

**VICTORIOUS LIFE CHURCH BIBLE STUDY SERIES:
THE BOOK OF REVELATION
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CHAPTER TEN- NO MORE DELAY**

Revelation 10:1-11

And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: 2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, 3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. 4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. 5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, 6 And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: 7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. 8 And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. 9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. 10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. 11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

These verses serve as an interlude between the sixth trumpet and seventh trumpet (11:15). The seals and the bowls also have a brief interlude between their sixth and seventh judgments

(7:1-17; 16:15). These interludes serve a dramatic purpose, but also show mercy in allowing more opportunity for repentance. It is as if God brought things to the brink, then pulled back a little to grant mankind more time to repent. God's intention in these pauses is also to encourage and comfort His people in the midst of the fury and to remind them that He is still sovereign, that He remembers His people, and that they will ultimately be victorious. The interlude, here in chapter 10, consists of two main events.

1. John sees a "mighty angel."
2. John is instructed to symbolically eat a little scroll.

And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

This chapter begins by describing a "mighty angel." He holds in his hand a "little scroll," distinct from the scroll of God's judgment described in chapter 5.

A rainbow was on his head: Not only is the rainbow a reminder of God's promise to man, but it is also a natural result when the **sun** shines through a **cloud**. The cloud is also a long time biblical symbol of the glory and presence of God.

Based on this passage, some interpreters believe the "mighty angel" is actually Jesus Christ because some of the imagery also applies to Him.

Revelation 1:12-16 "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; 13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. 14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; 15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. 16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength."

The Bible also describes Jesus with *His countenance... like the sun shining in its strength*.

However, angels are never clearly identified with Jesus in the Book of Revelation or in the New Testament, though He is clearly associated with the *Angel of the Lord* in the Old Testament. A better identification is with the angel known as Michael because there are also similarities to this mighty angel and to Michael as he is described in

Daniel 12:1-2

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. 2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Whoever his exact identity, “clearly this angel has come from the very presence of God”

(Barclay), and he has great might and authority. In either case, this being calls out and the result is the sound of "seven thunders" (Revelation 10:1–3).

He had a little book open in his hand. And he set his right foot on the sea and *his left foot* on the land, and cried with a loud voice, as *when a lion roars*. When he cried out, seven thunders uttered their voices.

He had a little book open in his hand: Is this **little book** the same as the scroll no one except

Jesus could open in [Revelation 5:1-7](#)? If one takes the *mighty angel* to be Jesus, then it very well could be. But John used different words to describe the *scroll* of [Revelation 5:1](#) and the **little**

book written of here. It is probably best to see them as *different*, yet probably closely related.

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

conclude that the little book contained some *design* of God long concealed, but now about to be made manifest. But the truth is no one knows what it means?”

I saw still another mighty angel: He set his right foot on the sea and his left foot on the land

The angel’s stance projects his authority over both land and sea. His authority is either direct (if the *mighty angel* is Jesus), or indirect (if this is indeed an angelic being as a messenger of God).

His stance indicates complete authority over the entire earthly situation. He has his feet on both

land and sea “to show that he had the command of each, and that his power was universal, all things being under his feet.

When he cried out, seven thunders uttered their voices: This relates the same idea of the

thunderous voice of God as described in [Psalm 29](#), seven times repeating the phrase *the voice of the Lord*.

“The voice of the Lord is over the waters; the God of glory thunders; the Lord is over many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaks the cedars, yes, the Lord splinters the cedars of Lebanon. He makes them also skip like a calf, Lebanon and Sirion like a young wild ox. The voice of the Lord divides the flames of fire. The voice of the Lord shakes the wilderness; the Lord shakes the Wilderness of Kadesh. The voice of the Lord makes the deer give birth, and strips the forests bare; and in His temple everyone says, “Glory!” (Psalm 29:3-9)

What follows is a rare instance where God explicitly instructs someone—John, in this case—not to reveal what He has seen and heard.

Now when the seven thunders uttered their voices, I was about to write; but I heard a voice from heaven saying to me, “Seal up the things which the seven thunders uttered, and do not write them.”

Whatever message was contained in the voice of the seven thunders, that information is not to be included in John's writing. This is an important reminder: that God alone knows everything which is occurring. We are not meant to know all things, and we cannot claim to know all things—either about the end times, or any other subject (Revelation 10:4). This passage also reminds us that God, in the present day, is restraining the influence of evil

7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: (2 Thessalonians 2:7-8)

and that God holding back on judgment

“And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. 2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, 3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.” (Revelation 7:1–3)

He exhibits patience for the sake of our salvation

9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. (2 Peter 3:9).

At some point during the end times, however, God will no longer hold back. There will be no more delay, and the catastrophes of the great tribulation will happen according to their own

"natural" timeline. God's merciful restriction of evil, and loving hindrance of judgment, will end

Revelation 10:5-7

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, 6 And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: 7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

Raised up his hand to heaven and swore by Him who lives forever and ever: The *mighty*

angel gave a solemn oath declaring that the end is irrevocably set in motion, that there should be no longer delay. There was absolutely no turning back. The mystery of God would be finished:

What mystery? One important aspect of this mystery is that it has been declared to His servants the prophets. In Biblical vocabulary, a mystery isn't something no one knows. A mystery is

something no one *could* know unless it was revealed to him. If you could know it by intuition or personal investigation, it isn't a mystery, because mysteries must be *revealed*. Therefore,

something can be *known* and still be a mystery in the Biblical sense. The phrase – or its equivalent – is used for a many different aspects of God’s plan.

- The ultimate conversion of the Jewish people is called a mystery (Romans 11:15)
- God’s purpose for the church is called a mystery (Ephesians 3:3-11)
- The bringing in of the fullness of the Gentiles is called a mystery (Romans 11:25)
- The living presence of Jesus in the believer is called the mystery of God (Colossians 1:27-2:3).
- The gospel itself is called the mystery of Christ (Colossians 4:3) .

The mystery of God: In this context, probably refers to the unfolding of His resolution of all things, the finishing of His plan of the ages. The mystery of God which is declared as subject to fulfillment is unfolded therefore in the Old Testament in the many passages which speak of the establishment of the kingdom of God on earth. The mystery also regards the great question “Why does God allow Satan and man to rebel and go their own way?” The idea may be that this question, this unanswered mystery, is coming to an end under rule of Jesus. God is beginning the end, the resolution of all things, the gathering together (resolution, summing up) of all things in one in Jesus

Ephesians 1:10

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him

God freely acknowledges that life today is full of mysteries; but it will not always be so. A day will come when all questions of this age will be answered. John is then given a highly symbolic order: to eat the small scroll being held by the mighty angel.

Then the voice which I heard from heaven spoke to me again and said, "Go, take the little book which is open in the hand of the angel who stands on the sea and on the earth." So I went to the angel and said to him, "Give me the little book." And he said to me, "Take and eat it; and it will make your stomach bitter, but it will be as sweet as honey in your mouth."

John was commanded to **take the little book** from the *mighty angel* and actually **eat it**. Some take this to say that God never forces His revelation on anyone, and we always must be willing to take what He has offered.

Then I took the little book out of the angel's hand and ate it, and it was as sweet as honey in my mouth. But when I had eaten it, my stomach became bitter. And he said to me, "You must prophesy again about many peoples, nations, tongues, and kings."

In [Ezekiel 3:1-3](#), the prophet was also commanded to eat a scroll, the revelation of God to Israel.

Ezekiel 3:1-3

Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. 2 So I opened my mouth, and he caused me to eat that roll. 3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.

This figure of eating the book is familiar, and suggests the feeding of the soul on the Word of God. John could only proclaim the Word of God if he had taken it in; Such an action symbolized the reception of the Word of God into the innermost being as a necessary prerequisite to proclaim it with confidence. This little book was initially sweet to the taste, but becomes bitter in John's stomach. Every revelation of God's purposes... is 'bitter-sweet,' disclosing judgment as well as mercy. The initial acceptance of God's word is "sweet," knowing it is communication from God. And, the ultimate message is one of reconciliation and peace. However, mankind's process of reaching that peace involves judgment, mayhem, and death. This is the "bitterness" of preaching a "sweet" gospel to the world: knowing that those who reject God will face His terrible wrath.

Any effective communicator of God's Word has experienced both the sweetness and bitterness that is associated with His Word.

You must prophesy again about many peoples, nations, tongues, and kings:

Whatever the content of the scroll, it is connected to John's command to prophesy to *all* men.

This is not a message just focused to the church. John's prophecy spoke of the fate of the *entire world*, not just one nation, empire or emperor, such as the Roman Empire.