

230702-1 Re 10, Two Revelations to John Unrevealed to Us—CThurman

The fifth angel, when he trumpeted, was given a key to the bottomless pit. With this key he opened that pit and there came from it a plague of locust-like insects over the whole earth. (Remember that the extent of the last three trumpets [trumpets 5-7], which are woes, covers the whole earth. [8.13]) These insects were given the power for five months to sting only those which had not the seal of God upon their foreheads. The effects of the stings cause terrible writhing pain so that they desired to die but could not, *death shall flee from them*.

After this the sixth angel trumpeted, releasing four angels that had been bound in the Euphrates River, which four angels evidently prevented this world-wide catastrophe from occurring any earlier. But with the release of these four angels there is unleashed upon mankind a two-hundred-million-man army that kills one-third of man upon the earth. This massive military force could include all the nations from Turkey to Russia. After this are the words, *and they repented not*.

These words *and they repented not* should cause us to consider well the error of the post-millennial view, which is called the optimistic eschatological view because it says that the world will eventually be won to Christ. But rather than reading how men repented we read that *they repented not*. The word of God tells us the state of men in the last days. They become worse, not better (cf. 2Ti.3.13) so that it is written again, two more times in this Book of Revelation that *they repented not* (cf. Re.16.9, 11) In light of these texts we ought to conclude that during the last week of Daniel men will not repent of sins and come to faith in Jesus Christ. Whether this unrepentance is to be understood in an absolute sense I cannot say for certain, but we do know that these texts state the *general attitude of men toward God in that day*. Beyond question, there is no spiritual revival and no massive movement of repentance among men so that the earth turns to welcome the coming of Jesus Christ, which the post-millennialist view propagates.

Chapter 10. This chapter should be understood as a continuation of the things which unfolded in the 9th chapter under the sixth trumpet judgment. This idea is supported by the words of Re.10.7, ... *but in the days of the seventh angel, when he shall begin to sound ...* The events continue to unfold sequentially.

set, 3s. aor. of τίθημι, tss. *to put, to make, to appoint, to lay, to bow, to sink down, to lay down, to settle, to set forth, to give, to lay aside.* (Re.10.2; 11.9).

sea, θάλασσω, is always tss. with the English *sea* and always is with reference to a literal body of water we call sea or ocean.

earth, of the noun γῆ, tss. *land, country, ground, earth, world.*

2 καὶ εἶχεν ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἀνεωγμένον· καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τὴν θάλασσαν, τὸν δὲ εὐώνυμον ἐπὶ τὴν γῆν,

3 And cried with a loud voice, as when a lion roareth:
sound

roareth, of the verb μυκάομαι, only this once in the NT; as a lion bellows; the apostle Peter uses the verb ὠρύομαι, *to roar or howl* from rage or hunger (Liddell & Scott).

The roar or bellows of a lion are said to be heard as far as 5 miles away. The sound registers at 114 decibels at distance of about one yard. A typical decibel range for automotive horns is 110. A semi-tractor is 150. A train is 300. Lions rank first for the loudest land animals in the world, then hyenas, wolves, elephants, etc.

and when he had cried, seven thunders uttered their voices.

thunders, of the noun βροντή, and always tss. with the English *thunder*. In Revelation ten times.

uttered, ἐλάλησαν (v.4), *had uttered* (v.4), 3pl. aor. of λαλέω, tss. *to talk, to preach, to speak, to utter, to tell.*

At the least the thunders were extremely loud, perhaps so loud to be heard over the cries of this mighty angel.

3 καὶ ἔκραξεν φωνῆ μεγάλη ὡσπερ λέων μυκᾶται καὶ ὅτε ἔκραξεν
ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς

4 And when the seven thunders had uttered their voices, I was about to write:
spoken sounds

and I heard a voice from heaven saying unto me, Seal up those things which
sound

the seven thunders uttered, and write them not.
spoke not these (things)

As the seven seals that were upon the book of Revelation 5, prevented *everyone* from knowing what was written on the inside and backside of its pages until those seals were loosed, so John was *to seal up* what he heard the seven thunders utter. No one among men knows what these utterances revealed.

4 καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς φωνὰς ἑαυτῶν, ἔμελλον γράφειν
καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν μοι, Σφράγισον ἃ ἐλάλησαν
αἱ ἑπτὰ βρονταὶ καὶ μὴ ταῦτα γράψῃς

5 And the angel which I saw stand upon the sea and upon the earth
That same mighty, strong,
powerful angel of v.1.

lifted up his hand to heaven,

lifted up, ἦρεν, 3s. aor. of αἴρω, tss. to bear up, to take up, to take away, to remove, to carry, to put away, to lift. (Re.10.5; 18.21)

5 Καὶ ὁ ἄγγελος ὃν εἶδον ἐστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς ἦρεν τὴν
χεῖρα αὐτοῦ εἰς τὸν οὐρανὸν

εἰς τοὺς αἰῶνας τῶν αἰώνων

6 And sware by him that liveth for ever and ever, who created heaven,
into the ages of the ages

sware, ὤμοσεν, 3s. aor. of ὄμνυμι, and always tss. with the English, *to swear*. Only this once in the Book of Revelation.

that liveth, ζῶντι, dat. sing. masc. sing. part. pres. of the verb ζάω, *to live, to be alive*.

created, ἔκτισεν, 3s. aor. of κτίζω, and tss. *to create* (13), *to make* (1 [Eph.2.15]); (Re.4.11 [twice]; 10.5)

and the things that therein are, and the earth, and the things that therein are,
– in it – – in it –

and the sea, and the things which are therein,
– in it –

This angel knows more than most of humanity, that everything which is both visible and invisible came from the creative hand of God.

Col.1.16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether [they be] thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things consist.

that there should be time no longer:
no more delay
(so that the time of the kingdom is come)

should be, ἔσται, 3s. fut. of εἶμί, *to be*.

longer, ἔτι, an adv. tss. *henceforth, yet* (Re.6.11), *further, even, more, thenceforth, more* (Re.3.12; 9.12; 18.21, 22, 23; 20.3; 21.1, 4; 22.3), *any more* (Re.7.16; 12.8; 18.22; 21.4), *moreover, longer* (Re.10.6), *still* (Re.22.11).

time, χρόνος, a noun, tss. *time* (Re.10.6), *season* (Re.6.11; 20.3), *while, space* (Re.2.21).

This statement, *That there should be time no longer*, what does it mean? It is not that the statement is not correct. The difficulty with it is in our understanding. We need to ask ourselves the right questions. That there should be time no longer in what respect? time no longer for what or to what? On the surface I think that we can all agree that this does not mean that the common measurement of time for finite creatures will no longer exist. As we continue reading through the Book of Revelation time continues to be measured as events unfold in sequence. The reign of Jesus Christ on this earth and the how long Satan is bound is given to us in terms of time-keeping, one-thousand years. (cf. Re.20.1-7) Days, months, and years are kept during the time of the millennium.

Isa 66:23 And it shall come to pass, [that] from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

So what does this mean, that *there shall be time no longer*? This man said it well.

‘There should be time no longer, properly rendered is “There shall be no further delay”).’ *Revelation*, Edward Byrd, Jan.14, 1985

Remember that context will almost always helps us solve problems in our understanding of hard saying. So, by reading into the very next verse, we find that it means that there should be time no longer *to* or *for* the accomplishment of the mystery of God. Or, to say it another way, there should no longer be a delay in the accomplishment of the mystery of God. Understanding this we can then set out to prove what the mystery is that is to be fulfilled at this time.

6 καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ ὅτι χρόνος οὐκ ἔσται ἐτι·

**7 But in the days of the voice of the seventh angel, when he shall begin
sound should be about**

shall begin, μέλλη, 3s. pres. subj. of μέλλω, **Re.10.4, was about, Re.12.4, was ready**; ‘to do’ affected by the verb tense (time).

to sound, **the mystery of God should be finished,**
trumpet (which would be *around* the time of Re.11.15) accomplished, fulfilled

to sound, σαλπίζειν, pres. infin. of the verb σαλπίζω, tss. *to sound, to sound a trumpet. cf. Re.8.6, 7, 8, 10, 12, 13; 9.1, 13; 10.7; 11.15.*

mystery, μυστήριον, a noun, always tss. with the English *mystery*.
(**Re.1.20; 10.7; 17.5, 7**)

should be finished, τελεσθῆ, 3s. aor. subj. pass. of τελέω, tss. *to go over, to make an end, to finish (Re.10.7; 11.7; 20.5), to pay, to accomplish, to fulfill (Re.15.8; 17.17; 20.3), to fill up (Re.15.1), to expire (Re.20.7).*

as he hath declared to his servants the prophets.

hath declared, εὐηγγέλισεν, 3s. aor. of εὐαγγελίζω, tss. *to preach the gospel, to shew the glad tidings, to preach (Re.14.6), to declare glad tidings, to declare (Re.10.7).*

[Again, at the reference of the 7th angel sounding we know that this 10th chapter is a continuation of events under the sounding of the 6th angel.]

The mystery of God is the coming of the kingdom of God to this earth. What has been kept secret is the time of the kingdom. No one knew when the kingdom would come. John the Baptist, the Lord Jesus and the disciples all preached repentance because the potential was that kingdom could come or was near.

Mt 3:2 And saying, Repent ye: for the kingdom of heaven is at hand.

The religious leaders of the nation of Israel expressed interest in the time of the coming of the kingdom. To them it meant at that time that they would be brought out from under the oppressive rule of the Roman government.

Lu 17:20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

The disciples of our Lord Jesus wanted to know when the time of the kingdom would come.

Mr 15:43 Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

Ac 1:6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

So it was understood that the kingdom of God and Christ would come to earth one day, to the nation of Israel. And the *when* of the kingdom is being revealed here in the Book of Revelation. The *time* is about the time when the 7th angel sounds his trumpet.

Re 10:7 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.

And when we read the text that directly touches on the 7th angel sounding the kingdom *is* come.

Re.11.15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become [the kingdoms] of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

There should be no question that the Lord Jesus must receive His kingdom and reign over this earth.

1Co 15:20 ¶ But now is Christ risen from the dead, [and] become the firstfruits of them that slept.

21 For since by man [came] death, by man [came] also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

24 Then [cometh] the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

Most overlook the implication that in order for Christ to deliver up the kingdom to God He must have first received it; He must have ruled over it.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy [that] shall be destroyed [is] death.

27 For he hath put all things under his feet. But when he saith all things are put under [him, it is] manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

So, there must be a time when the kingdom of God and Christ comes upon the earth. There must be a time when our Lord Jesus Christ really rules, not symbolically, not in a sense, but really rules from His throne in Jerusalem and over the whole earth.

Is.9.6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of [his] government (מְשָׁרָה, prevalence, dominion, preeminence; verb root שָׁרָה, power of a prince) and peace [there shall be] no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

This will come to pass in the last days, and I understand this to be at the end of Daniel's 70th week. In the Book of Daniel (ch.2) he begins with the major kingdoms in reverse, from the latest to the first, Rome in its extended form (Iron), then Greece (Brass), Medes & Persians (Silver), and Babylon (Gold).

Da 2:35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

[Christ and his kingdom shall destroy the kingdoms of this world, become the greatest kingdom, and fill the whole earth.]

...

44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, [but] it shall break in pieces and consume all these kingdoms, and it shall stand for ever. (So, Christ's kingdom is the last and greatest kingdom of the earth)

45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands (not of human effort), and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream [is] certain, and the interpretation thereof sure.

Dan.7.11 I beheld then because of the voice of the great words which the horn spake: I beheld [even] till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

13 I saw in the night visions, and, behold, [one] like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. (by death He received his kingdom, Lk.19.12, He went into a far country to receive for himself a kingdom, and to return.)

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion [is] an everlasting dominion, which shall not pass away, and his kingdom [that] which shall not be destroyed.

15 ¶ I Daniel was grieved in my spirit in the midst of [my] body, and the visions of my head troubled me.

16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 These great beasts, which are four, [are] four kings, [which] shall arise out of the earth.

18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. (this is clarified in v.22, the saints take the kingdom because Jesus returns.)

19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth [were of] iron, and his nails [of] brass; [which] devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that [were] in his head, and [of] the other which came up, and before whom three fell; even [of] that horn that had eyes, and a mouth that spake very great things, whose look [was] more stout than his fellows.

21 I beheld, and the same horn made war with the saints, and prevailed against them;

22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

23 *Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.*

24 *And the ten horns out of this kingdom [are] ten kings [that] shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.*

25 *And he shall speak [great] words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. (= 42 mos., 1260 days, 3 ½ yrs., ½ of the week of Daniel.)*

26 *But the judgment shall sit, and they shall take away his dominion, to consume and to destroy [it] unto the end.*

27 *And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom [is] an everlasting kingdom, and all dominions shall serve and obey him.*

Due.28.13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do [them] ...

Jer.23.5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6 *In his days Judah shall be saved, and Israel shall dwell safely: and this [is] his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.*

7 *Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;*

8 **But**, *The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.*

Lu 1:33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. (Jacob is a reference to the natural, elect seed of Israel. When has the Lord Jesus ever reigned over Israel? Is he reigning over Israel now?)

The Lord our God hasn't changed His mind about this matter of the rule of His Son over this earth as some teach. He shall have His day on this earth! This was the simplest understanding of the word which God spoke to Abraham, Isaac, Jacob, the nation of Israel, Israel's prophets and to the churches of the Lord Jesus Christ.

Promises made to Abraham, Isaac and Jacob, and the nation of Israel concerning having the land of Canaan. The promise of Israel being the greatest nation on the earth. The promise of the earth bringing their glory into Israel.

Mic.4.1 ¶ But in the last days it shall come to pass, [that] the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

4 But they shall sit every man under his vine and under his fig tree; and none shall make [them] afraid: for the mouth of the LORD of hosts hath spoken [it].

5 For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

6 In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

7 And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.

I would only mention this here, but vitally connect to the mystery of the time when Christ's kingdom shall come to earth is the singular rapture/first resurrection event. The coming of the kingdom and the rapture/resurrection are connected. At this time let me only read Re.11.18, to show that this event is also under the sounding of the 7th trumpet judgment.

Re.11.18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth.

7 ἀλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου ὅταν μέλλῃ σαλπίζειν καὶ τελεσθῆ τὸ μυστήριον τοῦ θεοῦ ὡς εὐηγγέλισεν τοῖς ἑαυτοῦ δούλοις τοῖς προφήταις

μετ'

8 ¶ And the voice which I heard from heaven spake unto me again, and said, with

Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

8 Καὶ ἡ φωνὴ ἦν ἠκουσα ἐκ τοῦ οὐρανοῦ πάλιν λαλοῦσα μετ' ἐμοῦ καὶ λέγουσα, Ὑπαγε λάβε τὸ βιβλαρίδιον τὸ ἠνεωγμένον ἐν τῇ χειρὶ ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς

9 And I went unto the angel, and said unto him, Give me the little book.

give, δός, 2s. aor. imper. of δίδωμι, to give, to deliver.

And he said unto me, Take it, and eat it up; and it shall make thy belly bitter,

eat ... up, κατάφαγε, 2s. aor. imper. of κατάφαγω, tss. to devour, to devour up (Re.12.4; 20.9), to eat up (Re.10.9, 10).

but it shall be in thy mouth sweet as honey.

sweet, γλυκύς, adj., tss. sweet water & honey (3), fresh water (1). (Re.10.9, 10)

honey, μέλι, noun, tss. honey (4)

9 καὶ ἀπῆλθον πρὸς τὸν ἄγγελον λέγων αὐτῷ, Δός μοι τὸ βιβλαρίδιον καὶ λέγει μοι Λάβε καὶ κατάφαγε αὐτό καὶ πικρανεῖ σου τὴν κοιλίαν ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι

ἐκ

10 And I took the little book out of the angel's hand, and ate it up;
from

and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. when

soon, ὅτε, adv. tss. when, after that, as soon as. was bitter, ἐπικράνθη, 3s. aor. pass. of πικραίω, only tss. bitter (4); Re.8.11; 10.9, 10.

10 καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτό καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκὺ καὶ ὅτε ἔφαγον αὐτό ἐπικράνθη ἡ κοιλία μου

ἐπὶ

11 And he said unto me, Thou must prophesy again before many peoples,

prophesy, προφητεῦσαι, aor. infin. of προφητεύω, and always tss. with the English, to prophesy.,

and nations, and tongues, and kings.

Evidently this little book contains something that the apostle John shall prophesy, whether personally or by proxy, before them that dwell on the earth in the last of the last days. We have no idea what that is, but it shall be fulfilled at the appointed time. So, in this chapter there are two things revealed to the apostle John, the utterance of the seven thunders and this little book, that are not revealed to the seven churches. All the churches know is that there is something that shall be revealed that was not at this time revealed. Perhaps we will know when that time comes.

Are these two things related, the utterance of the seven thunders and the contents of the little book which John ate. It is interesting that these two things come together at this point in the Book of the Revelation. I cannot say for certain that they are related, BUT I am inclined to say that they are.

11 καὶ λέγει μοι Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσιν καὶ γλώσσαις καὶ βασιλεῦσιν πολλοῖς