

Intro:

1. Review previous lessons.
 2. Before the seventh trumpet sounds there is an interlude that will stretch from Revelation 10:1-11:14.
 - a. Similar to the interlude between the sixth and seventh seals which was Chapter 7
 - b. There will be one between the sixth and seventh bowls in 16:5
 3. The function of these interludes some suggest is to let John and the readers catch their breath and to ponder all that has taken place. The interludes also tend to function more as a encouraging and consoling role as they tend to focus not on disaster but on God caring for His people and emphasizing God's control over circumstances.
 - a. So its like having a terrible war movie with a love story mixed in with it.
 4. So some see these interludes as not necessarily being in Chronological order, but something that adds to the overall vision.
- I. **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.”*
1. **Who is this angel?** Historicist, Spiritualist, and Most preterist view it as being Christ Himself. The reasons they give are that the image of His face shining like the sun is used in the original vision of Christ in 1:16. The rainbow around the head is also seen around the throne of God in 4:3. Some futurist believe this to be Christ as well, because He holds the scroll in His hand, and only the Lamb was worthy to open it.
 2. Factors that argue against it are that the world used for another is the Gr. Word “allos” which means another of the same kind. So this links another angel with the one previously mentioned sounding the trumpets. Another factor mentioned is that whenever John mentions Christ in Revelation, is it always clear and distinct. There is a clear title given to Christ, more than simply “another angel”. One last one is that the angles coming down from heaven would mean this is the second coming of Christ, and clearly this is not what is happening here.
 3. **So who is this angel?** My best guess is that it is what it says, “A mighty angel”. Angels elsewhere are given this kind of description and remember not all angels are the same. It appears this is another mighty angel, similar to the ones w/ the 7 trumpets and it acts as a messenger of Christ.
- II. **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,”*
1. **There are lots of differing opinions on what this scroll is.**
 - a. The historicist interpret this, and we need to understand that they see the prophecies of Chapter 10 and 11 as being about the Protestant reformation, but they see the little scroll as the bible itself. The bible prior to the reformation was inaccessible and the copies that were available were in languages that were not common to the people of Europe. So after the fall of the Byzantine Empire, the rise of the printing press and such, the bible took off and became available to many people.
 - b. The preterist differ on how they interpret this book. Some see the little book as being the book of Revelation itself. Others see the book as a second revelation, with the first scroll dealing with Jerusalem and the second scroll dealing with Rome.
 - c. Futurist disagree on this as well. Some see it as a message for the believing churches, basically the interlude up until the seventh trumpet. But most agree that this little scroll is the same scroll that was opened by the Lamb. Reasons for thinking this are:
 - i. Words “biblaridion” translates little book is the diminutive form of biblion and the word biblion which is used in Chapter 5 is also used in Chapter 10:8 to describe this scroll. (Compare to a Biggie Coke vs. a medium coke. Same thing, just smaller).

- ii. The book needed to be made smaller for the sake of the vision, since John was going to eat it. The scroll is already opened which would also fit with what has just happened in with the silence in heaven when the scroll was completely opened.
2. The image of the right foot on the sea and left foot on the land is taken by some to simply be a visual of the size of the angel, but also it is believed that the land represents Israel and the sea represents the gentiles. This means to some that this is a message for the whole world.
- III. **Rev 10:3-4**, “*and he gave a loud shout like the roar of a lion. When he shouted, the voices of the seven thunders spoke. 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."*”
1. **Why the loud roar?**
 - a. The Historicist see the loud shout of the lion as being Christ’s challenges to the doctrines of Roman Catholicism as played out by Martin Luther, Zwingli, and Huss.
 - b. Others just see it as the power of the cry. The angel is large and so is the cry, and the imagery of the lion is similar to that of Christ, so it is seen as being shouted with the authority of Christ.
 - c. My personal opinion, I think it is to get you to imagine the awesomeness of the cry.
 2. **Who are the seven thunders?**
 - a. Some, especially the preterist, see it as the Voice of the Lord that is seen in Psalm 29. In that Psalm there are seven voices of the Lord. They would say that this was the Voice of God speaking. But then you would have God telling John not to write what He said. Kind of the “that was off the record.”
 - b. The Historicist are all over the map on this with some interpreting it as the crusades, the seven kingdoms that embraced the reformation, the seven basic doctrines of the reformation, and still some see it as the Papal anathemas denouncing Luther.
 - c. We really don’t know. The seven thunders are not angles, but it was not just a loud peal of thunder because they communicated a message.
 3. **Why wasn’t John allowed to write what he heard?** The reason why is not revealed, so its just all guessing. God wanted it to be known that you don’t know.
 - a. The preterist view is that what he heard was just simply to terrible to write down. And they point that when the end comes in the following chapters, much of the description of the carnage that we have seen in previous chapters appears to be left out.
 - b. Others, including most futurist, say that the reason is that there are some things we are not meant to know. Daniel had a vision and he was not allowed to record certain parts of the vision (Daniel 8:26) (Daniel 12:9). Now those visions were sealed to the end time, and some speculate that Daniel saw parts of John’s vision but were not allowed to record it.
 - i. The apostle Paul also had a vision and was not allowed to record it. (2 Corinthians 12:4)
 - c. **The point is that we don’t know and we were not meant to know.**
 - i. **Deut 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.*”
 - ii. In the Navy as an aerographer’s mate, we had secret clearance so that we could get the routes, destinations, and locations of all the ships so that we could forecast for them and use their observations, but just because we had a secret clearance didn’t mean we knew all the secrets. The phrase was, “It’s on a need to know basis and you don’t need to know.”

IV. **Rev 10:5-7**, *“Then the angel I had seen standing on the sea and on the land raised his right hand to heaven. 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!” 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.”*

1. Isn't it wrong to swear?

- a. **Matthew 5:34-35** seems to say so. John MacArthur offered up the following explanation: “The bible does not forbid the taking of vows, but rather the evasive swearing of oaths with the intent to deceive as was the practice of the Pharisees and the Scribes (Matt. 23:16-22)
- b. He also points out that many godly folks in the bible took oaths such as David, Abraham, and even Paul.

2. No more delay!

- a. The historicist see this as the final coming of the reformation. They point out that God gave Israel roughly 1500 years before Christ came and the Catholic church existed about 1500 years before the reformation. Now just as Judaism still exists, but the Church is the truth, so also the Catholic church still exists, but the Protestant church is where it is really at.
- b. The preterist see this as meaning that the great judgments are about to begin. This is another reason they point to the immediate fulfillment of this book because there would not be a 2000 year delay if there were to be no delay. They see the judgments as being the answered prayers of the persecuted Christians for the destruction of the ones who were doing the persecuting.
- c. Futurist as well see this as an answer to the question of the martyrs of “How long?”. “The days when the seventh angel sounds” seems to indicate that the seventh trumpet will last many days, which it will because with the seventh trumpet will come seven bowls of judgment.
- d. When the seventh angel sound the trumpet, this is the end. It is the answer to all the prayers, it is when the Kingdom of God will become the Kingdom of this world.

3. What is the mystery of God?

- a. Some preterist see this as the mystery of the church becoming more gentile than Jewish and they point to Ephesians 3:3-6.
- b. The answer to why evil exists, why does God allow bad things to happen, etc. All this is wrapped up, and you get to see the plan take place.
- c. I think its that as well as the fulfillment of complete salvation where the curse of sin is completely removed. Why did God allow the fall in the Garden to take place in the first place? It will all be fulfilled.

V. **Rev 10:8-11**, *“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.” 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.” 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. ¹¹ Then I was told, “You must prophesy again about many peoples, nations, languages and kings.”*

1. Why eat a scroll?

- a. Historicist claim that it is symbolic of the church receiving the bible. It was sweet to receive but was bitter because of the opposition to it.
- b. Preterist see this as a reference to Ezekiel (Ezek 3;1-3, 14) which also dealt with the destruction of Jerusalem but by the Babylonians.

- c. Some suggest that it is symbolic of absorbing and assimilating God's word. It is sweet because this is what you want, but bitter because you know how it will effect other people who don't know Christ.

2. You Must Prophecy again?

- a. Preterist see this as the referring of now focusing on the Roman empire.
- b. Futurist see this as John being told again, to preach this even if it is hard and painful.

VI. Conclusion:

1. We have the responsibility to preach the truth even if its hard for folks to take and even if it impacts us negatively. (Show USA today article of Franklin Graham)
2. There are some things we are not meant to know. We can't figure it all out, and I think that is a good reminder as we are reading this book. We can't figure it all out, and this plays out as well in church life. You can't explain the mystery of baptism and the Lord's supper. You can't reduce them down to simple logical explanations.
3. God says that there will be no delay. When God says its time, it is time.