

# Revelation 10 - The Mighty Angel with the Little Book

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COURSE COMMENTARY



## 10:1 - another mighty angel

- **setting**

Between the sixth and seventh trumpets, although the effects of the sixth trumpet (second woe) extend beyond the ministry of the two witnesses ([Rev. 11:14](#)). The theme appears to be: *the declaration of God's intention and right to take possession of the earth* in preparation for the last trumpet.

- **Divine Similarities of Angel**

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

## 10:2 - standing on the earth

- **a little book**

"Little book" is *biblari'dion* rather than *bibli'on*. Similar to the scroll which Ezekiel ate ([Eze. 2:9](#)). A book containing prophecy which was Sweet to the taste, but bitter in the stomach.

- **right foot on sea... left foot on land**

That which he stands on he claims authority over and will judge ([Deu. 11:24](#); [Isa. 63:3-6](#); [Rev. 14:19-20](#)). The *sea* and *land* depict the entire physical globe. This may also denote authority over the *Gentile nations* (sea) and *Jews* (land).

## 10:3 - seven thunders

- **cried with a loud voice... as when a lion roars**

His cry "as when a lion roars" alludes to God's ferociousness in judgment ([Jer. 25:30-38](#); [Joel](#)

3:12-16).

- **the seven thunders uttered their voices**

Perhaps the thunders are the voices of the seven angels having the last seven plagues ([Rev. 15:1](#)). More likely, they are direct pronouncements from the throne which contain aspects of "the mystery of God" which will soon be finished ([Rev. 10:7](#)). The identity of the seven thunders is not clarified, nor are we to know what they said.

## 10:4 - seal up the utterances

- **seal up the things... do not write them**

John is dutifully recording what he is being shown, as he was *commanded*. The voice which he hears has the full authority of God for it countermands his previous instructions ([Rev. 1:11, 19](#)).

- **the things which the seven thunders uttered**

The secret things belong to the LORD our God ([Deu. 29:29](#)). It is His glory to conceal a matter ([Pr. 25:2](#)). The seven-fold aspect of God's voice is described in the Psalms ([Ps. 29:3-10](#)), and the utterances probably have similar power and results. Perhaps the actual contents are too lofty (or terrifying) for men ([2Cor. 12:4](#)) !

## 10:5 - raised his hand to heaven

- **in preparation for an oath**

Raising the hand toward heaven was a common practice when taking an oath ([Gen. 14:22](#); [Deu. 32:40](#); [Eze. 20:5](#); [36:7](#); [47:14](#)). Another powerful angel raised both hands before Daniel to swear "by Him who lives forever" ([Dan. 12:7](#)).

## 10:6 - swore by Him who lives forever

- **by Him who lives forever and ever**

Both this angel and the angel in [Daniel 12:7](#) take an oath in relation to the *timing* with which prophesied events will take place. They swear by the eternal Creator. That which God created He owns ([Gen. 2:1](#); [1Cor. 10:26](#))!

- **delay no longer**

*Chro'nos ouke'ti e'stai*, "time no longer it will be." This does not indicate that time, the fourth dimension--along with length width and height, will come to an end. But that there will be no further *delay*. The long-awaited day will eventually come when the remaining mysteries of God will be complete.

## 10:7 - the mystery of God finished

- **in the days of the sounding of the seventh angel**

This is a *period* of time during which the remaining judgments (seventh trumpet consisting of seven bowls) will be poured out ([Rev. 11:15](#); [16](#)). "Mystery" in the New Testament denotes something previously unrevealed.

- **mystery would be finished**

"Finished" is aorist proleptic: emphasizing the certainty of the future event as if it has already occurred ([Rev. 16:17](#)).

- **He declared to His servants the prophets**  
Declared is *euenge'lisen*, He declared **good news (the gospel)**. The mystery, parts of which He declared in the Old Testament to the prophets, involves an *extensive* number of prophetic passages with many converging themes: dominion, sin, redemption, Israel, God's Kingdom on earth, etc. See [Acts 3:21](#). This fact alone undermines the preterist interpretation which attempts to limit the events of Revelation to the destruction of Jerusalem in A.D. 70.

## 10:8 - take the little book

- **the voice which I heard from heaven**  
The same voice which instructed John not to write what the seven thunders uttered ([Rev. 10:4](#)).

## 10:9 - take and eat

- **take and eat**  
The mighty angel encourages John to go forward with what God has commanded--to take the book--but also to eat it. "Eat" is *katesthi'o* meaning "consume, devour, swallow." John is to completely consume the book, as Ezekiel consumed the scroll given him ([Eze. 3](#)).
- **stomach bitter, mouth sweet**  
The sweetness of knowing God's plan for the future results in bitterness because the contents of the book contain "lamentations and mourning and woe" ([Eze. 2:10](#)) related to the judgment which will come.

## 10:10 - sweet and bitter

- **sweet**  
The mature saint will come to understand the bitterness as well as the sweetness of God's Word. The bitterness should be a powerful motivator for us to preach the gospel to others and thereby provide a way of escape. The Day of the Lord is not a day to be desired ([Amos 5:18-20](#)).

## 10:11 - you must prophesy again

- **you must prophesy again**  
It was necessary for John to prophesy **again**. John had *already* been prophesying. The Book of Revelation is *prophecy*, not a veiled political document in an apocalyptic genre!
- **about many peoples, nations, tongues and kings**  
A four-fold designation indicating global scope. Ezekiel's scroll vs. John's book:
  - 1) Both contain prophesy.
  - 2) Both told to eat.
  - 3) Both sweet to the taste, but bitter when digested.
  - 4) Ezekiel prophesies to **the house of Israel** ([Eze. 3:6](#)) but John to **peoples, nations, tongues, and kings**. The message of the Book of Revelation is *global* and involves all peoples, nations, and authorities at the time of the end. It is *not* about the destruction of Jerusalem in A.D. 70!

For additional information on this topic, see the [commentary](#).