



## REVELATION 10:1-11 GOD'S MYSTERY FINISHED

The sixth Trumpet has sounded and was completed by end of **Rev 9.21**

- 4<sup>th</sup> and 5<sup>th</sup> Trumpets – 2 great hordes of amazing, frightful beasts bringing great woes upon the earth.
- But the 7<sup>th</sup> trumpet does not sound till **11:15**. This angel is not one of the seven or of the four, but like the other strong angel in **5:2** and **18:21** or the other angel in **14:6, 15**.<sup>1</sup>
- The 7<sup>th</sup> trumpet is preceded by the vision in **10:1 to 11:14**
  - Parenthetical Vision such as the visions between the 6<sup>th</sup> and 7<sup>th</sup> seal.
    - **5 Chapters long – Chapter 10 through 14**
    - **7<sup>th</sup> Trumpet comes in Chapter 14**
  - Revelation is based on three sets of 7 judgments against Israel and the world.
    - **7 seals, 7 trumpets, 7 bowls**
      - Always divided in sets of **4, 2, 1**
        - 4 horsemen; 2 seals of greater woes; parenthetical pause; last seal bringing 7 trumpets

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<sup>1</sup> A.T. Robertson, *Word Pictures in the New Testament* (Nashville, TN: Broadman Press, 1933), Re 10:1.

- 4 trumpets; 2 trumpets of greater woes; parenthetical pause; last trumpet bringing 7 bowels
- 4 bowls; 2 bowls of greater woes; a short parenthesis; last great bowl of wrath.
- The judgments which come forth in the seventh trumpet (which include the seven bowls of God's wrath) are in many ways parallel to the judgment of the flood in the days of Noah. Jesus compared the suddenness of the judgments of the end with the suddenness with which Noah's flood arrived upon an unsuspecting populace (Mat. 24:37-38; Luke 17:26).
  - We see an allusion to the judgment of Noah **in the rainbow** which is on the head of the mighty angel who occupies the central role in Revelation 10. <sup>2</sup>

### **Luke 17:26–30**

**26** And just **as it was in the days of Noah**, so also it will be in the days of the Son of Man—

**27** **they were eating,**  
**they were drinking,**  
**they were marrying,**  
**they were being given in marriage,**

until **the day** Noah entered into the ark, and the flood came and destroyed them all.

**28** Likewise, just as it was in the days of Lot—  
**they were eating,**  
**they were drinking,**  
**they were buying,**  
**they were selling,**  
**they were planting,**  
**they were building.**

**29** But on **the day** that Lot went out from Sodom, it rained fire and sulphur from heaven and destroyed them all.

**30** It will be just the same on the day that the Son of Man is revealed.

**THEY DIDN'T SEE IT COMING!**  
**THEY WERE NOT PREPARED!**

<sup>2</sup> [http://www.spiritandtruth.org/teaching/Book\\_of\\_Revelation/commentary/htm/chapters/10.html#Revelation%2010%3A1](http://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/10.html#Revelation%2010%3A1)

- **How must we be prepared?**

**2 Peter 3:10–12** (LEB)

**10** But the day of the Lord will come like a thief, in which the heavens will disappear with a rushing noise, and the celestial bodies will be destroyed by being burned up, and the earth and the deeds done on it will be disclosed.

**11** Because all these things are being destroyed in this way, **what sort of people must you be in holy behavior and godliness,**

**12 while waiting for and hastening the coming of the day of God,** because of which the heavens will be destroyed by being burned up and the celestial bodies will melt as they are consumed by heat!

### **Why did the Lord choose Noah and Lot to describe the last day before the Lord comes in judgement – Jacob’s Trouble?**

- **Noah** – people were wicked in all of their actions and thoughts toward the Lord
  - Time to bring judgment!
- **Lot** – Sodom and Gomorrah represented the attitude and actions of every person in that valley.
  - Time to bring judgment!
- **In BOTH cases** the Lord preserved all the righteous from the wrath that was to come.
  - The Flood
  - The Fire and Brimstone
- **Why would He not also do that prior to the Tribulation?**

**1** 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. <sup>3</sup>

<sup>3</sup> With respect to the New Testament, the primary appeal to angels having wings comes from Revelation 10:1:

Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire.

The argument goes: the passage never mentions wings, but because the angel “comes down from heaven,” he must have wings. The same argument (and omission of any reference to wings) is characteristic of Revelation 14:6, 17, where angels emerge from the heavenly temple and altar, respectively (cf. Matt 28:2).

- Seems very similar to John's description of Jesus in Rev 1.
  - **“another” – “allos” in Greek**
    - **243. ἄλλος *állos*; fem. *állē*, neut. *állon*, adj. **Another, numerically but of the same kind in contrast to *héteros* (2087), another qualitatively, other, different one.** <sup>4</sup>**
    - **ANOTHER Angel just like those previously described.**
    - **NOT LIKE Jesus**
      - Jesus is never referred to as an Angel in Scripture. (Heb 1.1-14)
      - What absolutely forbids this angel being Christ is the oath sworn by the angel in Rev. 10:5-6, one that could never come from the lips of the second person of the Trinity (Beckwith, Mounce). <sup>5</sup>
- **More than sixty references to angels are made in Revelation. They are God's army sent to accomplish His purposes on earth.** <sup>6</sup>  
**Hebrews 1:14**  
**14 Are they not all spirits engaged in special service, sent on assignment for the sake of those who are going to inherit salvation?**
- There are roughly 175 references to angels in the New Testament (*aggelos/angelos*). Like the Hebrew counterpart (*mal'ak*), the term means “messenger.” Fundamentally, the term describes a task performed by a divine being, not what a divine being is. <sup>7</sup>
  - The functional word “angel” (*angelos*) is by far the principal New Testament moniker for celestial beings in service to God. The label—effectively a job description (“messenger”)—communicates assistance from heaven. **Only 4 of the 175 occurrences of *angelos* point to fallen divine beings.** For New Testament authors, *angelos* is a catchall term for the supernatural agents who faithfully attend God. <sup>8</sup>

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The flaw in this argument is its dependence on descent language. It is not difficult to demonstrate its terminal weakness. Are we to conclude that Jesus has wings? After all, he descends from heaven (1 Thess 4:16). Does the Holy Spirit have wings? He descends on Jesus at his baptism (Matt 3:16; Mark 1:10; Luke 3:22). The point with both examples is that for supernatural beings, descent from heaven does not require wings. The point may be a floating descent, or an urgent one, depending on the context. It may also be figurative language designed purely to denote point of origin—God's abode. (Darrell L. Bock, *Luke: 1:1–9:50*, BECNT (Grand Rapids: Baker Academic, 1994), 338.)

<sup>4</sup> Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000).

<sup>5</sup> Thomas, *Revelation 8-22*, Rev. 10:1.

<sup>6</sup> Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 2 (Wheaton, IL: Victor Books, 1996), 596.

<sup>7</sup> Michael S. Heiser, *The Unseen Realm: Recovering the Supernatural Worldview of the Bible*, First Edition (Bellingham, WA: Lexham Press, 2015), 323–324.

<sup>8</sup> Michael S. Heiser, *Angels: What the Bible Really Says about God's Heavenly Host* (Bellingham, WA: Lexham Press, 2018), 120.

- Present active participle of καταβαίνω [katabainō] picturing the process of the descent as in 20:1. <sup>9</sup>

### Divine Similarities

Characteristic	Mighty Angel	Divinity
Traveling with clouds.	Rev. <a href="#">10:1</a> ▶	Ex. <a href="#">16:10</a> ; Ps. <a href="#">97:2</a> ; Dan. <a href="#">7:13</a> ▶; Mat. <a href="#">24:30</a> ; Rev. <a href="#">1:7</a> ▶
Associated with rainbow.	Rev. <a href="#">10:1</a> ▶	Rev. <a href="#">4:3</a> ▶
Radiant face.	Rev. <a href="#">10:1</a> ▶	Rev. <a href="#">1:16</a> ▶
Feet like fire.	Rev. <a href="#">10:1</a> ▶	Rev. <a href="#">1:15</a> ▶
Holding a book.	Rev. <a href="#">10:2</a> ▶	Rev. <a href="#">5:8</a> ▶
Like a lion.	Rev. <a href="#">10:3</a> ▶	Rev. <a href="#">5:5</a> ▶
Swears by God.	Rev. <a href="#">10:6</a> ▶ <sup>9</sup>	Deu. <a href="#">32:40</a> ; Heb. <a href="#">6:13</a>
Authority over land and sea.	Rev. <a href="#">10:2</a> ▶, <a href="#">5</a> ▶, <a href="#">8</a> ▶	Gen. <a href="#">1:9-10</a> ; Zec. <a href="#">9:10</a> ; Mat. <a href="#">28:18</a> ; Eph. <a href="#">1:22</a> ; Rev. <a href="#">5:13</a> ▶

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<sup>9</sup> A.T. Robertson, *Word Pictures in the New Testament* (Nashville, TN: Broadman Press, 1933), Re 10:1.

<sup>10</sup> [http://www.spiritandtruth.org/teaching/Book\\_of\\_Revelation/commentary/htm/chapters/10.html#Revelation%2010%3A1](http://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/10.html#Revelation%2010%3A1)



**2** 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,

**3** and cried with a loud voice, **as when a lion roars.**

When he cried out, **seven thunders uttered their voices.**

- **God also roars! “as when a lion roars”:**
  - 1) to low, bellow, properly of horned cattle
  - 2) to roar, of a lion <sup>11</sup>

**Isaiah 42:13** The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, **roar**; he shall prevail against his enemies.

**Jeremiah 25:30** Therefore prophesy thou against them all these words, and say unto them, **The LORD shall roar from on high**, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread *the grapes*, against all the inhabitants of the earth.

### The 7 Thunders:

- **βροντή, ἤς, ἡ** (βρέμω **‘roar’**; Hom.+; PGM 36, 356; LXX; En 17:3; TestAbr A, GrBar; ApcSed 11:2 p. 134, 12; Jos., Ant. 2, 343; SibOr 5, 303) **thunder** βροντήν γεγονέναι **J 12:29** (speech that is loud and energetic [Philostrat., Vi. Ap. 7, 28, 3 Polyphemus; Diog. L. 2, 36 Xanthippe] or that makes extravagant demands [Herodas 7, 66] is compared to thunder). φωνή βροντῆς *crash of thunder* **Rv 6:1; 14:2; 19:6** (cp. Ps 76:19; 103:7; Sir 43:17; CBezold-FBoll, Reflexe astral. Keilinschriften bei griech. Schriftstellern [SBHeidAk 1911, 7. Abt.] 21, 1). φωναὶ καὶ βρονταί (s. φωνή 1) **4:5; 8:5; 11:19; 16:18. The 7 thunders which speak 10:3f may be the thunders of the 7 planetary spheres (Boll, Offb. 22).** On υἱοὶ βροντῆς **Mk 3:17** cp. Βοανηργές and Appian, Syr. 62 §330 Πτολεμαίω Κεραυνὸς ἐπίκλησις.—B. 58. DELG s.v. βρέμω. M-M. TW. <sup>12</sup>
- **7 LOUD NOISES – 7 sounds, like a ROAR, and like powerful THUNDER!**

**Revelation 6:1** And I watched when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying **like the sound of thunder, “Come!”**

<sup>11</sup> Enhanced Strong's Lexicon, (Oak Harbor, WA: Logos Research Systems, Inc.) 1995.

<sup>12</sup> William Arndt et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 184.

**Revelation 14:2** And I heard a sound from heaven like the sound of many waters and **like the sound of loud thunder**, and the sound that I heard was like harpists playing on their harps.

**Revelation 19:6** And I heard something like the sound of a great crowd and something like the sound of many waters and something **like the sound of powerful thunder**, saying, "Hallelujah! For the Lord God, the All-Powerful, reigns!"

**4** 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."**

- Not just "THUNDER" – but specific words that needed to be sealed until a specific time.

**Daniel 12:4** "But you, Daniel, shut up the words, **and seal the book until the time of the end**; many shall run to and fro, and knowledge shall increase."

- **There is a very similar scene at the end of Daniel's prophecy—possibly the same scene.** Daniel had heard the angel speak of the terrible tribulation that would come just before his people would be delivered and resurrected (Daniel 12:1, 2). But then, like John, he had been told to "shut up the words, and seal the book, even to the time of the end" (Daniel 12:4). In response to the question, "How long?" (Daniel 12:6), another angel "held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half" (Daniel 12:7).

From other Scriptures (Daniel 4:16; 7:25; Revelation 12:14; 13:5), it seems clear that the "time" referred to is a "year," so that one time plus two times plus half a time means three-and-a-half years. Daniel then was told again "the words are closed up and sealed till the time of the end" (Daniel 12:9).

Both Daniel and John seem to have heard terrible words of final judgment on the world of wicked men in the very last days, but both were told to withhold them for a while. It would be yet three-and-a-half years before their final imposition. Meanwhile, the judgments would intensify, and men could still choose to flee from the even greater wrath yet to come. <sup>13</sup>

**5** The angel whom I saw standing on the sea

<sup>13</sup> Henry M. Morris, *The Revelation Record: A Scientific and Devotional Commentary on the Prophetic Book of the End Times* (Carol Stream, IL: Tyndale, 1983), 180.

and on the land raised up his hand to heaven  
**6** 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,**  
**7** 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.

- **“that there”** – Rather, “the time should not be yet,” kronos ouk esti eti, that is, the time of those glorious things with which the mystery of God should be finished. <sup>14</sup>
- **We want Jesus to come for His church NOW!**
- **YET – He delays coming, why?**

**Habakkuk 2:3** For there is yet a vision for the appointed time; it will give witness to the end, and it will not lie. If it tarries, wait for it, for it will surely come and not delay.

- Some suggest He isn't coming!
- BUT – we know why He's delaying His rescue:

### **2 Peter 3:3–9**

**3** above all knowing this, that in the last days scoffers will come with scoffing, following according to their own desires

**4** and saying, “**Where is the promise of his coming?** For ever since the fathers fell asleep, all things have continued just as they have been from the beginning of creation.”

**5** For when they maintain this, it escapes their notice that the heavens existed long ago and the earth held together out of water and through water by the word of God,

**6** by means of which things the world that existed at that time was destroyed by being inundated with water.

**7** But by the same word **the present heavens and earth are reserved** for fire, being kept for the day of judgment and destruction of ungodly people.

**8** Now, dear friends, do not let this one thing escape your notice, that one day with the Lord is like a thousand years, and a thousand years is like one day.

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<sup>14</sup> Jerome H. Smith, *The New Treasury of Scripture Knowledge: The Most Complete Listing of Cross References Available Anywhere-Every Verse, Every Theme, Every Important Word* (Nashville TN: Thomas Nelson, 1992), 1519.

**9 The Lord is not delaying the promise, as some consider slowness, but is being patient toward you, because he does not want any to perish, but all to come to repentance.**

**8** 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."

**9** 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."**

### **What is this book?**

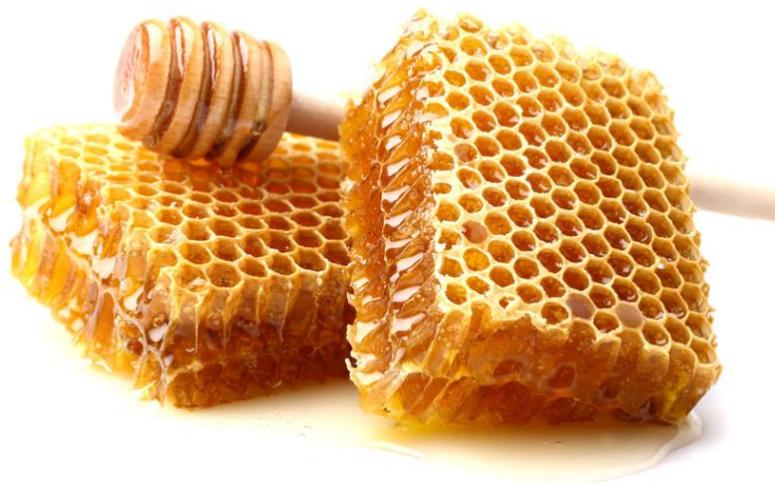
- The unsealed scroll that Jesus opened?

**10** 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.

**11** And he said to me,

**"You must prophesy again about many peoples, nations, tongues, and kings."**



- **God's Word is to be our sustenance, our daily bread, our wealth and hope.**

**Matthew 4:4**

**4** But Jesus answered Satan and said, "It is written, **'Man will not live on bread alone, but on every word that comes out of the mouth of God.'**"

### **Colossians 3:16**

**16 Let the word of Christ dwell in you richly,** teaching and admonishing one another with all wisdom, with psalms, hymns, and spiritual songs, singing with thankfulness in your hearts to God,

### **Psalm 19:10–11 God's Law:**

**10** more desirable than gold, even much fine gold;  
**and sweeter than honey, even honey in the comb.**

**11** Moreover, your servant is warned by them;  
in keeping them is great reward.

**Jeremiah 15:16** Your words were found and I ate them, **and your words became to me as jubilation, even as the joy of my heart,** for your name is called on me, O Yahweh God of hosts.

### **Ezekiel 2:9–3:3**

**9** And I looked, and look! There was a hand stretched out to me, and look! In it was a scroll with writing.

**10** And he rolled it out before me, and it was written on the front and back, and there were written on it laments and mourning and wailing.

**1** And he said to me, "Son of man, what you find, eat! Eat this scroll, and go, speak to the house of Israel."

**2** And I opened my mouth, and he gave me this scroll to eat,

**3** and he said to me, "Son of man, you must give your stomach this to eat, and you must fill your belly with this scroll that I am giving to you."

**And I ate, and it became like sweet honey in my mouth.**

**Psalm 119:103** How smooth are your Words to my palate,  
more than honey in my mouth.