

The Revelation of Jesus Christ

Revelation 10

Revelation 10: The Little Book Consumed Within

Dr. Mark Alan Langner



Last week we discussed Chapters 8-9 which portray a horrible time on Earth – the Trumpet Judgments will be poured out on those without the Seal of God. You will remember that many of the people will *still* not repent. Conversely, there will also be a time of great salvation and revival led by the 144,000 Jewish Witnesses during the first half of the Tribulation.

Revelation Rhymes

Revelation Chapter 1: A Picture of the Eternal Son

Revelation Chapter 2: Work of the Church to Do

Revelation Chapter 3: Where Should Our Church Be?

Revelation Chapter 4: God Worshiped By 24 and More

Revelation Chapter 5: Jesus the Lamb Alive

Revelation Chapter 6: Judgment and Seals Mix

Revelation Chapter 7: Two Great Multitudes (One in Heaven)

Revelation Chapter 8: Silence, Prayer, and Trumpets Great

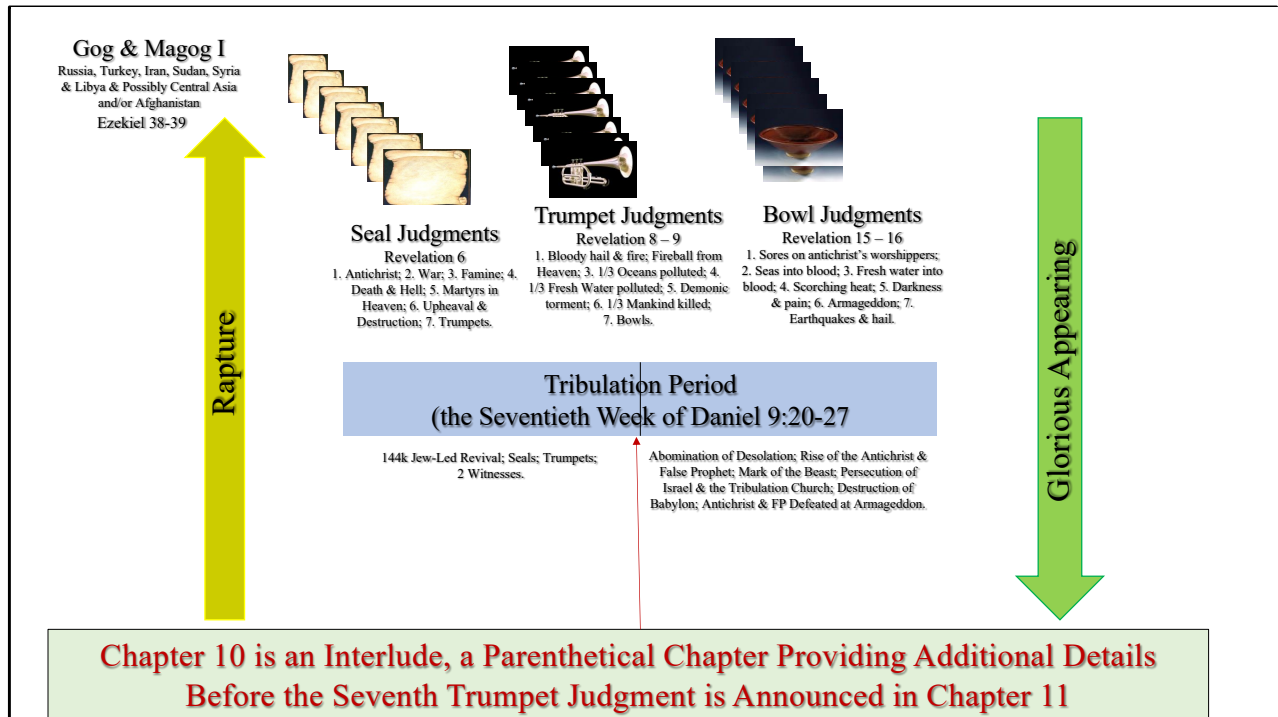
Revelation Chapter 9: Woe, Woe, Woe: Men Seek to Die

Revelation Chapter 10: The Little Book Consumed Within

Revelation Chapter 11: Two Witnesses Ascend to Heaven



We will attempt to cover two chapters tonight. We will start with Revelation Chapter Ten: The Little Book Consumed Within.



Chapter 10 is another interlude between judgments, just like we saw earlier between the Seal and Trumpet Judgments. The events in Chapters 10 and the first half of Chapter 11 take place prior to and at the Midpoint of the Tribulation (Daniel's 70th Week). We cannot lose sight that Israel is right in the middle of this focused event.

10:1 Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head. His face was like the sun, his legs were like pillars of fire,

Brief interlude; new dimension of the vision; a breath between Trumpets 6 and 7.

Angels mentioned 66 times in the Revelation; “mighty” or strong angel 3 times (5:2, 10:1, 18:21).

The rainbow is yet another reminder of God’s Covenant relationship to those who are his. In the previous chapter, God’s people were granted immunity from the five-month torment of locusts, and we are reminded here again that God is faithful in His promises. There are additional pictures of the angel’s proximity to God, to “uncompromising holiness,” to stability, and to an unwavering commitment to those sealed by God.

Some scholars posit this angel to be: (1) the angel from 5:2; (2) the angel of 18:1; (3) Michael; (4) a different angel which is first introduced here. It is almost assuredly not the Christ, which other scholars have occasionally theorized (primarily due to the description of the angel and his attributes) since Jesus Christ is not called an angel anywhere else in the New Testament and, obviously, is the Son of God. I might also suggest, given the proximity to Chapter 9, that “another” is further evidence that the “star” of the previous chapter was also an angel.



“Another” here seems to be an obvious designation of an angel (since there is no “other” Christ).

² and he held a little scroll opened in his hand. He put his right foot on the sea, his left on the land,

“Little scroll” is mentioned four times in Chapter 10.

Thomas and Macchia surmise that this “book” is synonymous with the book of 5:1 (they believe Jesus Christ has apparently opened the book and the contents are revealed to John here). Hindson does not venture a guess here, but suggests posited meanings are “presumptuous and unjustified.” Akin does not equate the book to 5:1 and suggests the “little book” contains the Word of God containing future judgments. Luter also suggests the book contains judgment, and that the size may be relative to the angel’s description of being so “huge” as to stand on the sea and the land. Dogmatism is perhaps unwise here, regardless of view. In any case, the message is temporarily closed (Daniel 10:3-4).

“John and his hearers are finally encountering the opened book! The locations of the angel’s feet...[he put his right foot on the sea, his left on the land]...indicates the scope and the authority of this mighty angel’s universal mission and message, as he stands upon the two major components of earthly creation.”

John Christopher Thomas

Although I appreciate Thomas’s view here, I would generally agree with Akin that this is a *separate* book than that held by Jesus in 5:1, and that it is likely about the remaining judgment to take place, i.e., the end is near. However, I do agree with Thomas that the book is indicative of God’s scope and authority.



My personal tendency would be to go with Akin’s view here. I believe the message is about the remaining judgment to take place, i.e., the end is near.

³ and he called out with a loud voice like a roaring lion. When he cried out, the seven thunders raised their voices. ⁴ And when the seven thunders spoke, I was about to write, but I heard a voice from heaven, saying, “Seal up what the seven thunders said, and do not write it down!”

This is apparently a representative and authoritative message from God.

This is the only time in the Revelation in which a speaking angel’s words are not recorded. This silent sealing is seemingly reminiscent of Daniel 12:4-12. The thunderous designation is also similar to God’s voice noted in Hosea 11:10, Amos 3:8, and John 12:28-29. Perhaps this is also a warning reverberation to set the reader up for the end of Chapter 11 (the Seventh Trumpet Judgment which contains the Bowl Judgments). Akin also posits that this very, very brief interlude may be yet another time of “grace and mercy” prior to the Bowls.

Psalm 29:3-9



1 Peter 5:8 notes that the enemy is “like a roaring lion,” but his voice does not compare to the Lion of Judah (Revelation 5:5; Psalm 29):

- ³ The voice of the Lord is over the waters;
the God of glory thunders,
the Lord thunders over the mighty waters.
- ⁴ The voice of the Lord is powerful;
the voice of the Lord is majestic.
- ⁵ The voice of the Lord breaks the cedars;
the Lord breaks in pieces the cedars of Lebanon.
- ⁶ He makes Lebanon leap like a calf,
Sirion^[b] like a young wild ox.
- ⁷ The voice of the Lord strikes
with flashes of lightning.
- ⁸ The voice of the Lord shakes the desert;
the Lord shakes the Desert of Kadesh.
- ⁹ The voice of the Lord twists the oaks^[c]
and strips the forests bare.
- And in his temple all cry, “Glory!”

⁵Then the angel that I had seen standing on the sea and on the land raised his right hand to heaven. ⁶He swore by the one who lives forever and ever, who created heaven and what is in it, the earth and what is in it, and the sea and what is in it, “There will no longer be a delay, ⁷but in the days when the seventh angel will blow his trumpet, then the mystery of God will be completed, as he announced to his servants the prophets.”

The delay is over – the Seventh Trumpet will begin the worst of times. Mounce believes this loosens the God’s final restraint and the Antichrist will soon be revealed as the evil, defiled, possessed person he really is.

I agree with Hindson that the “mystery of God” is the culmination of the Gospel message regarding Jesus Christ. As Akin notes, the Word of God is confirmed and complete. The end is truly near. There is no more delay.

“..one who lives forever and ever” – 1:8, 17-18, 22:13-16.



“God wanted to make known among the Gentiles the glorious wealth of this mystery, which is Christ in you, the hope of glory” (Colossians 1:27; see also Colossians 1:25-26).

8 Then the voice that I heard from heaven spoke to me again and said, "Go, take the scroll that lies open in the hand of the angel who is standing on the sea and on the land."

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

10 Then I took the little scroll from the angel's hand and ate it. It was as sweet as honey in my mouth, but when I ate it, my stomach became bitter. **11** And they said to me, "You must prophesy again about many peoples, nations, languages, and kings."

John's vision from Jesus Christ continues...he is commanded here to take the scroll just as he was instructed in 1:1-3.

Though the taste and the call were bitter, John obediently took the scroll.

See Ezekiel 3:1-3. The eating of the Word is sweet (Psalm 119:103), but the rejection by the lost is bitter (Acts 18:5-6, Revelation 11:7). How ironic it is that Paul was so rejected by his fellow Jews that he went to the Gentiles and that Jesus Christ was rejected by His own (John 1:11), but that God (in the Tribulation) will again use the 144,000 Jews plus the two witnesses (Revelation 7:3b-8, 11:3-12). This demonstrates the faithful, unconditional, unwavering promise to the Jews by God (Genesis 12:1-3; 2 Samuel 7:8-16; Romans 5:12-20, 11:1-32, 33-36; Galatians 19-26, 27-29).



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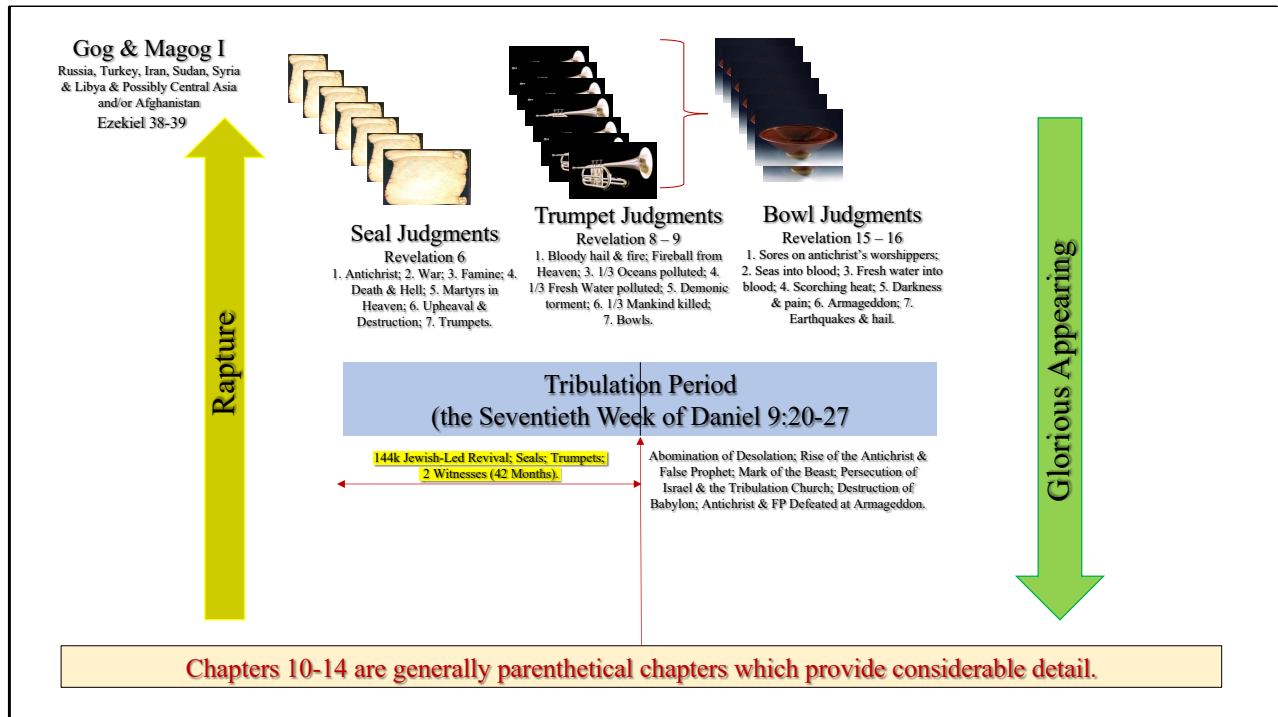
Revelation 11

Revelation 11: Two Witnesses Ascend to Heaven

Dr. Mark Alan Langner



We move from the Little Book to another parenthetical chapter. Chapter 11 portrays two great events: the first occurs during the first half (up to the midpoint) of the Tribulation; the second at the end of the Millennial Kingdom.



The Two Witnesses ascend right at the midpoint of the Tribulation.

Songs of the Apocalypse

The Anthem of the Triune God 4:8

The Creation Hymn 4:11

The New Song of Redemption 5:9-10

The Angels' Chorale 5:12

The Crescendo of the Universe 5:13-14

The Martyrs' Canticle 6:10

The Song of Salvation 7:10

The Antiphonal Amen 7:12

The Kingdom Carol 11:15

The Psalm of Judgment 11:17-18

The Shout of the Overcomers 12:10-12

The Song of Moses and the Lamb 15:3-4

The Hallelujah Chorus 19:1-4

The Symphony of the Marriage Feast 19:6-7

-Robert Coleman as related by Ed Hindson



We see two more songs or hymns in this great chapter.

Then I was given a measuring reed like a rod, with these words: “Go and measure the temple of God and the altar, and count those who worship there. ²But exclude the courtyard outside the temple. Don’t measure it, because it is given to the nations, and they will trample the holy city for forty-two months.

That John received instructions to “measure” is not unique. Measurements are mentioned in 2 Samuel 8:2; 2 Kings 21:13; Isaiah 28:16-17, 34:11; Jeremiah 31:38; Ezekiel 40-48; Lamentations 2:8; Amos 7:7-9; Micah 2:5; and Zechariah 1:16; 2:1-2. Measurements often were listed regarding “destruction” or “preservation.” This instruction seemingly involves preservation.



First Temple: Solomon’s Temple 950 BC.

Second Temple: Built under leadership of Zerubbabel (see Ezra & Nehemiah); This Temple was expanded and remodeled under Herod.

Third Temple: Will be built immediately before or during the Seventieth Week of Daniel. Based upon Daniel 9:24-27, I believe it is built after the Antichrist and Israel sign the covenant which begins the Tribulation Period. This would seemingly be the most obvious time for the Jews to rebuild the Third Temple. Some Jewish scholars believe Ezekiel’s vision (40-48) to be that of the Third Temple.

Some scholars, including Christopher Thomas, spiritualize the Third Temple as a “theological” or allegorical Temple in which all the believers are together in Heaven. Others say this Temple symbolizes the preservation of the Jews. Both options seem unlikely due to the Antichrist’s *actual* desolation during the midpoint of Daniel’s Seventieth Week.

Two Important Notes: This Time of the Gentiles during the Tribulation will be the initial 42 months in which all people, under the witness of the 144,000 Jews and the 2 Witnesses of Revelation 11, will apparently receive an opportunity to accept Jesus Christ as Lord and Savior. Many will fail to do so; instead, many will actively work against the Two Witnesses (to their own demise). These rebellious Gentiles will apparently ignore the 144k witnesses for 42 months, collectively shaking shake their fists toward Heaven and a Savior willing to save them from the plagues and terrors of the Tribulation.

2 Chronicles 7:12-16

Christian Standard Bible

The Lord’s Response

¹²Then the Lord appeared to Solomon at night and said to him:

I have heard your prayer and have chosen this place for myself as a temple of sacrifice. ¹³If I shut the sky so there is no rain, or if I command the grasshopper to consume the land, or if I send pestilence on my people, ¹⁴and my people, who bear my name, humble themselves, pray and seek my face, and turn from their evil ways, then I will hear from heaven, forgive their sin, and heal their land. ¹⁵My eyes will now be open and my ears attentive to prayer from this place. ¹⁶And I have now chosen and consecrated this temple so that my name may be there forever; my eyes and my heart will be there at all times.



Revelation 11 is overtly Jewish, reminding the reader that the original church has been raptured and that this seven-year-period is that of Daniel's vision, proffered hundreds of years before the events of the Tribulation Period. Even those who allegorize the Revelation admit the difficulties of Chapter 11, in which a forced and purported view of the Church simply does not make sense. Herein lies the danger of an overly allegorical understanding – there are numerous events which designate this special week as that of Daniel's vision. Rightly asks Ed Hindson, "What else is one to make of references to the Temple, the Altar, the Two Witnesses, the Wild Olive Trees, the Lampstand of Zechariah, the Plagues of Pharaoh, the Tyrant predicted by Daniel, and Sodom, Egypt, and Jerusalem?" [than that the entire vision is explicitly Jewish].

Temple preparation is well under way in Jerusalem. Both secular and Messianic Jews are priming for the Third Temple, including the development of Temple vessels, garments, Levites, and Priests. Obvious difficulties include the Islamic Dome of the Rock and associated Muslim worshippers; understanding the exact spot to place the future Altar; and whether the Jewish State has been fully realized, i.e., many Jews still do not reside in Israel.

³I will grant my two witnesses authority to prophesy for 1,260 days, dressed in sackcloth.” ⁴These are the two olive trees and the two lampstands that stand before the Lord of the earth. ⁵If anyone wants to harm them, fire comes from their mouths and consumes their enemies; if anyone wants to harm them, he must be killed in this way. ⁶They have authority to close up the sky so that it does not rain during the days of their prophecy. They also have power over the waters to turn them into blood and to strike the earth with every plague whenever they want.



Who Are the Two Witnesses?

Moses (the Law)
Plagues
accompanied the
Exodus.

Elijah (the Prophet)
Withheld rain;
Called down fire
from Heaven.

Enoch
Did not die.

The Bible does not explicitly state the names. Zechariah and Joshua were the “lampstands” and “olive trees” of Israel.

The Two Witnesses will have a limited ministry during Daniel’s Seventieth Week; they will be clothed in the mourning clothes of sackcloth; they will be killed by the beast and resurrected after 3 ½ days; they will have significant authority and the ability to silence those who oppose them. Although the Two Witnesses are unnamed, attempts to harmonize the Church into this chapter is unwise and inconsistent with any true hermeneutical structure.

Dogmatic responses are unwise here. We do not know for sure who the two witnesses will be. I have wavered between Elijah and Moses or Enoch. Since the witnesses are unnamed, we cannot know for sure.

⁷ When they finish their testimony, the beast that comes up out of the abyss will make war on them, conquer them, and kill them. ⁸ Their dead bodies will lie in the main street of the great city, which figuratively is called Sodom and Egypt, where also their Lord was crucified. ⁹ And some of the peoples, tribes, languages, and nations will view their bodies for three and a half days and not permit their bodies to be put into a tomb. ¹⁰ Those who live on the earth will gloat over them and celebrate and send gifts to one another because these two prophets had tormented those who live on the earth.

The Testimony of God in Christ will be shared throughout the Earth.

The Antichrist

The people of Earth who deny the Christ and the Testimony of the Witnesses will consider their deaths to be a victorious act of war. These people will gloat, rant, and ignore all social customs in their hatred of the Two Witnesses, going so far as to send gifts to each other.

Scholars debate the location of the Great City; i.e., either Jerusalem, or Babylon of Revelation. Jerusalem is the better view.



The better view is Jerusalem, given the phrase regarding Jesus.

Some people posit this as a Mid-Tribulation Rapture (I disagree with their perspective: the Scripture here does not describe anyone but the Two Witnesses ascending into Heaven).

Some scholars believe this to be the fulfillment of Romans 11:25-26, the salvation of Israel.

¹¹ But after three and a half days, the breath of life from God entered them, and they stood on their feet. Great fear fell on those who saw them. ¹² Then they heard a loud voice from heaven saying to them, “Come up here.” They went up to heaven in a cloud, while their enemies watched them. ¹³ At that moment a violent earthquake took place, a tenth of the city fell, and seven thousand people were killed in the earthquake. The survivors were terrified and gave glory to the God of heaven.

¹⁴ The second woe has passed. Take note: The third woe is coming soon!

How ominous it is that Scripture says to “take note” of the third woe.

This third woe will include all of the Bowl Judgments. This is the introduction to the second half of Daniel’s 70th Week – the Great Tribulation.



¹⁵The seventh angel blew his trumpet, and there were loud voices in heaven saying,

The kingdom of the world has become the kingdom
of our Lord and of his Christ,
and he will reign forever and ever.

¹⁶The twenty-four elders, who were seated before God on their thrones, fell facedown and worshiped God, ¹⁷saying, We give you thanks, Lord God, the Almighty, who is and who was, because you have taken your great power and have begun to reign. ¹⁸The nations were angry, but your wrath has come.

The time has come for the dead to be judged and to give the reward
to your servants the prophets, to the saints, and to those who fear your name,
both small and great, and the time has come to destroy those who destroy the earth.

¹⁹Then the temple of God in heaven was opened, and the ark of his covenant appeared in his temple. There were flashes of lightning, rumblings and peals of thunder, an earthquake, and severe hail.

Daniel 7:13-14 is fulfilled: the end of time is the beginning of eternity.

This scene designates the end of the Millennial Reign when Jesus Christ judges the Nations at the Great White Throne Judgment.

This Temple is of Heaven – and the Ark is God's. His divine presence is awesome, all-powerful, and ever-present.

Hebrews 9: the Old Covenant replaced with a New, Better Covenant in Christ our LORD!