

Revelation 10 - Tribulation Midpoint; The "Little Book"; Seven Thunders; John Recommissioned

IV. After These Things (Rev 4:1—22:21)

(2) During the Tribulation (Rev 6:1—19:21)

(D) Announcement of no more delay (Rev 10:1-11)

(a) The Angel's Appearance (10:1)

(i) Another Angel (10:1a)

(ii) The Angel's Clothes (10:1b)

(iii) The Angel's Head (10:1c)

(iv) The Angel's Face (10:1d)

(v) The Angel's Legs (10:1e)

(b) The Angel's Actions (10:2-7)

(i) What the Angel Holds (10:2a)

(ii) What the Angel Does (10:2b)

(iii) What the Angel Says (10:3-7)

(a) Concerning the seven Thunders (10:3-4)

(b) Concerning the 7th Trumpet (10:5-7)

(c) The Angel's Commission (10:8-11)

(i) Partake (10:8-10)

(a) Take the book (10:8)

(b) John's obedience (10:9a)

(c) Eat the book (10:9b)

(d) John's obedience (10:10)

(ii) Prophecy (10:11)

After the 6th Trumpet, we come to the 3-1/2 year mark of the 7-year Tribulation. There is now a parenthesis (following the pattern) that encompasses Rev 10-13:

- Rev 10 - The Mighty Angel with a Little Book; Angel instructs John to eat the book; The Seven Thunders
- Rev 11 - The Temple, Two Witnesses
- Rev 12 - The Summary of the History of Israel
- Rev 13 - The Two Beasts

- Rev 14 - The Harvest of the 144,000 (foreshadows future events, bowls, etc.)

5 Non-Chronological Parenthetical Insertions

1. 144,000 Jewish evangelists (Rev 7:1-17)
2. **Announcement of no more delay; Two Witnesses (Rev 10:1—11:14)**
3. Israel's flight; two beasts, six scenes of hope (Rev 12:1—14:20)
4. Gathering of the nations to Armageddon (Rev 16:13-16)
5. Babylon's fall (Rev 17:1—19:6)

Why is there an announcement here of "no more delay" (10:6)? Because this pause in the chronology (Rev 10:1—11:14) comes after the 6th Trumpet judgment, but before the 7th Trumpet judgment. The 7th Trumpet will birth the Bowl judgments, which will be by far the harshest judgments God has ever released upon the earth.

The interlude of Rev 10-13 looks at three other events which have been taking place during the first half of the Tribulation, and brings us up to date with them. The great earthquake in Jerusalem (11:13) comes just after the abomination of desolation, resulting in a large number saved who would then be among those fleeing into the wilderness.

Rev 12 gives background on the spiritual war between Satan and God, and its focus on Israel and brings us up to the midpoint of the Tribulation when the dragon pursues the woman into the wilderness. Nothing described in Rev 11-12 advances the reader much beyond the scenario at the beginning of the second half when the Remnant is fleeing into the wilderness. Rev 12 ends with the note that the dragon was enraged with the woman and goes off to make war with the rest of her children.

Rev 13 then describes the two beasts, their rise and their power during the second half of the Tribulation. The description of the second beast takes the reader to the point of the abomination of desolation and the economic tactic used to make war against those who do not take the number of the beast.

Each of these interlude chapters reach back into the past and bring the reader forward to a time that is roughly equivalent to the beginning of the second half of the Tribulation. A time marked by the rise of the beast to power (including his recovery from a fatal head wound), his execution of the two witnesses, the ejection of Satan and his demons from heaven and his pursuit of the woman into the wilderness, his war on the saints.

It is generally recognized by most commentators that these interlude events of Rev 11-13 relate to the abomination of desolation and events in the middle of the Tribulation. It seems that for those who place the midpoint of the Tribulation between the 6th and 7th Seal judgments (between Rev 6-8) this location would have been preferred for the events of Rev 10-13 rather than waiting until after the Trumpet judgments are described to reveal events that occur before the Trumpets. However, if the events that do relate to the second

half—i.e., the persecution of Israel, the casting of the dragon and his angels from heaven, the complete tyranny of the Beast—are revealed after the description of the Trumpet judgments, then this suggests that the Trumpet judgments should come before the midpoint of the Tribulation.

Some prefer to include 10:1—11:13 as part of the 6th Trumpet judgment because of the declaration of 11:14 that at that point the second woe has passed. This conclusion is uncalled for, however, in light of the clear indication of 9:20-21 that the 6th Trumpet ended there. After that comes an interlude that is a transition from the 2nd to the 3rd woe, making it as though 11:14 joins immediately with 9:21.

Just as a two-vision interlude precedes the 7th Seal (Cf. 7:1-17), so here the visions of the angel with the little scroll (10:1-11) and of the Two Witnesses (11:1-13) intervene before the 7th Trumpet, which is also the third woe. This section is parenthetical to the sequential movement of the Trumpet judgments. It contains no reference to the judgment of the earth-dwellers, but consoles believers by reiterating God's role as the sovereign over earthly affairs, who will not only judge the wicked, but also will exalt the suffering faithful in due time. The interlude prepares for the final trumpet-blast by reviewing developments leading up to that moment, particularly those related to the city of Jerusalem.

Revelation 10

(D) Announcement of no more delay (Rev 10:1-11)

(a) The Angel's Appearance (10:1)

(i) Another Angel (10:1a)

(ii) The Angel's Clothes (10:1b)

(iii) The Angel's Head (10:1c)

(iv) The Angel's Face (10:1d)

(v) The Angel's Legs (10:1e)

1 I saw **another strong angel coming down from heaven, clothed with a cloud; and the rainbow was on his head, and his face was like the sun, and his feet like pillars of fire;**

1 I saw another strong angel coming down out of heaven, clothed with a cloud; and the rainbow was upon his head, and his face was like the sun, and his feet like pillars of fire;

1 Then I saw another powerful angel come down from heaven. He was dressed in a cloud, and there was a rainbow over his head. His face was like the sun, and his legs were like columns of fire.

1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

- This chapter revolves around an angel, sent from heaven, to give John information

- This is the third appearance of a distinctive messenger: holding back judgments for a special work of grace (7:2) and messenger of the covenant, pouring fire of judgment (8:5)
 - "...another" - *allos*, another of a different kind; some commentators see this "strong angel" as Jesus Christ, however Jesus is never described as "an angel" in the NT, and is never described as "not unique" (another of a different kind). When Scripture refers to the unique Son of God, the text is never ambiguous.
 - What seals the deal that this angel is NOT Jesus Christ is the oath this angel takes in v5-6, which is "to" Jesus Christ, the One who lives forever and created heaven and earth. It's impossible that Jesus would be making an oath to Himself.
 - When Jesus appears in the OT, He is referred to as "*the* angel of the Lord" not "*an* angel of the Lord" (Cf. Ex 3:2, note the definite article)
 - "...strong angel" - likely either Michael or Gabriel, both archangels (Cf. 5:2; 18:21)
 - Michael is often seen as the protector of Israel; Gabriel often shows up to provide new insight, information, or prophecy
 - Since this "strong angel" is sent to give John new information, Gabriel is the best candidate (Cf. Dan 8:16; 9:21; 10:13,21; 12:1)
 - "...coming down from heaven" - John sees this angel in the process of his descent from heaven, as he does the angel in 20:1
 - This confirms that John was moved from heaven, where he has been since 8:2, back to the earth
 - "...clothed with a cloud" - enhances the glory of the angel's appearance; also portends judgment (out of 20 uses of "cloud" (*nephelē*) in the NT, 9x it's used in connection with judgment (Cf. Matt 24:30; 26:24; Mark 13:26; 14:62; Luke 21:27; Rev 1:7; 14:14,15,16)
 - In this context, the cloud also portends judgment because of the angel's function in relation to past and future Trumpet judgments
 - "...rainbow was on his head" - he is crowned with the symbol of God's faithfulness and mercy (4:3; Cf. Ps 89:1,8,33-37)
 - "...face was like the sun" - his countenance was radiant, reflecting the glory and majesty of God (1:16)
 - "...pillars of fire" - similar to the pillar of fire in the wilderness (Cf. Ex 13:21-22; 14:19,24), a manifestation of God's holiness, mercy and judgment (1:15)
- [OT reference: Ezek 1:26-28]

(b) The Angel's Actions (10:2-7)

(i) What the Angel Holds (10:2a)

(ii) What the Angel Does (10:2b)

2 and he had in his hand a **littlescroll**, which was **open**. He placed his right foot on the sea and his left on the land;

2 and he had in his hand a little book which was open. He placed his right foot on the sea and his left on the land;

2 He held a small, opened scroll in his hand. Setting his right foot on the sea and his left foot on the land,

2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth,

- "...little scroll" - an accounting of the events and judgments that are about to happen; a prophetic book of the Bowl judgments and the events following, documented in Rev 13-22

- "little" - differentiates this scroll from the scroll in 5:1

- "...open" - the tense of the Greek (perfect passive) indicates that someone had already opened it, and it was already unrolled in his hand

- This is different than the seven-sealed scroll of Rev 4; this scroll was already open, indicating that the events written in the book were ready to take place

- The angel stood with one foot on the land and one foot on the sea, symbolizing God's complete authority over the entire world (v5,8; 7:2; Cf. Ex 20:4,11; Deut 11:24; Ps 68:22; 69:34)

- It also symbolizes the angel's purpose to take possession of the entire earth, asserting the divine right and determination to execute judgment against a world that exhibits its rebellion through idolatry and immorality

What is Written on the "Little Scroll"?

It is probable that the little scroll contains a portion of what the seven-sealed scroll (5:1) contained since it is "little" and the other one is not. Its content must carry through to the end if it includes "the mystery of God" (10:7). It must also pertain to John's recommissioning in 10:11.

In the parallel case of Ezekiel the prophet, he ate a scroll which turned out to be God's command (Ezek 3:2,11). It was an object lesson that amounted to a recommissioning of the prophet (Cf. v9-11 with Jer 1:10). The bitterness of the coming 7th Trumpet, in which the judgments of God will reach their climax, comes through in the bitterness John experiences in eating the scroll. It is fitting just before the climax to renew John's prophetic call. This explanation of the scroll, of course, does not exclude the "little scroll" from the contents of the first scroll, but it does emphasize the prophet's call as the content rather than the details of the succeeding visitations.

(iii) What the Angel Says (10:3-7)

(a) Concerning the seven Thunders (10:3-4)

3 and he cried out with a loud voice, **as when alionroars**; and when he had cried out, the **seven peals of thunder** uttered their voices.

3 and he cried out with a loud voice, as when a lion roars; and when he had cried out, the seven peals of thunder uttered their voices.

3 he shouted in a loud voice as a lion roars. When he shouted, the seven thunders spoke with voices of their own.

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.

- The angel's loud voice produced seven thunders, which spoke in audible voices
- "...as when a lion roars" - describes the Lord's voice (Cf. Hosea 11:10; Amos 3:8); the strong angel was carrying the voice of the Lord to John (Cf. Ps 29; John 12:28-29)
- "...seven peals of thunder" - the sound of God's voice coming from the throne (Cf. 4:5; 8:5)

4 When the seven peals of thunder had spoken, **I was about to write**; and I heard **a voice from heaven**, saying, "Seal up the things which the seven peals of thunder have spoken, and **do not write them**."

4 When the seven peals of thunder had spoken, I was about to write; and I heard a voice from heaven saying, "Seal up the things which the seven peals of thunder have spoken and do not write them."

4 When the seven thunders spoke, I was going to write, but I heard a voice from heaven say, "Seal up what the seven thunders have said, and don't write it down."

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

- "...I was about to write" - John was about to do the job that Jesus commissioned him to do (Cf. 1:11)
- "...a voice from heaven" - this may be the voice of God the Father, or Christ, who gave John the original instruction to write down what he saw
- "...do not write them" - a strange request from heaven, which goes completely against the rest of the Book of Revelation

— The command to not document what John saw/heard here is not uncommon in Scripture:

- Dan 12:4,9 - God told Daniel to keep his visions secret until the end (Cf. Dan 8:26; Rev 5:1)
- John 21:25 - John says that if he were to document all the things that Jesus did during His earthly ministry, the world itself could not contain the books written about them
- 2 Cor 12:1-4 - Paul was raptured to the third heaven and heard "inexpressible words" which "man is not permitted to speak"

- Revelation = disclosure or unveiling, but here a voice from heaven tells John to not disclose or reveal what was said by the seven peals of thunder
- God communicates in three ways:
 1. Revelation - He reveals/discloses truth
 2. Inspiration - He guided the biblical authors to write exactly what He wanted to say (2 Peter 1:20-21)
 3. Illumination - interpretation by the Holy Spirit as to the revelation's true meaning and application.
- Here, God did not allow John to write down the first step: revelation
[OT reference: Dan 8:26; 12:4-9]

One of the most plausible reasons for these seven thunders to be sealed up is that they represent another set of judgments on the earth. We had the Seal judgments, then the Trumpet judgments, then possibly the "Thunder" judgments, and the Bowl judgments. Jesus said in Matt 24:21-22 (Cf. Mark 13:20) that the Tribulation judgments would be so bad that if the time period and judgments scheduled to be issued hadn't been "cut short" no life would've been saved. Given the severity and horrific nature of these judgments, if suddenly the judgments were expanded to include "seven thunders" in addition to the seven Seals, seven Trumpets and seven Bowls, the human race would become extinct, it wouldn't exist anymore.

The nation of Israel would be completely wiped out, all of humanity would be completely wiped out. No one would be left for God to fulfill the covenants that He made to and through Israel. There would be no millennial kingdom, no Jesus reigning on the earth for 1000 years. This may be the reason why the strong angel has a rainbow over his head...because God cannot break His promises.

So John was told to not write these down because they will not be part of the judgment.

(b) Concerning the 7th Trumpet (10:5-7)

- 5 Then the angel whom I saw standing on the sea and on the land raised his **righthand** to heaven,
- 5 Then the angel whom I saw standing on the sea and on the land lifted up his right hand to heaven,
- 5 Then the angel whom I saw standing on the sea and on the land raised his right hand to heaven.
- 5** And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,
- "...right hand" - as if he was taking an oath

— The right hand is the hand of honor: Jesus is at the right hand of the Father, and Jesus holds the seven stars (seven pastors of the seven churches) in His right hand
[OT reference: Deut 32:40; Dan 12:7]

6 and **swore** by Him who lives forever and ever, who created heaven and the things in it, and the earth and the things in it, and the sea and the things in it, that there will **no longer be a delay**,

6 and swore by Him who lives forever and ever, who created heaven and the things in it, and the earth and the things in it, and the sea and the things in it, that there will be delay no longer,

6 He swore an oath by the one who lives forever and ever, who created heaven and everything in it, the earth and everything in it, and the sea and everything in it: "There will be no more delay.

6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

- "...swore" - an oath

— The angel swore the oath on Eternal God Himself, Creator and Sustainer of all things. This is the only oath in Revelation.

- "...no longer be a delay" - the content of the oath is that the 7th Trumpet will be sounded without delay, which will unleash the seven Bowl judgments upon the earth

— "delay" - *chronos*, the common translation is "time" but "delay" is a better translation here because the cessation of time as we know it is still over 1000 years away. In addition, the adversative conjunction "but" in v7 is non-sensical if *chronos* here is translated as anything but "delay."

— The oath emphasized the certainty and immediate inevitability of what he was about to announce, namely the sounding of the 7th Trumpet, which includes the seven Bowl judgments

— Up to this point, God has been delaying and minimizing His judgments so lost sinners would have time to repent (2 Peter 3:1-9). But time is now up...the prayers of the martyred saints (6:10-11) are about to be answered. The time for repentance is now past.

— It is evident that the Seal and Trumpet judgments will take some time to unfold, giving earth dwellers time to repent (6:15-17; 9:20-21), but the Bowl judgments will come very quickly in succession, allowing little or no time for repentance.

— There would be no delay between this announcement and the blowing of the 7th Trumpet (11:15). The events of 10:1—11:14 do not happen between the 6th and 7th Trumpet judgments, indicating that the events in this passage are parenthetical.

[OT reference: Gen 1:1; Deut 32:40; Neh 9:6; Dan 12:17]

7 but in the days of the voice of the **seventh angel**, when he is about to sound, then the **mystery of God is finished**, as **He announced to His servants the prophets**.

7 but in the days of the voice of the seventh angel, when he is about to sound, then the mystery of God is finished, as He preached to His servants the prophets.

7 When the time approaches for the seventh angel to blow his trumpet, God's secret plan will be fulfilled, as he had announced to his servants, the prophets."

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.

- "...seventh angel" - the angel who will sound the 7th Trumpet (Cf. 11:15)

- "...mystery of God" - once the 7th Trumpet sounds, unleashing the seven Bowls, the mystery of God announced by the OT prophets will be complete

— "mystery" - *mustērion*, that which, being outside the range of unassisted natural apprehension, can be made known only by divine revelation. It's a new truth, never before revealed, but now revealed by God through the Scriptures (Cf. Rom 16:25-26; Col 1:26).

— The mystery of God spoken of here is God's purpose and means in bringing His kingdom to its fruition. This purpose has been hidden from the world, at least insofar as its detailed outworking is concerned. Specifically, it refers to the previously unrevealed details that are described in Revelation from this point (midpoint of the Tribulation period) to the end of Revelation, including details of the institution of God's kingdom on earth and eventually the new heavens and new earth.

— The "mystery" is declared in 11:15: "The kingdom of the world has become *the kingdom* of our Lord and of His Christ; and He will reign forever and ever."

- "...is finished" - *etelestē*, "will have been fulfilled"; the angel looks back in prophetic anticipation of "the days" spoken of, from the perspective of when they will be a thing of the past

— The days, though future to the time of the angel (and today), are so distinctly present in his mind that he uses the aorist indicative rather than future indicative (or proleptic aorist, Cf. 15:1; 17:17)

- In the 7th Bowl, a voice from heaven declares, "It is done!" (16:17). If that is the case, why does the 7th Trumpet "finish" the mystery of God (10:7), then later a voice from heaven declare "It is done" after the 7th Bowl?

— This is easy to understand and not a contradiction if you understand that the 7th Trumpet unleashes the seven Bowls. It's important to understand the "telescoping" nature of the three septet judgments.

- "...He announced to His servants the prophets" - shows that the unfolding of the mystery was at least in part in the OT descriptions of the establishment of the kingdom

[OT reference: Amos 3:7]

It may come as a surprise to learn that God has never reigned on the earth. Surely He is, indeed, the sovereign King over all of the universe—over both heaven and earth. He has ruled, overruled, and intervened upon the earth according to His sovereign will. But yet He governs in a manner that seems remote and incomplete. He has never used His absolute power to bring about an end to demonic evil, human rebellion, and global injustice and suffering. And He does not receive the worship and honor that is His due. That is all about to change. That is what we pray for when we pray, "Thy kingdom come, thy will be done, on earth as it is in heaven." This reign will be inaugurated in Rev 11:17.

(c) The Angel's Commission (10:8-11)

(i) Partake (10:8-10)

(a) Take the book (10:8)

8 Then the voice which I heard from heaven, *I heard* again speaking with me, and saying, "Go, take the **scroll** which is open in the hand of the angel **who stands on the sea and on the land.**"

8 Then the voice which I heard from heaven, *I heard* again speaking with me, and saying, "Go, take the book which is open in the hand of the angel who stands on the sea and on the land."

8 Then the voice that I had heard from heaven spoke to me again, saying, "Go and take the opened scroll from the hand of the angel who is standing on the sea and on the land."

8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

- John here receives a second command from heaven, from voice of either God the Father or Jesus (Cf. v4)

- "...scroll" - the "little book" that the strong angel was holding open in his hand (v1-2)

— This "scroll" or "little book" that the angel brought and that John received probably documented John's "recommissioning" as outlined in v8-11 [see note: **What is Written on the "Little Scroll"?** above]. It's also possible that it documented the future events of the second half of the Tribulation period: the Bowl judgments, Armageddon, the Second Coming, the binding of Satan, the millennial kingdom, the last battle, the destruction of the heavens and the earth, and the Eternal State (Rev 13-22).

- "...who stands on the sea and on the land" - the symbolic stance of the angel (3rd mention, v2,5) reminds John of the angel's complete authority over the whole earthly situation [Walvoord]

(b) John's obedience (10:9a)

(c) Eat the book (10:9b)

9 And I went to the angel, telling him to give me the little scroll. And he *said to me, "Take it and **eat** it; it will make your stomach bitter, but in your mouth it will be sweet as honey."

9 So I went to the angel, telling him to give me the little book. And he *said to me, "Take it and eat it; it will make your stomach bitter, but in your mouth it will be sweet as honey."

9 So I went to the angel and asked him to give me the small scroll. "Take it and eat it," he told me. "It will turn bitter in your stomach, but it will be as sweet as honey in your mouth."

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

- "...eat" - *kataphage*, a universal symbol for receiving knowledge (Cf. Jer 15:16; Ezek 3:1-3,14), similar to the English word "digest" to mean considering or meditating on what was learned

— In both the Ezek and Rev passages, the focus is on digesting the Word of God in preparation for proclaiming it

— God's Word often compared to food: bread (Matt 4:4), milk (1 Peter 2:2), meat (1 Cor 3:1-2), honey (Ps 119:103)

— Assimilation is essential; seeing, taking, knowing isn't enough. It is only after *assimilating* the book that John is able to "prophesy again."

- The angel told John that this revelation would taste "sweet as honey" at first, but then he would find it "bitter" once it was fully digested

— The "sweetness" was likely John's satisfaction in knowing God's future plans (Ps 119:103), the eternal glory of those plans for believers, and the vengeance a righteous God was about to take out on wicked people

— The "bitter" taste likely came later once John fully digested the consequences and horrific nature of God's judgment on the earth dwellers and creation itself

[OT reference: Jer 15:16; Ezek 2:8-33]

There is pain in change and anguish in true obedience. God does not expect to convert the world through judgment. His plan is to save us through His grace. Yet His forthcoming judgment should cause us to listen and to think soberly and seriously. It should melt our pride, silence our excuses, and prepare our hearts to humbly receive His grace.

(d) John's obedience (10:10)

10 I took the little scroll from the angel's hand and ate it, and in my mouth it was **sweet as honey**; and when I had eaten it, my **stomach was made bitter**.

10 I took the little book out of the angel's hand and ate it, and in my mouth it was sweet as honey; and when I had eaten it, my stomach was made bitter.

10 So I took the small scroll from the angel's hand and ate it. It was as sweet as honey in my mouth, but when I had eaten it, it turned bitter in my stomach.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

- John may have literally eaten the "little book" or he may have only digested its contents metaphorically

— It probably refers to John literally eating the scroll due to the context, with the natural sequence of mouth to stomach. The results of John's experience are just as the angel predicted: sweetness in the mouth, but bitter in the stomach.

- "...sweet as honey" - John's physical reactions demonstrate the proper response of a believer to God's judgment. Initial sweet anticipation of God's glory and victory, followed by bitterness once the full comport of God's judgment upon unbelievers is digested.

— The events from Rev 13-22, especially Rev 20-22, are sweet for believers because they chronicle the utter victory of Christ over Satan, sin and this world, and the inauguration of the messianic kingdom where Christ will reign over the earth for 1000 years.

- "...stomach was made bitter" - after you enjoy the sweet victory and begin to consider the events and judgments that will take place in order to achieve them, the taste becomes bitter in your stomach at the state of this world and the disbelief and unrepentance of the earth dwellers.

— After the initial sweetness of victory, as he truly digests what the Bowl judgments have in store for the earth dwellers, John becomes nauseated

(ii) Prophecy (10:11)

11 And they *said to me, "You **must prophesy again** concerning **many peoples, nations, languages, and kings.**"

11 And they *said to me, "You must prophesy again concerning many peoples and nations and tongues and kings."

11 Then the seven thunders told me, "You must prophesy again about many nations, nations, languages, and kings."

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

- God's recommissioning of John...

- "...must" - *dei*, imperative

- "...prophesy again" - Rev 11-22...the prophecies that John will be given of the end times are not done...there are many more to follow that John must continue to document

— "again" - *palin*, not a new commission, but a renewal of God's original commission to John (Cf. 1:19)

— Another proof that the Book of Revelation is prophecy, not allegorical musings of trials

- "...many" - *pollois*, applies to all four groups (peoples, nations, languages, kings) and emphasizes the scope of the remaining prophecies
 - "...peoples, nations, languages, and kings" - universal statements; global statements; the following judgments will be unleashed on the entire world
 - Three of the four groups mentioned earlier in 5:9 (kings is the exception). The inclusion of "kings" in this list is notice that God's Word through His prophets takes precedence over the highest rank of human authority.
 - The mention of "kings" here anticipates the events in 16:14; 17:10,12
- [OT reference: Ezek 37:4,9]

To all preachers of the Word of God, God's Word must be proclaimed no matter how it affects or offends people. We should speak God's truth in love, of course, but there is too much compromise in the pulpits of our churches. The Bible's message about God's wrath and judgment is rarely heard or understood by today's culture. There is no message more important for our world than that which the Book of Revelation clearly presents. May God help us to be faithful to it and to heed what it says! [David Hocking, The Book of Revelation: Understanding the Future (Tustin, CA: Hope For Today Publications, 2014), 371.]

Application

- The astonishing power of God's creation, even disaster, can be used to open hearts and ears to hear truth.
- In the Bible, a mystery is not a puzzle for us to solve; it is a purpose of God that once was hidden but now is revealed.
- Only as we regularly take God's Word into our lives ("eat it") can we speak hard words of truth in love.
- Regardless of how the people respond, God called John to prophesy. John would make God's revelation known with new urgency, and with the energy of one who has received heaven's renewed calling.
- God's Word always accomplishes God's purpose.