

# A SERIES THROUGH THE REVELATION

## Revelation 10—The Bitter Sweet Message / 6.9.22

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### I. INTRODUCTION (Revelation 10)

A. **Revelation 10** is the second parenthetical/angelic explanation section in the Revelation and this chapter is entirely given to John's encounter with this mighty angel, and the open scroll in his hand.

1. **Revelation 6**—Storyline      **Revelation 7**—Angelic Explanation      **Revelation 8-9**—Storyline      **Revelation 10-11**—Angelic Explanation      **Revelation 11:15-19**—Storyline      **Revelation 12-14**—Angelic Explanation      **Revelation 15-16**—Storyline      **Revelation 17-18**—Angelic Explanation      **Revelation 19-20**—Storyline      **Revelation 21-22**—Angelic Explanation

B. This chapter gives us insight into what kind of end-time messenger God is going to raise up throughout the earth to carry to full contents that are revealed through the open scroll which includes both positives and negatives.

### II. THE MIGHTY DESCENDING ANGEL (Revelation 10:1-4)

A. **Revelation 10:1-3**      *"I saw still another mighty angel coming down from heaven, clothed with a cloud. And a rainbow was on his head, his face was like the sun, and his feet like pillars of fire. 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..."*

1. Well, it's clear, John's touched down back on the earth because the angel has descended from heaven (**10:1**), the angel is standing on the earth/sea (**10:2**), John hears a voice from heaven (**10:4,8**) and John's instructed to approach the angel (**10:8**).
2. Though there's lots of discussion about who this angel is, we should take John's word into heart, *"...still another mighty angel..."* We know it's not Christ because the angel is instructed to raise his hand to heaven and make an oath (**10:5-6**), something Christ would never do. Also, Christ is never referred to as an angel in the Revelation.
  - a. Richard Bauckham believes that this angel, is the same angel in **Revelation 5** and for good reason (*The Theology of The Revelation*).
  3. Just like the creatures that came out of the bottomless pit were emblematic (*fiery red, smokey blue, sulfur yellow*) of where they had come from (*the bottomless pit/hell*), so also is this angel. His seven-fold description speaks to the quality of messenger that God is desiring to raise up;
    - a. (He's a) Mighty Angel—This speaks to God's desire for the Church to operate in the fullness of the power of the Holy Spirit.
    - b. Clothed With A Cloud—This speaks of God's glory, especially related to His eschatological coming. God's family will be consumed with the glory of God, in and through the Church, a glory that's both positive and negative (**Ex. 13:21; 40:34; 2<sup>nd</sup> Chron. 5:14; Matt. 24:30; 26:24; Mark 13:26; 14:62; Luke 21:27; Revelation 1:7; 14:14, 15, 16**).
    - c. A Rainbow Was On His Head—This rainbow declares God's mercy, even in the midst of judgment, hardship and suffering (**Rev. 4:3**).
    - d. His Face Was Like The Sun—The Bible is clear that a burning heart, produces a bright countenance (**Jn. 5:35; 2<sup>nd</sup> Cor. 3**). The Church at the end of this age will be radiant.
    - e. His Feet Like Pillars Of Fire—The Church at the end of this age will agree with God's judgements, by embracing them personally, and proclaiming them with publicly.

- f. His Right Foot (Was) On The Sea, And His Left Foot (Was) On The Land—God’s activity at the end of this age won’t include a city, or a region, or even one continent, but the whole globe.
- g. And (He) Cried With A Loud Voice, As When A Lion Roars—The Holy Spirit is going to pour out great boldness upon the Church to pray, and proclaim the truths of God’s Word with the courage of a lion (**Hos. 11:10; Amos 3:8**).

- 4. Well, John sees that this angel has a little book that’s open in his hand. The word that used for the scroll in **Revelation 5:1,7** is the word BIBLION and it means *book*, but here the word that’s used is BIBLARIDION, which means *little book*. In **Revelation 5** it was a closed book/scroll, but here in **Revelation 10**, it’s an open scroll.

**B. Revelation 10:3b-4**     *“...when he cried out, seven thunders uttered their voices. 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.”*

- 1. There is endless discussion as to what these seven thunders uttered/said when the angel cried out, and most all of it is unhelpful. The idea is that the Church should have confidence that we don’t need to know everything, and we can trust, when the time comes, God will make clear what needs to be made clear (**Daniel 12:4-10**).

### **III. THE SOVEREIGNTY OF GOD OVER THE EARTH (Revelation 10:5-7)**

**A. Revelation 10:5-7**     *“The angel whom I saw standing on the sea and on the land raised up his hand to heaven and swore by Him who lives forever and ever, who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it, that there should be delay no longer; in the days of the sounding of the seventh angel, when he is about to sound, the mystery of God would be finished, as He declared to His servants the prophets.”*

- 1. For the second time John mentions that this angel is standing on both the sea, and on the land (**Revelation 10:2,5**). The idea is that God has created the heavens and the earth, and He alone is able to destroy them if He wants. Not only is He God, He’s the Creator of all things.
- 2. This is a sovereign display of God’s authority over all things. The angel, as a divine representative is declaring God’s dominion over everything. Beloved, God’s activity both now, and in the future is a globe encompassing work, leaving nothing untouched as He makes His way back to the planet.
- 3. Well, it’s also here that we learn about when the end will come, *“...in the days of the sounding of the seventh angel/trumpet, when he is about to sound, the mystery of God would be finished, as He declared to His servants the prophets.”*
- 4. The idea is what was once a mystery, is no longer a mystery, it’s been revealed. God’s plan is no longer a mystery, it’s been revealed to us, it’s been made clear throughout the progressive unfolding of God’s Word. What was given in seed form in **Genesis 3**, is made clear in **John 1**.
- 5. The word mystery is not something that is hidden anymore, but something that was once hidden in the mind of God but is now revealed to those that are looking for the meaning in both Christ, and the prophetic scriptures (**Matt. 13:11**).

**IV. THE OPEN SCROLL AND JOHN'S COMMAND TO EAT IT (Revelation 10:8-11)**

**A. Revelation 10:8-10** *“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. Then I took the little book out of the angles hand and ate it, and it was as sweet as honey in my mouth. But when I had eaten it, my stomach became bitter.”*

1. Look at the progression of this scroll. It first appeared in **Revelation 5:1**, in the closed hand of God. But then the Son took it in **Revelation 5:7** and began a series of progressive steps to loose it's seven seals that held it closed. But here in **Revelation 10:8** this book has now come back down from heaven, to earth, in the angel's hand.
2. Well, just like Ezekiel, John is also commanded to take the scroll and to eat it (IRIS—*Digest*)(**Ezek. 3:1-4**). It's clear, neither Ezekiel nor John, who were both seasoned saints (prophet/apostle) had no idea how bitter the Word of God would taste when it's fully digested (*we must take note of this*).
3. The idea is that John is to take the message, the prophecy, to fully digest it, to put it deep into his heart, to apply it to his life, so that he might become the message, so that God can effectively declare the message through Him.
4. Jeremiah 15:16 tells us that Jeremiah also found God's words and ate them. Although Jeremiah and Ezekiel aren't told that the message will make their stomachs bitter, we do learn about the bitter nature of their ministries, the rebellious nature of God's family towards them/the message, and their personal reaction they experience (**Jeremiah 20:7-18**).
5. It's important that we see God made it clear to John that the intended purpose of the scroll was to be sweetness in his mouth, and bitterness in his stomach. God intends and doesn't shrink back from making it clear to John that His scroll is going to make his stomach sick.
6. Beloved, the message of both salvation and judgment must be ingested by every prophet of God in order for the full council to be proclaimed in a right way.

**B. Revelation 10:11** *“And he said to me, you must prophesy again about many peoples, nations, tongues and kings.”*

1. Well, after John has fully digested the little book, he's told that he **MUST** prophesy again. John is here experiencing the ultimacy of the message that God has given to him, linking him with the prophet Ezekiel, whom he was well aware of.
2. John's mannerisms, his heart posture before God and people and his understanding of the two-fold nature of God (Blessing and Judgment) would become a template for every person that would read the Revelation after him.
3. God does this with John, with Jeremiah, with Ezekiel, with Daniel and countless others because He desires a right presentation of Him to be recorded for generations to come, that people experience the bittersweet nature of God and His activity. These men become end-fathers for a generation who weren't alive in their time.
4. What's true for John is also true for us, we have to give ourselves to eating the scroll and fully digesting its contents so that we can rightly share it with others.