins to record what he has heard.

5.6 He is prevented from doing so by a voice from heaven. There has been a lot of speculation as to what this message was.

5.6.1 It must be something so potent that the world simply could not take it. We will have more to say about the message later.

6. Some expositors believe that the angel mentioned here is none other than the Lord Jesus Christ. This conclusion is based in part on the description given of the angel; e.g., his coming on a cloud, and his possessing great power and majesty.

7. Walter Scott identifies the angel as "an uncreated being of divine majesty and power... It is the Lord Himself."

7.1 Walvoord writes however: "Scott ... goes beyond the text ... in affirming that the being is "uncreated."

8. It is certainly true that in the Old Testament, Christ appeared frequently as the Angel of Jehovah, the first instance being in Gen 16:7, where the Angel of the Lord appeared to Hagar.

Gen 16:7 The angel of the LORD found Hagar near a spring in the desert; it was the spring that is beside the road to Shur.

9. In the book of The Revelation, Christ is presented in several symbols, the most frequent of which is the Lamb slain as in chapter four through six. Never however is he seen as an angel.

10. Walvoord goes on to write: "The evidence seems to support the idea that our holy angel is simply a powerful angel who has been given great power and authority."

11. J. B. Smith believes it is an error to identify this angel as Christ. "The angel of Rev 10:1 is ... clearly an angel and not Christ the Lamb."

12. The angel of verse one is described as one who "comes down from heaven"; there is no evidence that Christ comes to earth before His 2nd Advent.

12.1 The Second Advent is described later in great detail.

12.2 As we will later see in Rev 10:6 this angel will take an oath which places "him" below Deity thus making clear his identity is angelic and not divine.

13. There are many instances in The Book of the Revelation where angels are described as the ministers of God to both punish the wicked and to protect the righteous.

14. As we have seen in chapter 12 Michael the archangel is mentioned by name as contending against Satan and the wicked angels; casting both from heaven.

15. As we earlier noted there would seem to be much to support the conclusion that Michael is our strong angel.

16. The description of the angel is in very graphic terms. His face is described as glorious as the sun and his feet compared to pillars of fire.

17. John sees him in a most dramatic pose, with his right foot upon the sea, and his left foot upon the earth, implying a position of power and authority over even more than just planet earth.

18. Hal Lindsay has written of this description as follows: "This always brings to my mind a picture of two fighters, one standing with his foot on the back of the other and his right hand raised in a signal of conquest. "I believe the small book contained the title deed to the earth and that the angel's stance of conquest represents his claim to the earth on behalf of Jesus Christ."

18.1 The words, "There shall be delay no longer," in verse 6 supports the position that the event occurs just before the end of the seven-year Tribulation; Christ will delay His coming no longer.

18.2 A big question in Chapter 10 is: What is the mystery of God which has been proclaimed to God's servants, the prophets?

18.3 Lindsay goes on to write: "I personally believe that this mystery is the age old enigma: Why has God allowed evil to continue in the world and not put down His enemies and established His perfect Kingdom long ago?" Second Peter 3:9 clears up much of this mystery. God is not really being slow about His promised return, even though it sometimes seems that way. God is not willing that any should perish, and He is giving more time for sinners to believe and be "saved."

18.4 God's patience through all these centuries has provided ample opportunity for all men to repent and receive Jesus Christ as their personal Savior.

19. Of primary importance here is that in his hand is a little book which is opened.

20. In Revelation 5, the Lamb has in His hands a seven-sealed book which in successive chapters is unrolled describing first the seals, the trumpets and then the vials or bowls.

21. This book is already open and specifically is called "a little book," referring no doubt to its small size.

22. Some have tried to connect this book with the scroll but there is no clear identification which would make these the same or even connected. On the contrary the name of the book itself is even different.

23. In Rev 5:1 the scroll is described by the Greek **biblion**, whereas here the diminutive form is used, **biblaridion**.

24. The contents of the little book are nowhere revealed in the book of the Revelation, but they seem to represent in this vision the written authority given to the angel to fulfill his mission.

25. The angel cries with a loud voice like a lion's roar and seven thunders are heard.

26. It would seem the seven thunders contain a further revelation consisting of an articulate voice which John could understand.

27. But John is commanded to "write them not."

28. 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.

28.1 In this instance, the revelation is for John's ears and eyes only; he is not permitted to reveal what he heard.

29. 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

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.

30. Let me now give you an expanded translation of verses one, two, three and four.

Expanded Translation:

Rev 10:1 And then I saw another powerful angel, I could not be sure but I thought it was Michael, 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 his 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. In 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 the seven thunders have said.

Now let's see what we can learn from verses five, six and seven.

KJV

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

Rev 10:6 And swore 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:

Rev 10:7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

NIV

Rev 10:5 Then the angel I had seen standing on the sea and on the land raised his right hand to heaven.

Rev 10:6 And he swore by him who lives for ever and ever, who created the heavens and all that is in them, the earth and all that is in it, and the sea and all that is in it, and said, "There will be no more delay!"

Rev 10:7 But in the days when the seventh angel is about to sound his trumpet, the mystery of God will be accomplished, just as he announced to his servants the prophets."

Principles:

1. One reason the angel portrayed in this vision is not Christ Himself is the fact that he swears by God, implying that God is greater than the angel.

2. It is a very solemn oath. The oath is translated in the NIV: "That there will be no more delay."

2.1 That the oath is made to God is clear for attention is called to the special character of the authority of God over the earth as the One who lives forever and as the One who created all things in heaven and in earth.

3. As the Creator, God is also the sovereign Ruler who can declare that there shall be no more time, that there will be no more delay.

4. This expression has sometimes been misunderstood to mean that time will cease.

4.1 John Walvoord has written: "The expression here, however, does not refer to time as a succession of chronological events; but rather it means that time is running out, that is, that there will be no further delay because the final judgment of the seventh trumpet is about to sound."

5. In explanation of the statement that there shall be no more delay, verse seven declares that the sounding of the seventh trumpet will bring about the completion of the mystery of God.

Rev 10:7 But in the days when the seventh angel is about to sound his trumpet, the mystery of God will be accomplished, just as he announced to his servants the prophets."

6. Kelly identifies "the mystery of God" as "the secret of His allowing Satan to have his own way, ... evil prospering and of good being trodden underfoot. God checks, no doubt, the evil in a measure, partly through human government and partly through His own providential dealings ... The reference to the mystery of God seems to mean absolute truth concerning God Himself which has not been fully revealed."

7. However it should not be overlooked that the mystery is said to have been "declared to his servants the prophets." (Rev 10: 7)

8. The mystery of God which is about to unfold was therefore revealed in both the Old and New Testaments in those many passages which speak of the establishment of eschatological triumph.

9. The prediction is related to the full manifestation of the divine power 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.

10. The ignorance of the Word of God which characterizes the church age and will later also characterize the tribulation, will no longer exist when Christ returns and manifests Himself in glory to the entire earth.

10.1 Now we do know in part because we have certainly been blessed with much of the mind of Christ but there are certain things not explained as yet which will later be made known when our Lord returns.

11. In that day everyone, from the least to the greatest, will know the Lord. Jer 31:34

Jer 31:34 No longer will a man teach his neighbor, or a man his brother, saying, 'Know the LORD,' because they will all know me, from the least of them to the greatest," declares the LORD. "For I will forgive their wickedness and will remember their sins no more."

12. The end is soon to be consummated but not until the seventh trumpet sounds.

End Lesson 8-23-2001

Revelation

Lesson 83

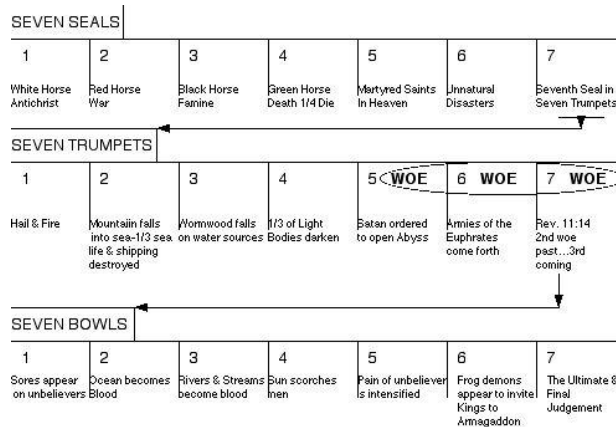
8-29-2001

1. Tonight we will continue our study of the book of the Revelation. We are in lesson eighty-three.

1.1 Before we do though let's remember the application of 1Jo 1:9 as might be necessary.

2. Last week I completed an analysis of verses one through seven of Revelation chapter ten and when time ran out I was about to start a study of verses eight, nine, ten, and eleven.

3. Let me review quickly the seals, trumpets, woes and bowls.



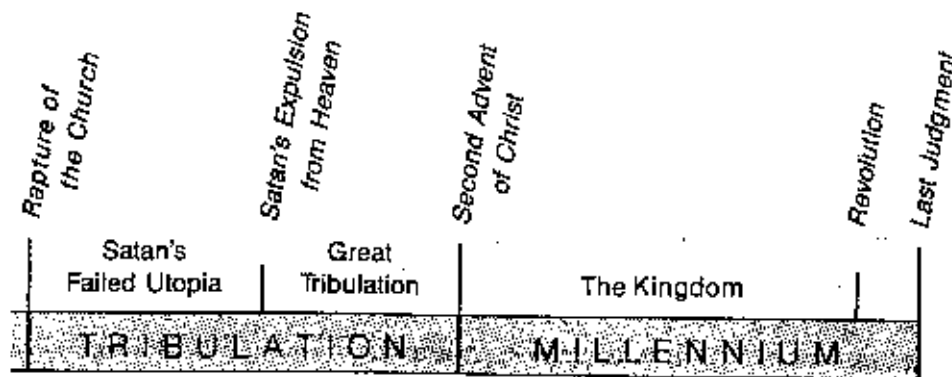
3.1 In Revelation nine we have described the fifth trumpet which is also the first woe and the sixth trumpet which is also the second woe.

3.2 The first woe recall was the scorpion like demonic horses released by a fallen Satan. They were quite expert at torturing the unbeliever's of the Tribulation.

3.3 The second woe was a 200,000,000 man army arising from the Euphrates who destroy a third of mankind.

3.3.1 These colorful creatures with their grotesque features and demonic powers sweep across the Middle East on their way to Jerusalem and the last battle of Armageddon.

3.4 Revelation chapter ten, at least in part, describes a respite and does not advance the narrative of events occurring on earth in the Great Tribulation.



3.5 Chapter ten describes an interlude between the sixth and seventh trumpets.

3.6 Up to this point we have studied twelve specific judgments which in varying degrees have devastated planet earth.

3.7 And now in chapter ten God once more stays his hand.

3.8 In chapter ten there is mention of the 7th trumpet; such trumpet judgments being parlayed into the seven vial or bowl judgments; however this mentioning in verse seven is but a casual one.

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, apostles and pastor-teachers; it is then however with the sounding of the seventh trumpet that everyone will know all of that which is called "the mystery".

3.9 A strong angel, probably Michael, places one foot on the earth says John and one foot on the sea as though to stake out the planet as belonging to a soon coming Christ.

3.10 The mystery mentioned by the angel is all that eschatological doctrine formerly taught by prophets, apostles and pastor-teachers, especially as such doctrine relates to the triumph of Christ.

3.11 Things are now winding down and in chapter eleven; after John measures the temple and describes the events related to the rise and fall of Elijah and Moses, we have a description of the Second Advent of Christ with emphasis on the event itself.

3.12 John says the seventh trumpet or third woe is related to Christ's return; for you see, as we taught last week, verse fourteen is clearly a heavenly picture of the event we call "The Second Advent"; here is where the 3rd and final woe is connected with the seventh trumpet.

3.12.1 The connection can be readily seen in the following verses:

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

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.

3.13 In summary then with reference to the woes:

3.13.1 The first woe that is set loose on man is actually the fifth trumpet judgment. (Rev 9:1-12)

3.13.2 The second woe which man has to endure is synonymous with the sixth trumpet. (Rev 9:13-21)

3.13.3 The third woe (the seventh trumpet) is related to our Savior's return and this judgment contains the final and most awful catastrophes of all times, these are also called the "seven bowl judgments".

3.14 The detail record of the "seven bowl judgments" will not come until verse one of Revelation chapter sixteen; such hiatus is consistent with our modified outline.

3.15 Outline:

- I. Rev chapter one - Introduction
- II. Rev chapters two and three - the church
- III. Rev chapters four and five – a picture of events in heaven
- IV. Rev chapters six through eleven - tribulation (emphasis on events)
- V. Rev chapters twelve through nineteen - tribulation (emphasis on characters)

4. Now let's take a look at an expanded translation of Rev 10:1-7:

Rev 10:1 And then I saw another powerful angel, I could not be sure but I thought it was Michael, 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. In the thunder I could hear and understand what was said.

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 God, 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, apostles and pastor-teachers; it is then however with the sounding of the seventh trumpet that everyone will know all of that which is called "the mystery".

Let's now move to a study of 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."

Principles:

1. John Walvoord has written of verse eight:

"After the utterance of the angel, John hears another voice from heaven apparently to be identified with the same voice he heard in Rev 4:1."

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.

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 10 records John's obedience; as he eats the book, 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, 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?

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

7.1 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.

8. 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.

8.1 The book itself seems to be a symbol of the Word of God as it is delivered to men, that is, divine revelation already foretold and soon to come.

9. The latter certainly seems to be confirmed by the word of the angel to John in the last verse of the chapter where John is commanded to prophesy to many people.

10. The testimony to which John is called is that of faithfully delivering the Word of God as it is committed to him.

11. 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.

11.1 Certainly His Word is full of delicious promises but His Word is also replete with promises of discipline for those negative to His overtures.

12. The Word of God is sweet to some and bitter to others, just as was Manna to Israel.

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

14. God, as just mentioned early on connected the act of eating with the process of taking in the Word of God.

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

15. Manna is used in Scripture both figuratively and literally.

16. 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.

17. 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.

17.1 An overview of the two food gifts can be found in Exo 16:12-15.

8. Manna was used to test Israel; so also is the Word of God, it is there for the taking. 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.

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

19.1 So also today the Word of God is appreciated by some and for others it is in varying degrees unappreciated, just as his servants who deliver the Word today are sometimes unappreciated and often abused.

Num 11:6 But now our soul is dried away: there is nothing at all, beside this manna, before our eyes ...

Num 11:10 Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased.

20. 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.

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

22. As David wrote in Psalm 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."

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

24. 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.

25. More particularly, however, the Word of God is bitter in that it not only contains promises of grace but, as the book of Revelation itself abundantly illustrates, it reveals the divine judgments which will be poured out on the earth as God deals in wrath with a wicked world.

26. 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:

27. 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.

28. 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.

29. 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.

30. The trials during our brief span in this world, are only the prelude to the eternal blessings to be bestowed upon us in our eternal future.

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

32. 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."

33. 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 unbelieving earth dwellers. No doubt the enormity of the devastations that were about to fall on man gave John "indigestion and a bitter stomach." The only "Alka-Seltzer" John had was the sure knowledge of God's new world that was coming! That alone could sweeten his taste!"

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

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."

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

1. 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.

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.

Before we get into our exegesis let's take a look at a few introductory points:

Introduction:

1. Alford has written that chapter eleven "is undoubtedly one of the most difficult in the whole Apocalypse".
2. A comparison of many commentaries will reveal the widest kind of disagreement as to the meaning of this chapter.
 - 2.1 Even Alford attempts 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 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 are their resurrections and ascensions.
8. These major assumptions will provide an intelligent understanding of this portion of our prophecy.
9. Chapter 11 of the book of the Revelation continues the parenthetical section beginning in chapter 10 and extending in the main through chapter fourteen.
10. With the exception of Rev 11:15-19 which introduces the seventh trumpet, this chapter, like chapter ten, does not advance the narrative.

End Lesson Taught 8-29-2001

Revelation

Lesson 83

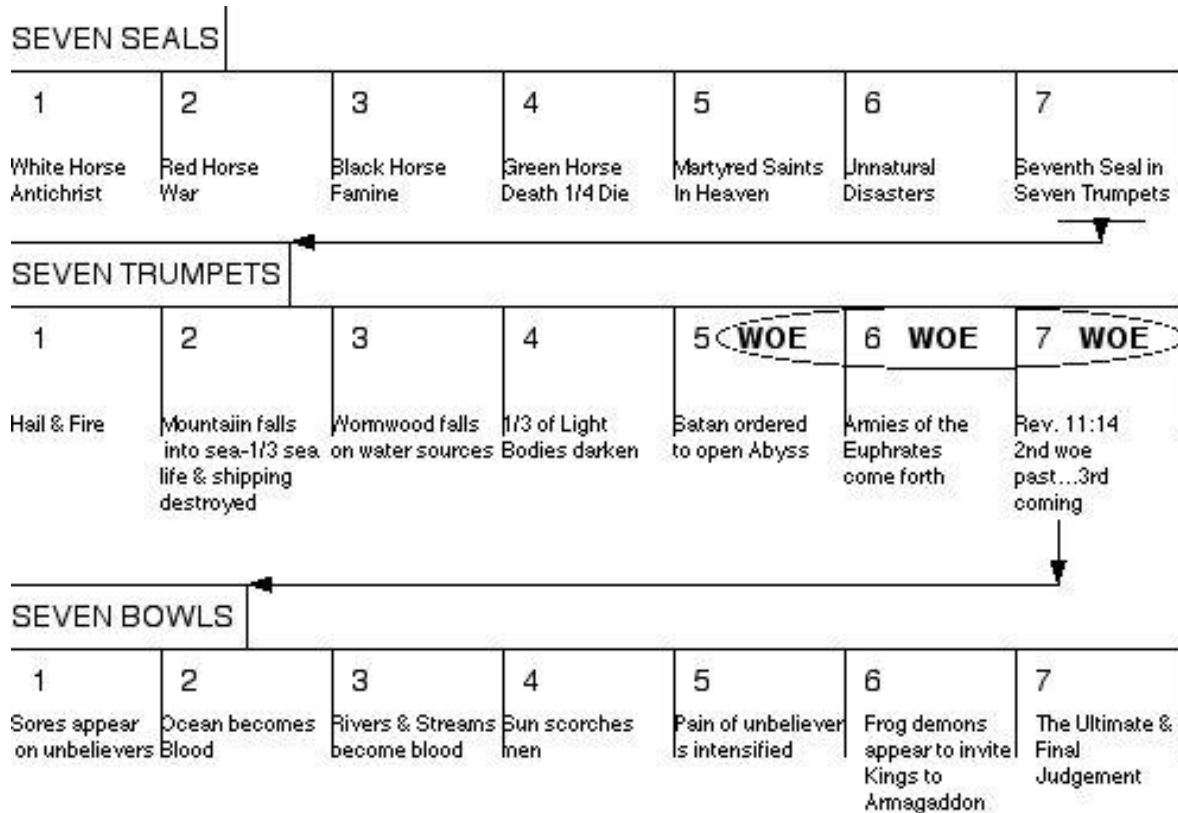
8-29-2001

1. Tonight we will continue our study of the book of the Revelation. We are in lesson eighty-three.

1.1 Before we do though let's remember the application of 1Jo 1:9 as might be necessary.

2. Last week I completed an analysis of verses one through seven of Revelation chapter ten and when time ran out I was about to start a study of verses eight, nine, ten, and eleven.

3. Let me review quickly the seals, trumpets, woes and bowls.



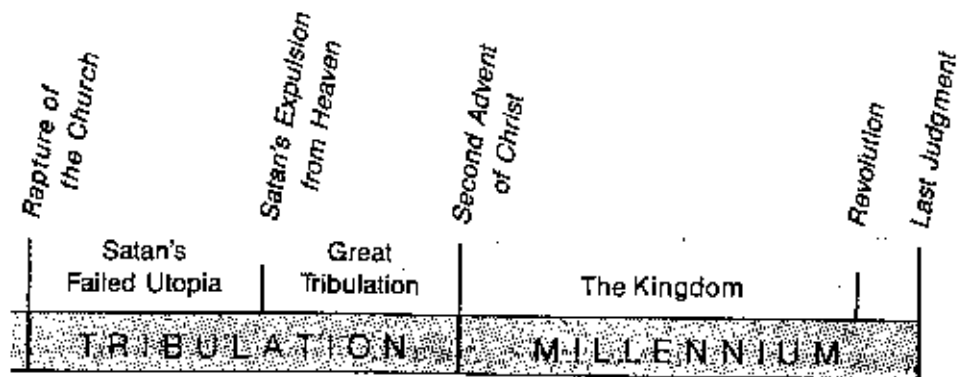
3.1 In Revelation nine we have described the fifth trumpet which is also the first woe and the sixth trumpet which is also the second woe.

3.2 The first woe recall was the scorpion like demonic horses released by a fallen Satan. They were quite expert at torturing the unbeliever's of the Tribulation.

3.3 The second woe was a 200,000,000 man army arising from the Euphrates who destroy a third of mankind.

3.3.1 These colorful creatures with their grotesque features and demonic powers sweep across the middle east on their way to Jerusalem and the last battle of Armageddon.

3.4 Revelation chapter ten, at least in part, describes a respite and does not advance the narrative of events occurring on earth in the Great Tribulation.



3.5 Chapter ten describes an interlude between the sixth and seventh trumpets.

3.6 Up to this point we have studied twelve specific judgments which in varying degrees have devastated planet earth.

3.7 And now in chapter ten God once more stays his hand.

3.8 In chapter ten there is mention of the 7th trumpet; such trumpet judgments being parlayed into the seven vial or bowl judgments; however this mentioning in verse seven is but a casual one.

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, apostles and pastor-teachers; it is then however with the sounding of the seventh trumpet that everyone will know all of that which is called "the mystery".

3.9 A strong angel, probably Michael, places one foot on the earth says John and one foot on the sea as though to stake out the planet as belonging to a soon coming Christ.

3.10 The mystery mentioned by the angel is all that eschatological doctrine formerly taught by prophets, apostles and pastor-teachers, especially as such doctrine relates to the triumph of Christ.

3.11 Things are now winding down and in chapter eleven; after John measures the temple and describes the events related to the rise and fall of Elijah and Moses, we have a description of the Second Advent of Christ with emphasis on the event itself.

3.12 John says the seventh trumpet or third woe is related to Christ's return; for you see, as we taught last week, verse fourteen is clearly a heavenly picture of the event we call "The Second Advent"; here is where the 3rd and final woe is connected with the seventh trumpet.

3.12.1 The connection can be readily seen in the following verses:

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

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.

3.13 In summary then with reference to the woes:

3.13.1 The first woe that is set loose on man is actually the fifth trumpet judgment. (Rev 9:1-12)

3.13.2 The second woe which man has to endure is synonymous with the sixth trumpet. (Rev 9:13-21)

3.13.3 The third woe (the seventh trumpet) is related to our Savior's return and this judgment contains the final and most awful catastrophes of all times, these are also called the "seven bowl judgments".

3.14 The detail record of the "seven bowl judgments" will not come until verse one of Revelation chapter sixteen; such hiatus is consistent with our modified outline.

3.15 Outline:

I. Rev chapter one - Introduction

II. Rev chapters two and three - the church

III. Rev chapters four and five – a picture of events in heaven

IV. Rev chapters six through eleven - tribulation (emphasis on events)

V. Rev chapters twelve through nineteen - tribulation (emphasis on characters)

4. Now let's take a look at an expanded translation of Rev 10:1-7:

Rev 10:1 And then I saw another powerful angel, I could not be sure but I thought it was Michael, 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. In the thunder I could hear and understand what was said.

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 God, 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, apostles and pastor-teachers; it is then however with the sounding of the seventh trumpet that everyone will know all of that which is called "the mystery".

Let's now move to a study of 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."

Principles:

1. John Walvoord has written of verse eight:

"After the utterance of the angel, John hears another voice from heaven apparently to be identified with the same voice he heard in Rev 4:1."

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.

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 10 records John's obedience; as he eats the book, 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, 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?

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

7.1 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.

8. 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.

8.1 The book itself seems to be a symbol of the Word of God as it is delivered to men, that is, divine revelation already foretold and soon to come.

9. The latter certainly seems to be confirmed by the word of the angel to John in the last verse of the chapter where John is commanded to prophesy to many people.

10. The testimony to which John is called is that of faithfully delivering the Word of God as it is committed to him.

11. 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.

11.1 Certainly His Word is full of delicious promises but His Word is also replete with promises of discipline for those negative to His overtures.

12. The Word of God is sweet to some and bitter to others, just as was Manna to Israel.

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

14. God, as just mentioned early on connected the act of eating with the process of taking in the Word of God.

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

15. Manna is used in Scripture both figuratively and literally.

16. 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.

17. 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.

17.1 An overview of the two food gifts can be found in Exo 16:12-15.

8. Manna was used to test Israel; so also is the Word of God, it is there for the taking. 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.

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

19.1 So also today the Word of God is appreciated by some and for others it is in varying degrees unappreciated, just as his servants who deliver the Word today are sometimes unappreciated and often abused.

Num 11:6 But now our soul is dried away: there is nothing at all, beside this manna, before our eyes ...

Num 11:10 Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased.

20. 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.

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

22. As David wrote in Psalm 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."

23. The Word of God which was sweet to John's soul also has its bitter aspects.
24. 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.
25. More particularly, however, the Word of God is bitter in that it not only contains promises of grace but, as the book of Revelation itself abundantly illustrates, it reveals the divine judgments which will be poured out on the earth as God deals in wrath with a wicked world.
26. 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:
27. 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.
28. 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.
29. 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.
30. The trials during our brief span in this world, are only the prelude to the eternal blessings to be bestowed upon us in our eternal future.
31. Like John, every saint should take and eat with the assurance that the Word will be sweet, whatever the sufferings and trials he may be called upon to bear.
32. 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."
33. 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 unbelieving earth dwellers. No doubt the enormity of the devastations that were about to fall on man gave John "indigestion and a bitter stomach." The only "Alka-Seltzer" John had was the sure knowledge of God's new world that was coming! That alone could sweeten his taste!"

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

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."

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

1. 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.

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.

Before we get into our exegesis let's take a look at a few introductory points:

Introduction:

1. Alford has written that chapter eleven "is undoubtedly one of the most difficult in the whole Apocalypse".

2. A comparison of many commentaries will reveal the widest kind of disagreement as to the meaning of this chapter.

2.1 Even Alford attempts 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 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 are their resurrections and ascensions.
8. These major assumptions will provide an intelligent understanding of this portion of our prophecy.
9. Chapter 11 of the book of the Revelation continues the parenthetical section beginning in chapter 10 and extending in the main through chapter fourteen.
10. With the exception of Rev 11:15-19 which introduces the seventh trumpet, this chapter, like chapter ten, does not advance the narrative.

End Lesson Taught 8-29-2001

