

## THE REVELATION TO JOHN

### EXEGESIS VERSES 1 – 2:

<sup>GNT</sup> Revelation 10:1 Kai. eidon alion aggelon iscuron katabainonta ek tou ouranou/ peribebhmenon nefelhn( kai. h' i#ij epi. thj kefalhj autou/ kai. to. proswnon autou/ wj o' hlij ioj kai. oi' podej autou/ wj stuloi puroj(

<sup>NAS</sup> Revelation 10:1 **And I saw another strong angel coming down out of heaven, clothed with a cloud; Kai, (cc) eidon oraw (viaa--Is) alion alloj (a--am-s; "another" of the same kind) aggelon aggeloj (n-am-s) iscuron iscuroj (a--am-s; "strong/powerful"; same as 5:2; 6:15) katabainonta katabainw (adj.ptc./p/a/am-s; "going down/descending") ek (pAbl) tou/ o' ouranou/ ouranoj (d.a. + n-AbIm-s; "the heaven"; ref. 3rd heaven) peribebhmenon periba|lw (adj.ptc./PF/m/am-s; "cast around himself/clothed/wearing") nefelhn( nefel,h (n-af-s; "a cloud"; same as 1:7) **and the rainbow was upon his head, and his face was like the sun, and his feet like pillars of fire; kai, (cc) h' i#ij (d.a. + n-nf-s; "the rainbow"; same as 4:3) epi, (pg) autou/ autoj (npgm3s; ref. the angel) thj h' kefalhj kefal,h, (d.a. + n-gf-s; "head") kai, (cc) autou/ autoj (npgm3s) to, proswnon (d.a. + n-nn-s; "face/countenance") wj (comp.conj.; "like/as") o' hlij ioj (d.a. + n-nm-s; "the sun") kai, (cc) autou/ autoj (npgm3s) oi' o' podej pouj (d.a. + n-nm-p; "feet") wj (comp.conj.) stuloi stuloj (n-nm-p; "pillars/columns"; same as 3:12) puroj( put (n-gn-s; "fire")****

<sup>GNT</sup> Revelation 10:2 kai. ecwn en th| ceiri. autou/ biblaridion hnewgmenon kai. eqhken ton poda autou/ ton dexion epi. thj qalasshj( ton de. euwnumon epi. thj ghj(

<sup>NAS</sup> Revelation 10:2 **and he had in his hand a little book which was open.** kai, (cc) ecwn ecw (circ.ptc./p/a/nm-s; "having") en (pL) autou/ autoj (npgm3s; ref. the angel) th| h' ceiri. ceir (d.a. + n-df-s; "hand") biblaridion (n-an-s; diminutive of "biblos"; "a little scroll/book"; used 3x; all in chapter 10:2,9,10) hnewgmenon anoigw (adj.ptc./PF/p/an-s; "having been opened") **And he placed his right foot on the sea and his left on the land; kai, (cc) eqhken tiqhmi (viaa--3s; "placed/put") autou/ autoj (npgm3s) ton o' dexion dexioj (d.a. + restr.attr./a--am-s; "right") ton o' poda pouj (d.a. + n-am-s; "foot") epi, (pg) thj h' qalasshj( qalassa (d.a. + n-gf-s; "the sea") de, (cc) ton o' euwnumon euwnumoj (d.a. + ap-am-s; lit. of a good name/honorable/of good omen; used euphemistically for "left", since bad omens were said to be from the left, in opposition to good omens from the right) epi, (pg) thj h' ghj( gh/ (d.a. + n-gf-s; "the land/terra firma")**

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### ANALYSIS VERSES 1 – 2:

1. Chapters 10 through 11:14 are parenthetical and do not advance the septet judgments chronologically.
2. As with the interlude between the 6<sup>th</sup> and 7<sup>th</sup> seals, this interlude between the 6<sup>th</sup> and 7<sup>th</sup> trumpets is designed to fill in with information not specifically covered in the septet judgments themselves.
3. The events described in the parenthesis center on events that occur in proximity with the 6<sup>th</sup> trumpet chronologically as well as other events leading up to this time frame and more specifically the Day of the Lord proper (mid-point of Daniel's 70<sup>th</sup> week).
4. That this is strongly suggested is found in the closing of the parenthesis in 11:14 that informs us that *"The second woe is past; behold, the third woe is coming quickly"* indicating the parenthetical events anticipate the sounding of the 7<sup>th</sup> trumpet.
5. Therefore, the entirety of the 6<sup>th</sup> trumpet (Rev.9:13-21) and the parenthesis are designed to be viewed chronologically consolidating events forming a completed frame of reference between the passing of the 1<sup>st</sup> woe (Rev.9:12) and the 7<sup>th</sup> trumpet (Rev.11:15).
6. The primary subjects of the parenthesis centers on **a little book**, the tribulational temple and the two witnesses.
7. All the subjects described are designed to prepare John for the final 3 ½ year stretch of Daniel's 70<sup>th</sup> week that will culminate the POG for this period of time as revealed through the prophets. Rev.10:6-7
8. A preliminary breakdown of the parenthesis denotes:
  - A. The announcement of the **strong angel** that deals with the final days just before the 7<sup>th</sup> and final trumpet that will usher in the Day of the Lord and conclusion to Daniel's 70<sup>th</sup> week. Rev.10:6-7
  - B. A brief look forward from the midpoint to the final 42 month period of the 7 year week in which the Gentiles will dominate the holy city. Rev.11:1-2
  - C. An extended look at the ministry of the 2 witnesses confined to the 1<sup>st</sup> half (1260 days) leading up to the midpoint as the Jews are commanded to flee Jerusalem at that time. Rev.11:3-13 cp. Mat.24:15-16
9. There are 3 primary methods of time reference in Revelation that are used to mark the midpoint of Daniel's 70<sup>th</sup> week each having its own significance.
  - A. Time, times, and half a time only refers to the Great Tribulation, the latter half of the week. Dan.7:25; 12:7; Rev.12:14
  - B. 42 months that relates to the latter half and focuses on the Gentiles. Rev.11:2; 13:5
  - C. 1260 days that is used of both halves, but from the perspective of the Jewish nation. Rev.11:3; 12:6
10. It has been noted that this section is the only time that John himself becomes a participant in the revelation.
11. Further, the events focus on earthly scenes rather than heavenly.
12. John's experiences in chapter 10 are concluded as happening in his present tense existence of the vision and unlike the rest of the book do not have a future fulfillment.
13. In other words, his participation was for John's personal edification and there will not be a future time that this **angel** will descend and give John a **little** scroll that he will eat again. Rev.10:10

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14. His participation is apropos since John, as one of the 12 Apostles, is destined to rule with Christ over Israel (Mat.19:27-28) and he is now quickly approaching the mark of Christ's rule via the 7<sup>th</sup> trumpet that will bring his own rule to experiential fruition.
15. It is designed to give John a sense of a "bitter sweet" experience Israel undergoes in their relationship with Christ establishing them as an eternal kingdom.
16. John again declares his eyewitness testimony both visually and audibly (Rev.10:1,3-4), beginning with what he **saw**, "**And I saw another strong angel coming down out of heaven**".
17. The adjective '**another**/a|lloj – allos" is our usual term for '**another** of the same kind" to clearly indicate we are dealing with an angelic being, not Deity. Cp.Rev.5:2; 7:2; 8:3
18. That he is described as very powerful/**strong** indicates an **angel** that is distinct from an ordinary **angel** in an observable way and further possesses great authority in his representation. Cp.Rev.5:2; 18:21
19. While some interpreters want to make this **angel** Christ because of the 5 fold descriptions given him in vss.1-3, he is only a messenger and his descriptions are simply representative of Christ and the POG.
20. In other words, his appearance is designed to graphically exaggerate the importance of His message personifying Christ Himself.
21. The elements of description combine the Person of Christ (Rev.1:13-16) with the throne of the Father (Rev.4:3).
22. That it is a **strong angel coming down out of heaven** represents the omnipotence and sovereignty of God descending upon planet earth.
23. The first 4 descriptions of the **angel** are then reported by John as one that was "**clothed with a cloud; and the rainbow was upon his head, and his face was like the sun, and his feet like pillars of fire**".
24. The **cloud** speaks of the glory of Christ (Eze.1:28; 10:4), yet contextually it emphasizes His impending wrath against Israel for their reversionism. Lam.2:1; 3:44
25. That the **angel** is **clothed** in such fashion teaches that the Day of the Lord appears upon the scene of history first in the form of wrath.
26. His literal return does not occur until the 2<sup>nd</sup> Advent proper when He will return with the clouds (Rev.1:7) or as envisioned as sitting on a **cloud** (Rev.14:14-16).
27. Hence, why a messenger **angel** is representing Christ contextually immediately before the midpoint as Christ remains in the 3<sup>rd</sup> heaven to preliminarily execute His wrath.
28. The 2<sup>nd</sup> characteristic of the visible **rainbow upon his head** is obviously reminiscent of the only other time that this word is used in this book of the Father's throne in Rev.4:3 .
29. It appears as a crown or kind of halo that adds to the concept of his radiant glory. Eze.1:28
30. The **rainbow** is a sign of God's faithfulness to His word in Scripture and indicates that all that the **angel** represents will be fulfilled as preordained by the Father Himself.
31. This includes the fact of the angel's pronouncement of no further delay before the Day of the Lord will commence. Rev.10:7

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32. The inclusion of the **rainbow** further implicates the necessity of Christ to the POG in its fulfillment, as it is a part of the Christological attire ascribed to the **angel**.
33. His **face like the sun** further emphasizes His radiant glory, as the only other two uses of the **sun** in countenance refer to the glory of God in Christ. Mat.17:2; Rev.1:16
34. His glory contextually looks to the illumination of the evil present upon the earth and Israel in reversionism noting that not one iota of evil will be hidden from Christ in His expression of wrath against all unrighteousness. Rom.1:18 cp. Joh.1:5
35. That experiential judgment is indeed key to the angel's appearance is further evidenced in the 4<sup>th</sup> description of **feet like pillars of fire**.
36. **Fire** is a regular symbol for judgment and is designed to teach that judgment is imminent. Isa.30:30; 66:15-16; Eze.38:22; Heb.10:27
37. This harks to the 7 bowls of wrath to be revealed during the final half of the tribulation highlighting the DOL. Cp.Rev.16:1
38. Appearing as he does, the messenger of God's wrath is seen to further possess an item of importance as John then tells us in vs.2a, "**and he had in his hand a little book which was open**".
39. The term "**little book**/biblaridion – biblaridion" is only used 3x, all in this chapter, and is a diminutive of biblarion – biblarion that is a diminutive of biblion – biblion that is a diminutive of biblos.
40. The term biblion – biblion is the term used of the scroll given to Christ in Rev.5:1.
41. Since it was already a diminutive in form, some have argued that diminutives in Revelation do not carry diminutive force and should be synonyms.
42. However, biblion is otherwise used 19x in Revelation and the change here indicates clearly it is to be viewed as a very small scroll, and as some have suggested, maybe the smallest scroll John had ever seen.
43. The fact that the scroll **was open** (perfect passive participle) indicates that its content has been fully revealed in the past with existing results.
44. One suggestion of identifying the scroll is that John was granted access to the understanding of the prophecies of Daniel, necessary and critical to understanding the final events of this revelation.
45. However, this does not fully satisfy the "sweet bitter" motif ascribed to this scroll contextually as it pertains to judgment. Rev.10:9-10
46. That the **strong** angel's appearance personifies the Person of Christ in the POG, it makes sense that this **little book** in some way continues to personify His Person.
47. In other words, this small scroll is designed to specifically identify the revelation of this messenger **angel** as that of Christ.
48. The real emphasis is on the diminutive size of the scroll that points to the content of the scroll.
49. The only thing of Biblical record in relation to Christ (that I know of) that has the elements of being so small in comparison to its like counterparts is "*Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel, His goings forth are from long ago, From the days of eternity.*" Mic.5:2
50. In that vein, the **little book** is designed to contrast the insignificance of one geographical area compared to not only Israel, but the entire world, and its impact upon the world through Christ.

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51. The scroll itself is viewed as a historical excerpt of Bethlehem as to its place in God's plan from where Messiah would come from and could for all intents and purposes be so small it contained only two words, "O Logoj – Ho Logos/The Word". Joh.1:1,14
52. Therefore, the **little book** is designed to introduce Christ to the world at large as to His origination applied during this specific time in the history of Daniel's 70<sup>th</sup> week.
53. In that vein **it** is designed to contrast the world at large vainly looking for a world leader (Antichrist) that would come from a world empire (RRE) to the reality of God's plan for the true world leader coming from a nondescript Jewish settlement.
54. If there is no written record of any proposed Messiah being born in Bethlehem, then they are to be rejected with extreme prejudice.
55. The small scroll adds irony to the Christological picture presented by this **strong angel** of One that is Sovereign and omnipotent, yet humble. Phi.2:5-11
56. That it personifies Christ in this fashion then answers why the **book** is 1<sup>st</sup> sweet, looking to the blessing Bethlehem/Christ produced for the world, then bitter, as it is only through wrath/judgment that the blessing is fully realized spiritually, experientially and historically.
57. With the diminutive contrast of The Word established against the backdrop of universal rule, the final phrase has added emphasis, "**And he placed his right foot on the sea and his left on the land**".
58. Throughout the biblical period, a conqueror would place his foot on the conquered territory to signify his possession of that **land** and authority over it.
59. This action now personifies Christ laying claim to the world as His kingdom as will be specifically declared in the 7<sup>th</sup> trumpet judgment. Rev.11:15
60. Some interpreters now break the Christological flow of symbolism and state that the angel's posture is only literal and has no prophetic significance.
61. Yet, his standing in this way otherwise has no significance whatsoever.
62. In the Bible, Israel is made reference to as "**the land**", which God possesses (Joe.3:2), while Gentiles are referred to metaphorically as "**the sea**" (Rev.13:1).
63. This terminology is used to personify the complete rule of Israel and the world under the reign of Christ.
64. In contrast to the seeming insignificance of the one man Christ, from the insignificant **little** town of Bethlehem, we are introduced to the reality of His immanence of authority and rule.
65. Contextually, his standing indicates the forthcoming judgment upon Israel and the world under operation Day of the Lord, during which time He will appear at the 2<sup>nd</sup> Advent to claim His throne.
66. While to the world, Bethlehem only produced another man, in reality she produced a God-man, the very creator of the universe and all in it. Rev.10:5-6

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### EXEGESIS VERSES 3 – 4:

<sup>GNT</sup> Revelation 10:3 kai. ekraxen fwnh| megal| h| w|sper lewn mukataiÅ kai. o|te ekraxen( el a|hsan ai` epta. brontai. taj eautwh fwnajÅ

<sup>NAS</sup> Revelation 10:3 **and he cried out with a loud voice, as when a lion roars;** *kai, (cc) ekraxen krazw (viaa--3s; "cried out/shouted") megal| h| megaj (a--lf-s; "with a great/loud") fwnh| fwnh, (n-lf-s; "voice") w|sper (compara. conj.; "just as/even as") lewn (n-nm-s; "a lion") mukataiÅ mukamai (vipd--3s; "roars/fiercely cries out"; hapax) and when he had cried out, the seven peals of thunder uttered their voices. *kai, (ch) o|te (temp. conj; "when") ekraxen( krazw (viaa--3s; "he cried out") ai` h` epta, brontai. bronth, (d.a. + a-cnf-p + n-nf-p; "the seven thunders) el a|hsan l alew (viaa--3p; "they communicated/spoke/uttered") eautwh eautou/ (reflex.pro./gf3p; "their"; reflex. denotes the voices themselves are emphasized) taj h` fwnajÅ fwnh, (d.a. + n-af-p; "the voices")**

<sup>GNT</sup> Revelation 10:4 kai. o|te el a|hsan ai` epta. brontai( hmel lon grafein( kai. hkousa fwnhn ek tou/ ouranou/ legousan( Sfragison a| el a|hsan ai` epta. brontai( kai. mh. auta. grayhjÅ

<sup>NAS</sup> Revelation 10:4 **And when the seven peals of thunder had spoken, I was about to write;** *kai, (cc/ch) o|te (temp. conj.; "when") ai` h` epta, brontai( bronth, (d.a. + a-cnf-p + n-nf-p; "the seven thunders") el a|hsan l alew (viaa--3p; "communicated/had spoken") hmel lon mel lw (viIPFa--1s; "I was about/in the process" +) grafein( grafw (compl. inf./pa; "to write") and I heard a voice from heaven saying, "Seal up the things which the seven peals of thunder have spoken, and do not write them." *kai, (ch) hkousa akouw (viaa--1s) fwnhn fwnh, (n-af-s) ek (pAbl) tou/ o` ouranou/ ouranoj (d.a. + n-gm-s; ref. the 3rd heaven) legousan( legw (adj. ptc./p/a/af-s) Sfragison sfragizw (vImp./aa--2s; "Seal up"; the imperative gives a sense of urgency) a| o|j (rel. pro./an-p; "the things/that which") ai` h` epta, brontai( bronth, (d.a. + a-cnf-p + n-nf-p; "the seven thunders") el a|hsan l alew (viaa--3p) kai, (cc) mh, (neg. +) grayhjÅ grafw (vsaa--2s^vmaa--2s; context indicates a negative command; "do not begin to write") auta. autoj (npan3p; ref. the things spoken)**

### ANALYSIS VERSES 3 – 4:

1. Having taken his stand on the sea and land to demonstrate authority over the world, the angel now makes an audible proclamation, **“and he cried out with a loud voice, as when a lion roars”**.

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2. The phrase “**loud voice**” indicates a matter of extreme importance demanding the attention of all who can hear. Rev.1:10; 5:2; 7:2; 3:13; etc.
3. This voice is further given a more distinctive sound as it is described as being like a **lion roaring**, noting not only tremendous volume, but also depth adding an inspiring awe of sound.
4. This completes the Christological attributes describing this angel now personifying Christ as the **Lion** from the tribe of Judah. Rev.5:5
5. His “**roaring**” conjures up all that one would expect when hearing the king of beasts bellow his cry:
  - A. To instill fear in his victims.
  - B. To indicate he is in a hunting mode and on the move.
  - C. A call to those of like genus.
6. That no words are ascribed to his **voice** indicates that the crying **out** is designed to communicate in the sense of a “battle cry” before unleashing the killing fury and power upon one’s enemies.
7. The angel sounds out on behalf of Christ to the entire world that the “*Little Book*” of vs.2, considered so insignificant by the masses, is now postured to execute judgment upon the world with extreme prejudice.
8. It is designed to instill righteous fear to anyone that will listen, a warning of impending doom if they don’t and a call of triumph and camaraderie to those that are His.
9. It is a cry that the Day of the Lord is about to commence. Rev.10:6c
10. The roar itself then evokes a response, “**and when he had cried out, the seven peals of thunder uttered their voices**”.
11. There is no doubt that this is not the ordinary sound of **thunder**, as John clearly hears and understands the message they communicated (vs.4).
12. Hence, **the seven peals of thunder** further personify an intelligent entity.
13. It is understood that many ancient cultures believed **thunder** came from the deities, the **voice** and expression of their gods.
14. The roster of **thunder** gods includes Thor of the Scandinavians, Donar of the Germans, Zeus of the Greeks, Jupiter of the Romans, et al.
15. With the inclusion of the definite article here, some suggest that the 7 thunders were a well-known part of apocalyptic material.
16. Further, these also see an allusion to Psa.29 that deals with the principle of the **voice** of Yahweh and the sound of **thunder**. Cp.Psa.18:13; Job 37:4
  - A. The **voice** of the LORD refers to His sovereign will to act; whenever God speaks or wills something, it is sure to happen. Gen.1:3ff
  - B. Whatever He pleases takes place because He has the strength to bring it to pass. Psa.29:4a
  - C. While verses 3-10 depict phenomena in the natural world, God, an unseen Spirit, rules in Sovereign power over what are commonly referred to as the forces of nature.
  - D. The picture in this Psalm is that of a powerful weather system that is the consequence of the Divine **voice** that is the immediate cause of all weather.

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- E. God is the immediate author that puts these forces in place and controls their manifestations that are often very impressive, powerful and potentially destructive. Psa.29:4-5
  - F. The cedars of Lebanon are majestic trees of great beauty and were eagerly sought for their fragrant qualities and durability of its wood and are celebrated throughout the OT.
  - G. Psa.29:5 depicts the destruction of these giant cedar trees by the **voice** of the LORD (the distant agent) that is designed to focus man on the coming judgment and not on things that are temporally impressive.
  - H. The language is a vivid poetic description of a strong storm (the immediate agent) that God originates over the open sea that moves through Lebanon shattering the majestic cedars, continues southward and finally dies out in the region of Kadesh. Psa.29:8
  - I. While vs.9a may seem out of character with the storm phenomena, it is designed to reinforce the sovereign control God has over all events and their timing.
  - J. When good things happen and so-called bad things happen in the natural world, God's **voice** is behind it all.
  - K. To –V it is “mother nature” out of control; to the informed believer it is Father God's glory on display in the world below.
17. Psa.29 declares unabashedly that God is supernaturally behind the natural catastrophes experienced by men on planet earth as judgment upon their evil.
  18. This reality further prepares the reader for the upcoming plagues executed during the DOL that will fall upon the world in the 7 bowls of wrath as judgment directly from the hand of God Himself. Rev.15:1; 16:1-12, 17-21
  19. In addition, the grammarian Vincent suggests that the Jews were “*accustomed to speak of **thunder** as ‘the **seven voices** of God.’*” Vincent's Word Studies in the NT
  20. There is also an apocalyptic tradition and Jewish idiom that states that the **seven thunders** are the **voice** of God.
  21. In opposition to this interpretation, it is held that the **voices** of the 7 thunders cannot be strictly equivalent to God speaking claiming it is implied that the **voice from heaven** supersedes the authority of the **voices of thunder** (vs.4).
  22. This is faulty for the following reasons:
    - A. It must assume the 7 thunders command John to start writing what is said (vs.4a), a premise not stated in the text.
    - B. It further assumes the **voice from heaven** negating the command is the **voice** of God, again not stated.
    - C. The reality of the commands given by the **voice** (vs.4b) is that it is not exercising authority over the **voices of thunder**, but over John.
  23. In the near context of the book of Revelation, hermeneutically the most logical conclusion in identifying the 7 thunders is that it harks back to Rev.4:5 denoting **thunder** coming from the throne of the Father and the **seven** Spirits of God indicating the H.S.
  24. The implication of the 7 thunders sounding is a combined reference to the Father and H.S. designed to note total support of the God-head in agreement with the preparation of Christ to commence operation Day of the Lord.



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25. This adds emphasis to the use of the reflexive pronoun “**their/èautou/** - heautou **voices**” indicating the reciprocating action of the God-head collectively in all matters.
26. That **thunder** indicates judgment (1Sam.2:10), it can be further deduced that both the Father and the H.S. in agreement have determined to execute 7 more acts of judgment in support of Christ in His preparation of assault in operation DOL.
27. However, before John has opportunity to record these judgments, he is stopped as in vs.4 he informs us, “**And when the seven peals of thunder had spoken, I was about to write; and I heard a voice from heaven saying, ‘Seal up the things which the seven peals of thunder have spoken, and do not write them’**”.
28. Again, while many assume this is the **voice** of Deity, this is only speculative.
29. In fact, if this is the **voice** of God, it would be the first time beginning chapter 4 that God has spoken directly to John.
30. The phrase “**a voice from heaven**” is used another 5x further in Revelation to include:
  - A. Rev.10:8, the same **voice** as in our verse.
  - B. Rev.11:12 that is left anonymous.
  - C. Rev.14:2 is further qualified as singing viewing the **voice** collectively.
  - D. Rev.14:13 is also further qualified, here as being the H.S.
  - E. Rev.18:4 is an anonymous **voice** distinguished separately from God (cp.vs.5).
31. The closest past reference is that this is the same voice John heard at the beginning of Rev.4:1 that is the primary angel assisting Christ per Rev.1:1,10.
32. As Rev.4:1 notes, that angel also spoke to John from **heaven** as he commanded John to “*Come up here...*”
33. Apart from that, the anonymous nature of the **voice** indicates that the identity is not the issue, but the message, and thereby removing any considerations as to who has authority over whom in the ones speaking.
34. He makes it clear to John that he is to **seal up** the contents that had been communicated to him and to **not** even begin to **write them**
35. Contextually, the sealing indicates that John was to keep this information to himself and never speak of it to anyone nor record it for the future.
36. This makes clear that the 7 bowl judgments are not in view as the 7 thunders.
37. Though this verse makes this premise clear, this does not deter the many attempts by interpreters over the course of the CA to provide content for the 7 thunders.
38. While maybe entertaining, to include their fruitless speculations would only serve to further point out their rebellion against John’s clearly revealed directive trying to convince others that they can figure it out.
39. What we can safely deduce from the information as implied includes:
  - A. These are 7 judgments that are reserved to only be revealed after the CA.
  - B. They are somehow directly correlated with the DOL and its commencement.
  - C. Following the **lion** motif, it can be concluded that in some way it will be a total surprise to planet earth in its implementation.
  - D. It implicates the stealth a **lion** uses to capture and kill his prey.
  - E. For all intents and purposes, these are 7 consecutive judgments unfurled quickly at one time as implied by the unity of rolling **thunder**.
  - F. Though there are 7, they are viewed as distinct from and separate from the 3 septets based on the immediacy of their execution.

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### EXEGESIS VERSES 5 – 7:

<sup>GNT</sup> Revelation 10:5 Kai. o' aggeloj( oh eidon estwta epi. thj qalasshj kai. epi. thj ghj( hfen thn ceira autou/ thn dexian eij ton ouranon

<sup>NAS</sup> Revelation 10:5 **And the angel whom I saw standing on the sea and on the land lifted up his right hand to heaven,** Kai, (cc) o' aggeloj( (d.a. + n-nm-s) oh oj (rel.pro./am-s) eidon oraw (viaa--1s) estwta isthmi (adj.ptc./PF/a/am-s; "standing") epi, (pg) thj h qalasshj qalassa (d.a. + n-gf-s; "the sea") kai, (cc) epi, (pg) thj h ghj( gh/ (d.a. + n-gf-s; "the land") hfen airw (viaa--3s; "lifted up/raised up") autou/ autoj (npgm3s) thn h dexian dexioj (d.a. + a-af-s; "right") thn h ceira ceir (d.a. + n-af-s; "hand") eij (pa; "unto") ton o' ouranon ouranoj (d.a. + n-am-s)

<sup>GNT</sup> Revelation 10:6 kai. wmosen en tw/ zwhti eij touj aiwhaj twh aiwnwn( oj ektisen ton ouranon kai. ta. en autw/ kai. thn gh h kai. ta. en auth/ kai. thn qalassan kai. ta. en auth/ oti cronoj ouketi estai(

<sup>NAS</sup> Revelation 10:6 **and swore by Him who lives forever and ever, who created heaven and the things in it,** kai, (cc) wmosen omnuw (viaa--3s; lit. to grasp a sacred object, hence; "swear/make an oath"; used 26x) en (pI; "by") tw/o zwhti zaw (d.a. + subs.ptc./p/a/Im-s; "the One living/Him who lives") eij (pa+) touj o' aiwhaj aiwn (d.a. + n-am-p +) tw h o' aiwnwn( aiwn (d.a. + n-gm-p; "into the ages of the ages/forever and ever") oj (rel.pro./nm-s) ektisen ktizw (viaa--3s; "created") ton o' ouranon ouranoj (d.a. + n-am-s) kai, (cc) ta. to' (danp; "the things"+) en (pL) autw/ autoj (npLm3s) **and the earth and the things in it, and the sea and the things in it,** kai, (cc) thn h gh h gh/ (d.a. + n-af-s) kai, (cc) ta. to, (danp +) en (pL) auth/ autoj (npLf3s) kai, (cc) thn h qalassan qalassa (d.a. + n-af-s) kai, (cc) ta. to, (danp +) en (pL) auth/ autoj (npLf3s) **that there shall be delay no longer,** oti (cc; intro. indir. disc.) cronoj (n-nm-s; "time" +) ouketi (ab; "no longer/then not" +) estai( eimi, (vifm--3s; "itself will be"; an idiom to express no further delay in time)

<sup>GNT</sup> Revelation 10:7 aliv en taij hmeraij thj fwnhj tou/ ebdomou aggelou( oitan mel ihj salpizein( kai. etelesqh to. musth rion tou/ qeou( wj euhgghsisen touj eautou/ douloj touj profhtaj

## THE REVELATION TO JOHN

<sup>NAS</sup> Revelation 10:7 **but in the days of the voice of the seventh angel, when he is about to sound, then the mystery of God is finished,** *al l l a l l a*, (*strong advers./ch*; here has the force of an ascensive transition or gradation; "but/moreover/further") *en (pL) taij h` hmeraij hmera* (*d.a. + n-Lf-p*) *thj h` fwnhj fwnh*, (*d.a. + n-gf-s*; "of the sound"; refers to the trumpet blast) *tou/ o` ebdomou ebdomoj* (*ord.adj./gm-s*; "of the seventh") *aggelou( aggeloj (n-gm-s) oltan* (*temp.adv.*; "when") *me| l h| me| l w* (*vspa--3s*; "he is about" +) *salpizein( salpizw* (+ *compl.inf./pa*; "to sound the trumpet") *kai, (ab*; intro.result from the preceding; "then") *to, musth rion* (*d.a. + n-nn-s*; "the mystery/hidden meaning") *tou/ o` qeou( qeoj* (*d.a. + n-gm-s*) *etelesqh telew* (*viap--3s*; "has been finished/fulfilled/concluded") **as He preached to His servants the prophets.** *wj* (*comp.conj.*) *euhγγελισεν euaggel izw* (*vial--3s*; "announced/proclaimed/preached") *touj o` (damp) eautou/ eautou/* (*reflex.pro./gm3s*; "His own") *dou| ouj dou| oj* (*n-am-p*; "servants") *touj o` profhtaj l profhtj* (*d.a. + n-am-p*; "the prophets")

### ANALYSIS VERSES 5 – 7:

1. Vs.5 now resumes the thought ending vs.2, **“And the angel whom I saw standing on the sea and on the land”**.
2. Moving on from the incident of the 7 thunders, the theme of God’s Sovereignty and authority over the world is reintroduced.
3. The **angel** is now specifically said to be **standing** noting a posture designed to emphasize the elevated position of Christ as the Sovereign of the world in further contrast to His humble beginning at the 1<sup>st</sup> Advent.
4. The **angel** then gestures upward and makes an oath and **‘lifted up his right hand to heaven, and swore by Him who lives forever and ever’**.
5. The **right hand** metaphorically emphasizes the power behind God’s sovereignty. Cp.Psa.18:35; 20:6; et al
6. That it is raised up toward the 3<sup>rd</sup> **heaven** points to the realm of habitation **by** Whom the oath is bound.
7. The actions of this **angel** are reminiscent of Dan.12:7 that equates the final half of Daniel’s 70<sup>th</sup> week to that oath implying the DOL proper as its *terminus ad quo*.
8. If there is a correlation between our verses and the Daniel 12 passage, it is:
  - A. The Daniel passage emphasizes an oath by the Son of Man (dressed in linen) that the final half will indeed come to fruition.
  - B. Our **angel** is now announcing that that time is at hand.
9. Oath taking is an ancient practice and this was often accompanied by the action of raising **the hand** toward **heaven** as we see here. Deu.32:40; Dan.12:7
10. Link suggests in the New International Dictionary of New Testament Theology that the raising of **the hand** occurred from the beginning and stemmed from the etymology of “*omnuw – omnuo/to grasp firmly*” that in the time of Homer referred to raising one’s staff when swearing an oath.

## THE REVELATION TO JOHN

11. Aune suggests that the lifting of **the hand** not only indicates an oath, but also invokes the active intervention of God in attestation of the facts.
12. Since oaths were so common in the ancient world, the Mosaic Law sought to safeguard the sanctity of the oath and did not permit false oaths to be taken. Lev.19:12
13. God prohibited men from making irreverent oaths, invoking the Lord's name lightly and breaking their vows.
14. It is clear that God desired that oaths and vows be kept (Ecc.5:4-5).
15. Christ took this principle to a new level when He taught that His disciples should be so truthful that no oaths are needed to confirm their statements. Mat.5:33-37
16. Further, it is clear that God Himself is exempt from this practice though there are numerous Old and New Testament examples of this activity.
17. The Lord makes oaths not because His word cannot be trusted; He makes oaths about the most serious of matters to express the Divine determination to act in a particular way. Dan.9:11
18. His oaths have included:
  - A. The oath to Abraham. Gen.24:7; 26:3; Exo.6:8
  - B. The oath of no more flood. Isa.54:9
  - C. The oath against the Exodus Generation. Num.32:10-11; Deu.1:34-35
  - D. The oath against Moses. Deut.4:21
  - E. The oath relating to the Mosaic Law. Deu.28:9 cp.Jer.22:5-9
  - F. The oath to bring the Jews to Canaan. Ezek. 20:5-6
  - G. The oath against Assyria. Isa.14:24-27
  - H. The oath that every knee will bow. Isa.45:23
  - I. The oath regarding the restoration of Israel. Isa.62:8
  - J. The vow to destroy those in captivity in Egypt. Jer.44:26-27
  - K. The oath to curse Edom. Jer.49:13
  - L. The oath to destroy America. Jer.51:14
  - M. The oath to shatter the self-reliance of the Jews. Dan. 12:7
19. When a Divine oath is given, the purpose of it is to guarantee that there is no doubt about the matter in question and His word is unconditional and as inalterable as the Divine essence.
20. While men generally swear by something greater than themselves when they take an oath, God can swear by nothing greater than Himself. Heb.6:13,16
21. The real purpose of an oath is to invoke a curse on yourself if you have not spoken the truth, or if you fail to keep a promise. Mat.26:74; 1Sam.19:6; 2Sam.19:23
22. Those that made oaths placed themselves under the power and judgment of YHWH, Who was invoked and recognized as the witness to the validity of the statement.
16. The **angel** now invokes the attestation of God **who lives forever and ever** in validation of His words.
17. That eternal life is first emphasized is designed to call upon God's eternity as able to validate the angel's accuracy guaranteeing the truthfulness of his assertion.
18. This is apropos as the vow centers on time of which God is the author. Cp.Act.17:26
19. While Deity is in view, more specifically it is the 2<sup>nd</sup> member of the Godhead, whom this **angel** represents in his attire and action, "**who created heaven and the things in it, and the earth and the things in it, and the sea and the things in it**". Cp.Joh.1:3

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20. It is God the Son that is the executioner of the POG.
21. That the **angel** focuses on the Son's work is further appropriate to the subject of the oath as it deals with the destiny of all **things** and the consummation of the eternal POG. Rev.10:7
22. The destiny of the world is in the hands of Christ as emphasized by the DOL.
23. The **angel** stresses Christ's creative activity in 3 spheres of earthly existence, the atmosphere and its inhabitants, the dry land and its inhabitants and the **sea** and its inhabitants.
24. While man may not see the attribute of eternal life, no one alive can legitimately deny the fact that the sky, **earth and sea** exist and are populated by animate creatures.
25. This inseparable link between the existence of God and the existence of the physical world is here highlighted leaving those that reject the existence of God without excuse. Rom.1:20
26. As one commentary noted, *"it is significant to us that live just prior to Daniel's 70<sup>th</sup> week that the key philosophical issues of our time revolve around the two issues of God's existence and the battle between creation and the theory of evolution."*
27. For those of us that are positive and understand the truth, this **angel** has invoked the greatest witnesses (God's Person and creative activity) to his oath and for those that are negative, it is just so many words.
28. That this oath appeals to Christ as our creator and controller of earth's destiny further harks back to Dan.12:7.
29. That the Son of Man made His oath to declare with certainty the future of the remaining 3 ½ years of the tribulation and its fulfillment, so the angel's oath now stands upon Christ's oath made to Daniel some ~626 years earlier (dating Daniel ~536BC).
30. It is the Daniel passage that gives the reader orientation to the sense of time chronologically as to the oath itself, **"that there shall be delay no longer"**.
31. In correlation to Dan.12:7, the time in view is the beginning of the final half of the tribulation marking the DOL as its beginning.
32. The Greek phrase *ἡ χρονος ουκετι εσται* – *chronos ouketi estai* is literally translated "time no more" or "time **no longer** will be".
33. This has led some interpreters to understand it as referring to the end of this world when time itself will cease to be introducing eternity.
34. In support of their contention they cite passages that indicate that certain **things** will cease to exist like the **sea** (Rev.21:1), death (Rev.21:4) and night (Rev.22:5).
35. However, this is in total disregard of the time in history of Daniel's 70<sup>th</sup> week that occurs prior to the Millennium.
36. Time is certainly still in existence after the tribulation as seen in the binding of Satan after Daniels 70<sup>th</sup> week measured in years (Rev.20:2) and further reference following his release (Rev.20:3).
37. This phrase is idiomatic and indicates that "time has run out" or "time is **no longer** an issue to the event at hand".
38. It denotes that God's time of patience and grace has expired and He is going to assert His Sovereign right as Creator over His creation.

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39. The specific time and event in view for immediate orientation is identified in vs.7, **“but in the days of the voice of the seventh angel, when he is about to sound, then the mystery of God is finished, as He preached to His servants the prophets.”**
40. The strong adversative **“but/al l a, - alla”** is designed to highlight that the centuries of history that have come and gone without resolution to God’s plan as centered in Christ are now over and time is to be measured **in days**.
41. The phrase **“when he is about to blow his trumpet”** begins with the temporal conjunction **‘oʃtan – hotan/whenever”** not suggesting this might not happen, but to show that the conclusion of God’s **mystery** is contingent upon the blowing of the trumpet.
42. Some have noted that while the Greek verb **meʃlw – mello** is usually translated as **“about to”**, the lexicons denote that the time element is secondary in this word with the primary emphasis on the certainty of the event discussed.
43. Therefore, they contend that it is not until after the 7<sup>th</sup> **angel** blasts his trumpet, with certainty we can know that **the mystery of God is finished**.
44. However, the certainty is found in the indicative mood and our verse uses the subjunctive mood indicating potential denoting that the sounding is not yet reality, but looking forward to that reality. Cp.Mar.13:4; Luk.21:7 (*subjunctive used 3x*)
45. Therefore, the emphasis is on **the days** just preceding the blast of the 7<sup>th</sup> trumpet.
46. It is the 7<sup>th</sup> trumpet that ushers in the reign of Christ before the completion of the 7 bowl judgments indicating the DOL proper.
47. This is the first time that we are told that the sounds of the trumpet blasts are not merely viewed as instantaneous, but each have their individual chronological implications.
48. The big question is exactly what is the **mystery of God finished** in view?
49. It is clear that His **mystery** relates in some way to OT prophecies as most interpreters recognize as the subject of God’s **servants the prophets** of those of the OT.
50. Further, the aorist tense of the verb **“preached”** indicates a point of time in the past.
51. The Greek term **“mystery/musthron – musterion”** was a religious technical term used in the cults of the Roman Empire and denoted a religious secret confined only to those that were initiates of the cult.
52. Like our modern word for **mystery**, it does not refer to that which cannot be understood or figured out, only that something is not obvious on the surface and one must pay attention, accumulating and putting facts together, in order to understand.
53. Therefore the **mystery** is something obscure to OT saints dependent upon certain facts and understanding necessary to figure it out.
54. The term **“finished/telew – teleo”** indicates something completed, brought to an end or conclusion.
55. In correlation to the subject being a **mystery**, what is logically completed is the remaining facts necessary not yet revealed or understood to figure out the **mystery**.
53. There have been several interpretations offered as to the **mystery of God** in view:
  - A. Some suggest it refers to salvation based on the use of the verb **“euaggelizo – euangelizo/to proclaim good news”**; thus, the **mystery** that the Holy God could love sinful mankind and provide salvation for them.
  - B. Another more limited version of this suggests that the **mystery** refers to God’s work in bringing Gentiles into His plan. Eph. 3:4-6

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- C. Some have limited the term to the OT doctrines that pertain to Daniel's 70th week, which will all be completed under the seventh trumpet.
  - D. Some have limited it even further to the specific OT prophecies that deal with that latter half of Daniel's 70th week, *the time of Jacob's distress*. Jer.30:7
  - E. Some have suggested the **mystery** focuses on the existence of evil and that God has allowed Satan and men to prosper at the expense of truth and righteousness.
  - F. Walvoord, who takes the genitive to be one of apposition, suggests that the phrase refers to truth concerning God Himself that has not been fully revealed.
  - G. Due to the nature of the verb **finished/fulfilled**, Beale takes this as a subjective genitive and renders the phrase as **the mystery God** has revealed.
  - H. Still others identify this phrase by its usage in Col.2:2 and suggest that the **mystery** is Christ Himself.
  - I. Another commentary relates it to the fact that the OT **prophets** could not understand the apparently conflicting prophecies with respect to the 1<sup>st</sup> and 2<sup>nd</sup> advents, Christ's suffering and then His glory.
  - J. They tie this into the **mystery** of the CA as further confusion to the Advents.
  - K. However, OT believers could know that Israel was destined for dispersion and that their custodianship would be given to another nation, just as Christ proclaimed in Mat.21:43. Cp.Isa.65:1
  - L. Further, it was obvious Isaiah understood the difference as he notes the exalting of Christ, yet the sufferings He first must bear. Isa.52:13 – 53:11
  - M. To claim OT **prophets** failed to understand the advents is reading too much into the failure of the Jews at the 1<sup>st</sup> advent as dictating failure for all Jews.
  - N. John the Baptist understood. Cp.Mat.3:13,14; 9:14
54. The most obvious solution to this **mystery** is found in the book of Daniel as the term "**mystery**" in both the Greek (LXX) and English is only used in that book in the OT.
55. The **mystery** itself relates to the vision of the colossus in Nebuchadnezzar's dream. Dan.2:18,29,27,30 (cp.vss.31ff).
56. The statue has dual fulfillment with its far fulfillment addressed in Dan.7:1-8.
57. What the OT **prophets** could understand was that the 4 great beasts (Dan.7:3) were world empires that would arise in the last days; what fact that they were not privy too was exactly who these empires would be in history.
58. With the completion of the 6<sup>th</sup> trumpet judgment, all four of these empires have now been revealed in history:
- A. The RRE via the introduction of Antichrist in the 1<sup>st</sup> 4 seal judgments.
  - B. Russia and the US in the 6<sup>th</sup> seal.
  - C. The Oriental confederation in the 6<sup>th</sup> trumpet.
59. Just immediately preceding the 7<sup>th</sup> trumpet and after introduction of the 6<sup>th</sup> trumpet, the **mystery of God** concerning the 4 major world players historically **no longer** remain a **mystery** as to their exact identification.
60. This **mystery** is then complete as they are fully exposed upon the stage of human history as to exactly their national and empirical (observed) identities.
61. That this is "good news proclaimed/euangelizw – euangelizo (**preached**)" is seen in the fact that upon the completed historical revelation of all 4 of these empires, the time is now right for Christ to claim His kingdom beginning the DOL proper and ultimate conclusion to Daniel's 70<sup>th</sup> week. Rev.11:15-17

## THE REVELATION TO JOHN

### EXEGESIS VERSES 8 – 11:

<sup>GNT</sup> Revelation 10:8 Kai. h̄ fwnh. h̄j hkousa ek tou/ ouranou/ pa| in Ialouſan metv emou/ kai. legousan( {Upage labe to. biblion to. hnewgmenon en th| ceiri. tou/ aggelou tou/ estwtoj epi. thj qalasshj kai. epi. thj ghj|

<sup>NAS</sup> Revelation 10:8 **And the voice which I heard from heaven, I heard again speaking with me, and saying,** Kai, (cc) h̄ fwnh, (d.a. + n-nf-s; "the voice") h̄j oj (rel.pro./af-s) hkousa akouw (viaa--1s) ek (pAbl) tou/ o' ouranou/ ouranoj (d.a. + n-Ablm-s) **I heard (supplied) pa| in (adv.; "again") Ialouſan Ialew (circ.ptc./p/a/af-s; "communicating/speaking") metv meta, (pg) emou/ egw, (npg-1s) kai, (cc) legousan( legw (circ.ptc./p/a/af-s) "Go, take the book which is open in the hand of the angel who stands on the sea and on the land."** {Upage upagw (vImp./pa--2s; "go/depart") labe Iambanw (vImp./aa--2s; "take/receive") to, biblion (d.a. + n-an-s; "the scroll") to, hnewgmenon anoigw (d.a. + adj.ptc./PF/p/an-s; "having been opened") en (pL) th| h̄ ceiri. ceir (d.a. + n-Lf-s; "the hand") tou/ o' aggelou aggeloj (d.a. + n-gm-s) tou/ o' estwtoj iſthmi (d.a. + adj.ptc./PF/a/gm-s; "who stands") epi, (pg) thj h̄ qalasshj qalassa (d.a. + n-gf-s) kai, (cc) epi, (pg) thj h̄ ghj| gh/(d.a. + n-gf-s)

<sup>GNT</sup> Revelation 10:9 kai. aphlqa proj ton aggelon legwn autw| douhai, moi to. biblaridion| kai. legei moi( Labe kai. katafage auto| kai. pikranei/ sou thn koilian( al| en tw| stomati, sou estai gluku. wj me| i|

<sup>NAS</sup> Revelation 10:9 **And I went to the angel, telling him to give me the little book. And he said to me, "Take it, and eat it;** kai, (ch) aphlqa apercomai (viaa--1s; "I went/departed") proj (pa) ton o' aggelon aggeloj (d.a. + n-am-s) legwn legw (circ.ptc./p/a/nm1s) autw| autoj (npdm3s) douhai, didwmi (inf.purp./aa; "to give"; intro. indir. command) moi egw, (npd-1s; ref. John) to, biblaridion| (d.a. + n-an-s; "the little scroll") kai, (ch) legei legw (vipa--3s) moi( egw, (npd-1s) Labe Iambanw (vImp./aa--2s; "take") kai, (cc) katafage katesqiw (vImp./aa--2s; "eat/consume/devour") auto| autoj (npan3s) **and it will make your stomach bitter, but in your mouth it will be sweet as honey."** kai, (cc) pikranei/pikrainw (vifa--3s; "it will make bitter"; same as 8:11) sou su, (npg-2s) thn h̄ koilian( koilia (d.a. + n-af-s; lit. "belly/stomach"; metaphorically "innermost desires/appetites/emotions"; used 23x) al| al| la, (strong advers.) en (pL) sou su, (npg-2s) tw| to, stomati, stoma (d.a. + n-Ln-s; "mouth") estai



## THE REVELATION TO JOHN

*eimi, (vifd--3s) gluku. glukuj (a--nn-s; "sweet/fresh/pleasant"; used 4x) wj (compar.conj.) meliA (n-nn-s; "honey"; used 4x)*

<sup>GNT</sup> Revelation 10:10 kai. elabon to. biblaridion ek thj ceiroj tou/ aggelou kai. katefagon auto( kai. hA en tw/ stomati, mou wj meli gluku. kai. ote efagon auto( epikranqh h koilia mouA

<sup>NAS</sup> Revelation 10:10 **And I took the little book out of the angel's hand and ate it,** *kai, (ch) elabon lambanw (viaa--1s; "I took") to, biblaridion (d.a. + n-an-s; "the little scroll") ek (pAbl) tou/o(dgms) aggelou aggeloj (n-gm-s) thj h' ceiroj ceir (d.a. + n-Ablf-s) kai, (cc) katefagon katesqiw (viaa--1s; "ate") auto( autoj (npan3s) and it was in my mouth sweet as honey; and when I had eaten it, my stomach was made bitter.* *kai, (ch) hA eimi, (viIPFa--3s) en (pL) mou egw, (npg-1s) tw/ to, stomati, stoma (d.a. + n-Ln-s; "mouth") wj (comp.conj.) gluku. glukuj (a--nn-s; "sweet) meli (n-nn-s; "honey") kai, (cc) ote (temp.conj.; "after/when") efagon esqiw (viaa--1s; "I had eaten") auto( autoj (npan3s) mouA egw, (npg-1s) h' koilia (d.a. + n-nf-s; "stomach") epikranqh pikrainw (viap--3s; "was made bitter")*

<sup>GNT</sup> Revelation 10:11 kai. legousin moi( Dei/ se pa/in profhteusai epi. laoij kai. eqnesin kai. glwssaij kai. basileusin polloiA

<sup>NAS</sup> Revelation 10:11 **And they said to me, "You must prophesy again concerning many peoples and nations and tongues and kings."** *kai, (cc) legousin legw (vipa--3p; "they are saying") moi( egw, (npg-1s) Dei/ dei/ (vipa--3s; "it is necessary/it is a must") se su, (npa-2s; "for you") profhteusai profhteuw (compl.inf./aa; "to prophesy/speak forth by Divine inspiration") pa/in (adv.; "again") epi, (pd; "concerning/over") polloiA poluj (a--dm-p; "many") laoij laoj (n-dm-p; "peoples") kai, (cc) eqnesin eqnoj (n-dn-p; "nations") kai, (cc) glwssaij glwssa (n-df-p; "tongues/languages") kai, (cc) basileusin basileuj (n-dm-p; "kings")*

### ANALYSIS VERSES 8 – 11:

1. John's attention is now returned to the **little** scroll of vs.2, **"And the voice which I heard from heaven, I heard again speaking with me, and saying, 'Go, take the book which is open in the hand of the angel who stands on the sea and on the land'"**.
2. The anonymous **voice** of vs.4 now gives John a 2<sup>nd</sup> command as it pertains to his physical involvement for this portion of the vision.

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3. That **the voice** is **from heaven** indicates that the imperative given to John carries the weight of Divine authority.
4. This is apropos following the Divine oath of the strong **angel** as all imperatives of the Word of God carry the force of God communicating, no matter the communicator.
5. The two participles **‘speaking and saying’** are in the accusative case making the relative pronoun **‘which’** their immediate antecedents as the noun **‘voice’** is in the nominative case as the subject of whom John **heard**.
6. That these participles are emphasized in the case of a direct object validates the anonymous nature of the **voice** as not the primary concern, but the content of the message John is hearing.
7. This further suggests that this **voice** is not directly spoken by Deity as emphasis is removed from His Person and placed on the words at hand.
8. As noted, the best candidate for this speaker is John’s communicating **angel** of Rev.1:1.
9. John is then commanded to depart from where he was writing, approach the strong **angel** and take the opened scroll that is **in his hand**.
10. That John must first **‘go/depart’** indicates that in his world of “virtual reality” absorbing this vision, the earthly scene remains real to him as he must relocate to the position of the **angel standing on the sea and land**.
11. This gives the reader a flavor of the reality behind the vision as it appears to John indicating a very conscious state of being performed as an eyewitness to these events.
12. The term for **‘book/scroll’** in vs.8 is now designated as “*bībl̄ iōn – biblion*”, though it will be restated again as the **‘little book/biblaridion – biblaridion’** in vss.9 and 10.
13. This points to the fact that when the term *biblion* is used in Revelation, it is emphasizing a literal scroll and that indeed the designation of the **little** scroll as in our verses is designed to personify or bring to life what it represents. (*You can compare the other 21 uses of biblion on your own; Rev.1:11; 5:1,2,3,4,5,8,9; 6:14; 13:8; 17:8; 20:12; 21:27; 22:7,9,10,18,19*)
14. In our case, it personifies the Person of Christ brought to human life in Bethlehem destined to rule the world.
15. John is now told to take the literal scroll from the **angel** that is illustrating Christ as Sovereign over the world while standing **on the sea and land**.
16. That it is opened is designed to indicate that its contents are readily available for assimilation including that which it personifies.
17. As we observe, the simple instruction to **go** and **take the book** is not immediately explained to John i.e., he was not told why he was to do it.
18. The explanation comes in vs.9 only after John’s application of the imperative now given.
19. This illustrates a very important point of BD with respect to the principle of authority and obedience to it as one does not always have to have everything explained to them in order to comply with God’s directive will.
20. Since God is the only One with authority as part of His essence, we concur with the biblical revelation that *there is no authority except from God, and those which exist are established by God.* Rom.13:1

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21. Those that insist that they must understand everything before they can be expected to comply with a directive do not fully understand the nature of obedience to authority and/or are not exercising the requisite faith in God.
22. As in the case of John, God sometimes provides us enough information to continue to do His will, but may not provide all the information **we** may want.
23. Beyond that, this certainly illustrates the principle that continued obedience paves the way for continued revelation.
24. This is one very important part of the principle of *abiding in Him* that implies an unchanged relationship of obedience and submission to God's plan as we await the next directive.
25. For the believer priest, the issue is to assimilate God's will for their lives as communicated; plug in and make application to what they know and any further revelation deemed necessary for spiritual advance will be forthcoming.
26. As this verse further implies, His directives contain priorities as John must first have the **book** before he can continue in application.
27. This points to the fact that if the believer does not adhere to the priorities of BD, such as the 3 adjustments with Bible class established as one's MPR, then they tentatively shut the doors for God to advance them spiritually in application or sell themselves short to further blessings by God.
28. Orientation to God's authority via the WOG is essential for our continued spiritual matriculation and blessing in life.
29. God's word is not designed to be a smorgasbord of do's and don'ts as to just what we want or don't want to do.
30. It is a cohesive package of truth with every royal imperative having its proper place and priority necessary for maximum blessing.
31. John's orientation and obedience is made evident as seen in vs.9, "**And I went to the angel, telling him to give me the little book**".
32. He is then immediately blessed with further revelation and how to proceed as this messenger of God further relates, "**And he said to me, 'Take it, and eat it; and it will make your stomach bitter, but in your mouth it will be sweet as honey'**".
33. There are several OT allusions to the WOG and the principle of eating. Psa.19:10; 119:103; Jer.15:16; Eze.2:8-10; 3:1-4
34. As the Ezekiel's verses makes clear, not all of God's word is pleasant to hear. Eze.2:10
35. In the Bible, eating and drinking picture the principle of faith and here focuses on the fact that John is to GAP the information that the **little** scroll so personifies.
36. As the **angel** promises, John's experience upon consuming the scroll is fulfilled in vs.10, "**And I took the little book out of the angel's hand and ate it, and it was in my mouth sweet as honey; and when I had eaten it, my stomach was made bitter**".
37. As should be obvious to the reader, the adjectives **bitter** and **sweet** go beyond the literal experience of John and are designed to portray positive and negative connotations to the scroll.
38. Suggestions as to its significance here include:

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- A. It is **sweet** because it is God's word but **bitter** because it contains a message of judgment (Beale) or that it will involve the same rejection that Ezekiel and Jeremiah endured (Swete).
- B. Others (Swete, Krodel) indicate that this is **sweet** to John because it refers to the message of salvation, but **bitter** because it brings persecution to him.
- C. Others (Osborne) have completely missed the point and attempt to read the Church into this passage suggesting that God's will is **sweet** for the Church, but **bitter** because it will involve suffering and possibly martyrdom.
- D. Another suggests that **sweet and bitter** relates to the very nature of prophecy itself denoting information that piques our anticipation, while the **bitter** focuses on the patience test that one must endure until fulfillment of the prophecies.
39. While all have truths that can denote **bitter sweet** experiences, the interpretational answer for our verse still lies in the personification of the **little book**.
40. And that is from Bethlehem comes the sweetness attributed to Jesus Christ to be the eternal King over Israel and the world (Mic.5:2), but the bitterness of His wrath must first be felt upon Israel and the world before His experiential rulership comes to fruition at the 2<sup>nd</sup> Advent.
41. It points to the fact that the joy brought to the world by the introduction of their Sovereign ruler at the 1<sup>st</sup> Advent will turn into sorrow and judgment upon the world as introduced by the DOL ushering in the 2<sup>nd</sup> Advent.
42. With the bitterness of the scroll being the last of the eating experience left with John, vs.11 then carries the weight of the continued judgments remaining in the **book** of Revelation, "**And they said to me, 'You must prophesy again concerning many peoples and nations and tongues and kings'**".
43. The plural of "**they said**" implicates both the strong **angel** and **voice from heaven** in agreement with the necessity of these judgments and John's responsibilities to further communicate them.
44. It is apropos that they speak together as one personifies Christ as the Word and the other emphasizes the authority of God that is fulfilled through the Word.
45. The verb **prophesy** is generally used of speaking with the help of Divine inspiration, proclaiming what God wants to have made known and of speaking about Divine knowledge of future events.
46. While the term can be generally defined as declaring God's truth by *speaking to men for edification and exhortation and consolation*, the force here centers on the subject of predictive prophecy. 1Cor.14:3-4
47. Although this verb has not yet been used in Revelation, it is clear that John was fulfilling the activity of a prophet (as an Apostle) and that the entire **book** is defined by him as a prophecy. Rev.1:3
48. Therefore, it is perfectly appropriate here to tell him that he had to **prophesy again**.
49. The scope of his prophecies fits the nature of the personification of the **little book** as Christ ruling over His eternal kingdom as it is global in nature defined in the list of **many peoples and nations and tongues and kings**.
50. As will be observed, these prophecies John has yet to record will include the leaders of the EU, the U.S., Israel, the Antichrist, the False Prophet, the Roman Catholic Church and others.
51. *Review Doctrine of Authority.*