

3/28/04

Revelation 10:1.11:14

Six trumpets have been sounded by the end of chapter nine.

In chapter ten we have another parenthetical section between the sixth and seventh trumpet much like between the sixth and seventh seals, providing details in the first six trumpets, consisting of two visions. Rev. 10-11:14

1. The first of the little book. Rev. 10:1-11
2. The second of the two witnesses. Rev. 11:1-14

10:1-7 The mighty angel

10:1 The description of the angel.

- 1) He is said to be another angel.
 - a) Another “allos” denoting a numerical difference but another of the same sort. Rev. 7:2; 8:3; 14:6, 8, 15, 17, 18; 18:1
 - b) John seems to be back on earth, he has been in heaven from chapter four.
- 2) A mighty angel “ischuro” strong and powerful. Rev. 5:2; 10:1; 18:21
 - a) Some believe because of the description it is Jesus Christ, due to the similar descriptions that follow.
 - 1) Clothed with a cloud. Rev. 1:7

- 2) A rainbow on his head. Gen. 9:13; Rev. 4:3
- 3) His face was like the sun. Rev. 1:16
- 4) His feet like pillars of fire. Rev. 1:15
 - * Lenski points out that the words are not completely the same!
- b) Others see him as just a mighty angel.
 - 1) He is called an angel. vs. 1, 5, 7, 9, 10
 - 2) He is said to come down to the earth, the Bible tells us nothing of Jesus coming down before the second coming.
 - 3) He swears by the Eternal One. vs. 6
 - * I think he is just what the scripture says, “a mighty angel”, Gabriel, Michael, etc.

10:2-4 The angel and the little book.

- 1) The angel has a little book open in his hand. vs. 2a
 - a) Some think it is the book that Jesus took from the Fathers right hand. Rev. 5:1
 - b) But it uses the diminutive “little book”, which could be another book distinct from the one in chapter five. vs. 2, 9, 10

- c) And this book is open and has no definite article, the other has the article and is closed.
- d) It could be a small section of the book in chapter five which contains the sixth and seventh trumpet judgment that follow, for it is said to be open.
- e) Some think it is the gospel. vs. 9-10
- 2) His right foot was on the sea and his left on the land. vs. 2b
 - * God is about to take possession of entire world.
- 3) He cries out with a loud voice, “as when a lion roars”. vs. 3a-b
 - a) This is a comparison not a simile.
 - b) A lion roars when he has caught his prey not before.
 - c) Jesus is the lion of the Tribe of Judah. Rev. 5:5
 - d) O.T. speaks of God roaring like a lion at His return. Jer. 25:30-31; Hos. 11:10; Joel 3:16; Amos 1:2; 3:8
- 4) When he cried out the seven thunders uttered their voice. vs. 3c-d
 - a) The thunder is associated with divine retribution. Rev. 8:5; 11:19; 16:18
 - b) In the Psalms thunder is interpreted as the voice of God. Ps. 29
- 5) The angel is prohibited from recording a certain portion of the vision. vs. 4

- a) When the seven thunders uttered their voices, John was about to write.
 - * Notice John was writing the Revelation as he was receiving it, not after the fact!
 - b) He heard a voice from heaven telling him to, “Seal up the things which the seven thunders uttered, and to not write them.” Dan. 12:4, 9
 - c) This is the only part of the book of Revelation that is seal up.
 - 1)) Perhaps because they are so terrible. Amos four reveals various judgments but they didn’t repent, so he says, “prepare to meet your God, oh Israel”.
 - 2)) The secret things belong to God. Deut. 29:29
 - 3)) Paul heard things not lawful to utter. 2Cor. 12:1-4
- 10:5-7** The angel testified by an oath.
- 1) The same angel John saw standing on the sea and on the land raised up his hand to heaven. vs. 5
 - 2) He 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. vs. 6a-d

- a) Those who say this is Christ point to Hebrews where God swears by Himself Abraham. Heb. 6:13
* Deut. 32:40; Dan. 12:7
 - b) Those who say he is an angel point to the fact that he did not swear by Himself but by Him, God, as in Hebrews. Heb. 6:13
 - c) Jesus is creator, as well as the Father. Jn 1:3; Col 1:16; Rev. 4:1-11; 5:13
- 3) He swore that there should be delay no longer. vs. 6e
- a) Delay no longer, time will not be prolonged, the close of the seven years is nearly up. Dan. 12:6-7
 - b) The answer to the prayer. 6:10
- 4) The angel qualifies the time, “But 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.” vs. 7
- a) At the pouring out of the last seven bowl judgments.
 - b) There will be no more delays for repentance.
 - c) And God would reveal His mystery as promised in the Gospel in full, as He promised His servants the prophets, bring in the Kingdom. Amos 3:7; Rev. 11:15

- 1)) The word declared “euangelisen” is a common word for preaching the gospel of salvation,
- 2)) The prayer of the saints has been, “Your Kingdom come, You will be done, on earth as it is in heaven”. Matt. 6:10

10:8-11 The little book eaten by John.

10:8 The command to eat the scroll.

- 1) The voice is from heaven.
- 2) The voice spoke to John 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." vs. 8
* The voice is probably the voice of Jesus.

10:9 John obeys the voice.

- 1) The apostle John went to the angel and said to him, “Give me the little book.”
- 2) And he said to John, “Take and eat it; and it will make your stomach bitter, but it will be as sweet as honey in your mouth.”
 - a) Without doubt bitter due to the judgment to be poured out.
 - b) Sweet due to the fact that it was in fulfillment of God’s word and righteous judgment.

- c) Eat the scroll full of lamentations and mournings and was in his mouth like honey is sweetness. Ezk. 2:9-3:3
- d) Your words were found and I ate them, and your word was to me the joy and rejoicing of my heart. Jer. 15:16

10:10 John affirms what the angel told him.

- 1) 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.
- 2) But when I had eaten it, my stomach became bitter.
 - a) The order is reversed.
 - b) Sweet in his mouth, God's word is beneficial to my own good to assimilate and digesting God's word. Ps. 19:9-10; Ps. 119:103
 - c) Bitter to his stomach, due to God's word of judgment, it is not joyful.
 - d) But also God's word is sweet as I see and accept the benefits to my life but when I am called upon to appropriate those same benefits to others and I refuse or rebel it becomes bitter to my stomach, literally.
 - * The Husbandman must first be partaker. 2Tim. 2:6

10:11 John is prophesied over by the angel.

- 1) You must prophesy again.
 - * The word about “epi” is upon but some translate is “against”. The Compl. Biblical Lib.
- 2) About many peoples, nations, tongues, and kings, occurs five times in the book.
 - a) Some believe it refers to the prophesy in the book or the next chapter.
 - b) Others have thought perhaps he could be one of the two witnesses?

11:1-2 The measuring of the Temple.

11:1 The rebuilt temple.

- * Chapter eleven is again literal not symbolic as so many commentators declare.
- 1) John is told to measure three things.
 - a) The temple “nous”, which is the sanctuary proper.
 - b) The alter which most likely is the brass alter, for sacrifice.
 - c) Those who worship there.
- 2) There have been these temples.
 - a) Solomon's. 1Kings 8
 - b) Zerubabel. Ezra 3
 - c) Herods, but it is really the temple of Zerubabel enlarged and beautified. Matt. 24
- 3) There is to be a third.

- a) The Antichrist will help the Jews rebuild their temple at the beginning of the seven years. Dan. 9:27
 - b) Daniel declares the ceasing of sacrifice which implies a temple. Dan 9:27; 12:11
 - c) The antichrist will sit in the temple of God as God. 2Thess. 2:4
 - d) Jesus gave this particular sign for Israel to flee to the wilderness. Matt 24:15; Rev. 12:13-1
- 4) There will be a fourth.
- a) The millennium temple, the dimensions are given to Ezekiel. Ezk. 40:48
 - b) A man measures Jerusalem. Zech. 2:1-2
 - c) The new Jerusalem is a square. Rev. 21:16

11:2 The exclusion of the temple.

- 1) The court of Gentiles is not to be measured, being allocated to the Gentiles.
- 2) The temple inner court of Solomon had three courts, for the women, the men and the priests. And separate from these was the court of the Gentiles with a barrier with the inscription cautioning with death whoever passed beyond it. 1Kings 6:36

- 3) The time of the Gentiles began with Nebuchadnezzar and ends at the second coming of Christ. Dan. 2; Lk 21:24
- 4) Not to be confused with “The fullness of the Gentiles”, The full number to be saved before the rapture. Rom 11:25
 - a) Many believe the Dome of the Rock or Mosque of Omar on the temple mount has to be destroyed so that the temple can be built on the location.
 - b) But it is now believed that Solomon's temple laid north of the “Dome of the Rock”, at the “Dome of the Spirit or Tablets”, where there is a ten acre clearing. (Dr. Koffman)
 - c) That would put the Dome of the Rock in the court of the Gentiles as verse two declares.
 - d) Pastor Chuck believes there will be a wall built between the two buildings, as Ezekiel states but the temple of Ezekiel is the Millennial temple not the tribulation temple, the context is wrong. Ezk. 42:20
- 2) The Gentiles will tread the holy city underfoot for forty-two months.
 - a) The 42 months they will tread under feet the holy city has to be the last three and a half years; persecution. Dan. 7:25; 9:27; 12:7

- b) Jesus confirmed this exactly, marking the last three and half years of Great Tribulation. Matt. 24:15-22

11:3-6 The ministry of the two witnesses

11:3 Their indicated ministry.

- 1) Jesus say, “I will give power to my two witnesses”.
 - a) They are God chosen individuals.
 - b) The Law required two witnesses to establish a matter legally. Deut. 19:15
 - c) The people would have no excuse for their rejection and persecution, they would be liable to God.
- 2) Jesus says they will prophesy one thousand two hundred and sixty days, which is three and a half years, the first half of the seven years.
 - a) Time, times and a half a time. Rev. 12:14; Dan 7:25
 - b) Based on a 360 day calendar year of the seventy-week of Daniel. Dan. 9:24-27
- 3) Jesus describes the nature of their preaching, affliction, judgment calling people to repentance, by being clothed in sackcloth.

11:4 Their indicated identity.

- 1) These are the two olive trees and the two lampstands standing before the God of the earth.
- 2) The quote is from Zechariah. Zech. 4:3, 11, 14
 - a) The message to Zerubabel was that the work of God ca be accomplished only by the constant anointing by God’s Holy Spirit. Zech. 4:6
 - b) These two men will be filled, driven and empower by the Holy Spirit for forty-two months.

11:5 Their incredible power.

- 1) If anyone wants to harm them, fire proceeds from their mouth and devours their enemies.
 - * Elijah called down fire and consumed the men. 2King 1:10, 11, 13
- 2) If anyone wants to harm them, he must be killed in this manner.
 - * These two will be divinely protected by God until their ministry is finished.

11:6 Their incredible authority.

- 1) These have power to shut heaven, so that no rain falls in the days of their prophecy, in other words draught.
 - * The word power “exousia” means authority to act, God’s authority.

- 2) They have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire.
- a) The drinking water that remain.
 - b) Plagues that consume more people.
 - c) Remember in the seals these had already taken their toll.
 - 1)) Turn water to blood.
 - 2)) Strike with plagues.
 - d) Who are they?
 - 1)) Elijah for sure is one. Mal 4:5
 - 2)) John the Baptist came in the power and spirit of Elijah. Lk. 1:29
 - 3)) Elijah was taken up in a whirlwind and never died. 2Kings 2
 - 4)) Some believe Moses is one since he appeared with Elijah on this mount and the miracles are similar. 1Kings 17:1; Ja 5:17; Ex 7:20; Matt. 17
 - 5)) Enoch never died, I think he is the best candidate. Gen. 5:4; Jude 14, 15; Heb. 9:27

11:7-10 The martyrdom of the two witnesses.

11:7 The prophets are killed right on time.

- 1) When they finish their testimony not before.

* In the middle of the seven years.

- 2) The beast who ascends from the bottomless pit, the abusso, kills them. Rev. 13
- a) He is the antichrist. Rev. 17:1-2, 8
 - b) The word overcome “nikao” is the same as the overcomers in the seven churches.

11:8 The prophets are killed in Jerusalem.

- 1) Their bodies lay in the street.
- 2) The city is called the great city.
- 3) The city is described by her character, which is spiritually called Sodom and Egypt, abominable and the enemy of God.
- 4) The unmistakable of the city is removed by the fact that it was where our Lord was crucified.

11:9-10 The celebration over their deaths.

- 1) The peoples, tribes, tongues, and nations will see their dead bodies three-and-a-half days. Vs. 9a
 - a) As an example without doubt to all who oppose the Antichrist and his kingdom.
 - b) Also to gawk at and ridicule.
 - c) The technology of satellite is a reality, for all to see.
- 2) They will not allow their dead bodies to be put into graves. vs. 9b

- a) The refuse to burial is to show their disrespect.
- b) It is a form of desecration of them.
- 2) Those who dwell on the earth will rejoice over them, make merry, and send gifts to one another. vs. 10
 - a) Because these two prophets tormented those who dwell on the earth.
 - b) They send gifts to each other.
 - * Like in the Feast of Purim. Est. 9:22
 - c) The phrase “who dwell on the earth” is repeated often. Rev. 3:10; 6:10; 8:13; 13:8; 14; 17:8

11:11-14 The miraculous raising and rapture of the two witnesses.

11:11 The short-lived party.

- 1) After the three-and-a-half days the breath of life from God entered them, and they stood on their feet. vs. 11a-b
 - a) They prophesied for three and a half years, now they lay dead for three and a half days.
 - b) In the beginning God breathed into the nostril of Adam the breath of life, He is the giver and taker of life. Gen. 2:7
 - c) God showed Ezekiel a Valley of dry bones and asked him if they would live again and then God breathed life

into them, indicative of the nation of Israel in the Last Days. Ezk. 36-37

- 2) And great fear fell on those who saw them. vs. 11c
 - a) Fear of their actions taken on the two prophets.
 - b) Fear of their opposition to God.

11:12 The unforgettable sight.

- 1) They heard a loud voice from heaven.
 - a) They heard the words, “Come up here”.
 - b) They had spoken in God’s authority, now they respond to the same authority.
- 2) The two prophets ascended to heaven.
 - a) They did so in a cloud.
 - b) Their enemies saw them.
 - c) Much perhaps like Jesus ascended from the Mount of Olives before the disciples. Acts 1:9-11

11:13 The divine disapproval.

- 1) In the same hour there was a great earthquake.
- 2) A tenth of the city fell, Jerusalem.
- 3) The earthquake killed seven thousand people.
 - * 7,000 prophets were preserved. 1Kngs 19:18

- 4) The rest were afraid and gave glory to the God of heaven, maybe they repented?

11:14 The identity of the event.

- 1) The second woe is past, the sixth trumpet.
- 2) The third woe is coming, the seventh trumpet.
- 3) The verse serves as a conclusion to the second woe and a transition to the third woe.