

>>>>>> Lesson 16 <<<<<<<

1) As a quick intro and review of where we are, we begin reading from chapter 9 vs. 13-16

Rev 9:13-16 (NIV)

- 9) The angels (fallen angels or demons) who were bound were in command of an army numbering 200,000,000 troops.
- 10) It was also the approximate number of people in the Roman empire at that time.
- The obvious inference here is that anyone who knew this census figure would realize there would be 1 troop for every citizen.

Rev 9:17-19 (NIV)

- 11) In the vision, John sees “Their breastplates were fiery red, dark blue, and yellow as sulfur.”
- These are the colors associated with one of their *possible* killing mechanisms.
 - When sulfur is ignited, it burns blue and red, and gives off sulfur dioxide which is extremely toxic, and its native color is yellow.
- 12) At this point, death returns.
- 13) 1/3 of mankind is killed by this noxious burning sulfur coming from their mouths and, one may probably assume from snake bites from their tails.
- 14) This brings the total killed thus far to over half of mankind.
- 15) John goes on ...

Rev 9:20-21 (NIV)

- 16) Again, we see the shocking fact that, even in the face of all this carnage and disaster the people do not repent.
- They continued turning to worthless meaningless gods.
 - They also continued in sin and debauchery.

- 1) Rev 10:1 opens with the eidon word which, as we said earlier, marks the beginning of a new vision.
- 2) We are at the second of three interludes in the events of John’s Revelation.
- The first, chapter 7. was between the 6th and 7th seals.
 - This one, 10:1 to 11:15 is between the 6th and 7th trumpet sounding.
 - There will also be a very brief one verse interlude between the 6th and 7th bowl – 16:15.
- 3) These interludes encourage God's people.

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- 4) He comforts them with the knowledge that He has not forgotten them, and that they will ultimately be victorious.

Rev 10:1-2 (NIV)

- 5) This is indeed a different description of this “mighty angel.”
- 6) Some have suggested that this is Jesus, but most disagree for several reasons.
- a) The Greek *allos* means another of the same kind – i.e., the same kind and the other angels John has seen and described.
 - b) Christ is never referred to as an angel in Revelation.
 - c) The oath that we will see shortly in verses 5 thru 7 would never be made by Christ.
- 7) Though one can imagine a regular sized person standing with one foot on land and one in the ocean, this is not the indication here.
- 8) The idea here is that this is a huge angel.
- 9) One commentary mentions that those reading this description might think of the Colossus of Rhodes.
- a) This was a statue of Apollo which stood with one foot on the island of Crete and the other on the mainland of Greece.
 - b) It was said to be 105 feet tall and that ships actually sailed between his legs.
 - c) Though it was destroyed in 227BC, the people of John’s day would still have known about it.
- 10) The LABC adds this comment to this section of scripture which I think pretty well sums up the intent.

“This angel standing on the sea and on the land indicates that his words would affect all creation, not just a limited part, as did the seal and trumpet judgments. The seventh trumpet (11:15) would usher in the seven bowl judgments, which would bring an end to the present world. When this universal judgment comes, God's truth would prevail.”

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- 11) There are varying opinions on the contents of the little scroll which the angel holds.
- a) We will delay discussion of this until we get to verses 8 and 9 when John is told to take the scroll and eat it.

- 12) Moving on to verse 3 of chapter 10.

Rev 10:3-4 (NIV)

- 1) Here we step into another of those mysteries of the Revelation.

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- 2) Whether the voice was that of the Father, Jesus Christ, or another angel is not revealed.
- 3) The command, however, clearly originated with God — the very One who had commanded John to write (cf. 22:10).
- 4) The reason John was forbidden to record the message of the seven peals of thunder is not revealed.
- 5) There are many opinions regarding what the thunders said.
 - a) Judgment too terrible to hear.
 - b) Attributes of the heaven to come that are beyond man's comprehension.
 - c) And on and on...
- 6) Truth is any speculation as to the specific content of their message is pointless.
 - a) We have no basis or context on which to build a speculation.
 - b) Had God wanted it to be known, He would not have forbidden John to write it.
- 7) What we do know is that this occurred in John's vision at this point.
- 8) We do not know how long the thunders spoke, but it is part of the interlude we are currently in.
- 9) The other obvious mystery here is why this was included at all? We really have no answer for that either.
- 10) Perhaps, these words from the seven thunders were like what Paul heard when he was in the third heaven. They were not meant for mortal man to hear – perhaps these words were for John only in this case.

Rev 10:5-7 (NIV)

- 1) As we indicated earlier, this is the oath (vow) that this angel is taking.
- 2) Raising of one's hand toward heaven and speaking in this manner, affirms that one is going to speak the truth.
 - a) The words that are spoken after this by this angel are of the utmost importance and truthfulness.
- 3) "There will be no more delay"! answers the question of the martyrs and the prayers of the saints.
- 4) The events now become deterministic – there is a definite end in sight.
- 5) The angel completes his vow by stating:

"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) This is similar to being on a very long journey and on a strange route.

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- a) You do not know the territory, so you don't know any markers that indicate how far or near you are from your destination; you know you are progressing, but you have no reference to tell when the end is near.
 - b) Then, someone tells you only have a few more miles to go.
 - c) In that moment, you gain a sense of completeness – a feeling that the end is in sight.
- 7) This is what the angel is attesting to.
- 8) When the seventh trumpet sounds and the events begin to unfold, then you know that the “mystery of God” (time of Christ's return and end of Satan's reign) is only days away.
- a) The seventh trumpet ushers in the seven bowls.
 - b) After that, there will be no more seals or trumpets – the end has arrived.

Questions / Comments?

Rev 10:8-11 (NIV)

- 1) We now return to the little scroll.
- 2) Here, we have another of those points of debate – what is and what is the purpose of the “little scroll”?
- 3) Some believe that it is a different scroll from the scroll given to the Lord in chapter 5 and 6.
 - a) This is based on use of Greek term for “little book” in verse 2 distinguishes this scroll from the term for “book” of 5:1.
 - b) If that is the case, then we have no real concrete evidence as to what it contains or what its purpose is.
 - i) It may contain a revelation of judgments yet to come.
 - ii) It may be like the scroll Ezekiel saw in his vision which was full of funeral songs – words of sorrow and pronouncements of doom.
 - iii) We find that those are judgments against Israel (Ezek 2:9-3:3)
 - iv) In this case Ezekiel also ate the scroll with the same results.
 - v) In this regard, the LABC makes the following comment:

“This could mean that the scroll John ate was full of words of comfort as well as gloom. Through the command to eat this scroll, God was confirming John's prophetic role, as he did with Ezekiel. Receiving the Word of God can be a pleasant experience, but it often results in the unpleasant task of speaking judgment on evil. Believers know that victory is sure, but they are pained by the difficulties they must endure and by many people's stubborn refusal to repent.”

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vi) Logically, this would tie easily to what John was told in verse 11

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

vii) This also is an affirmation that even though John was told to seal up the words of the seven thunders and not write them down, that was not the end of what he was to write.

c) Some think it is the Word of God.

i) This is probably too general again, leaving much unanswered in the way of reasons and actual content.

4) Others believe that it is the same scroll given to the Lord in chapter 5 and 6.

a) In this case, the term "little book," rather than distinguishing it from the one in chapter 5, adds a further description of it in this vision.

b) The book needed to be made smaller for the sake of the symbolism of this vision, since John was to eat it.

c) The argument here also is that the scroll was open which emphasizes the idea of the scroll was to remain open.

d) This further identifies it with the now fully unrolled scroll of 5:1.

e) If this is the case, then the little book lying open in this unusual angel's hand unveils all the terrors of divine judgment yet to come.

f) In this case, MacArthur comments:

"The act of eating the scroll symbolized the absorbing and assimilating of God's Word (cf. Ps 19:10; Jer 15:16; Ezek 3:1-3). When John took in the divine word concerning the remaining judgments as the Lord took possession of the universe, he found the words written on the little book both sweet as honey and bitter. Sweet because John, like all believers, wanted the Lord to act in judgment to take back the earth that is rightfully His and be exalted, honored, and glorified as He deserved. But the realization of the terrible doom awaiting unbelievers turned that initial sweet taste into bitterness."

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