



The Book Of Revelation Chapter 10

Divine Outline: (Revelation 1:19)

Introduction

As we move into Chapter 10, we enter the next parenthetical section of Revelation. As chapter seven was a parenthesis in the narrative of the seal judgments, so is chapter 10 to the trumpet judgments. The parenthetical sections of Revelation do not explain the events of the seals, trumpets, and bowls themselves, but give background to other activities coinciding with the seven-fold judgments.

Once again, we see what is called the heptadic structure. As we move through the Book of Revelation, we see many series of sevens. There were seven seals with a parenthesis between the sixth and seventh seal. Now we see there are seven trumpets with a parenthesis between the sixth and seventh trumpet. We will also see there will be seven bowl judgments later in Revelation with a short parenthesis between the sixth and seventh bowl. (**Revelation 16:15-16**)

The parenthetical section that begins in Chapter 10 will continue through Chapter 11:14. Some believe the parenthetical section to extend all the way to chapter 14.

In chapter 10 we will be introduced to "another mighty angel." There is much speculation on who this angel may be which will be discussed later in this study. In the Book of Revelation there are more than sixty references to angels. These angels are part of God's angel armies who are being sent out to accomplish God's purposes in the earth.

It is also important to note that chapter 10 moves us into the second half of the tribulation.

Revelation 10:1(NKJV)

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.

This is the third appearance of a distinct angelic messenger in our study of Revelation so far:

1. The angel that commanded the holding back of judgment until the faithful were sealed. (**Revelation 7:2-3**)
2. The angel at the Golden Altar who poured out fire on the earth. (**Revelation 8:5**)
3. This angel who has the "little book." (**Revelation 10:1**)

Coming down from heaven

This angel is coming down from heaven. This means these events are not taking place in heaven where John is. Instead, they are taking place on the earth, and we will see that John comes down to earth at this time as well. (**Revelation 10:9**)

The identity of the mighty angel.

There are two main schools of thought on who this mighty angel is:

1. The angel is Christ

The argument this angel is Christ is with merit for several reasons:

A. The appearance of the angel:

Clothed with a cloud

Clouds in scripture are often symbolic of the presence of God or the coming of Christ.

(Exodus 16:10, Exodus 19:9, Exodus 24:15, Exodus 34:5, 2 Chronicles 6:1, Psalm 97:2, Psalm 104:3, Daniel 7:13, Matthew 17:5, Luke 21:27, Acts 1:9, 1 Thessalonians 4:16-17, Revelation 1:7) It is notable that both John and Paul, two apostles who wrote extensively about the coming of Christ connected Christ's presence and power to the clouds. (**1 Thessalonians 4:17, Revelation 1:7**)

And a rainbow was on his head

The rainbow is the sign of God's covenant of peace in judgment. (**Genesis 9:8-17**)

The first time we saw a rainbow in the Book of Revelation it was the rainbow surrounding the throne of God. (**Revelation 4:3**) This rainbow was a representation of the glory of God. (**See also Ezekiel 1:25-28**)

his face was like the sun

A face like the sun is another descriptor used to identify Jesus in the scripture. (**Matthew 17:2, Revelation 1:16**)

and his feet like pillars of fire

Again, we see a description used elsewhere in scripture for God. (**Revelation 1:15**)

The description of the cloud and the pillars also remind us of the presence of God that led the children of Israel in the wilderness. (**Exodus 13:21, Exodus 14:19-24**) It is possible the description of clouds and pillars could be a nod to the Exodus story given to bring comfort that God would be with those who are going through the persecution and tribulation going on here on the earth.

B. The Position of the angel (**Revelation 10:2**)

C. The voice of the angel (**Revelation 10:3**)

D. The authority of the angel:

(**Revelation 11:3**) This angel says in Revelation 11:3 that He is going to give power to the two witnesses. Who is the one able to empower for the kind of ministry these men will be involved in? It is Jesus. Secondly, the angel says I will empower MY two witnesses. These would not be witnesses to an angel but witnesses of the coming kingdom of Christ.

Some may argue that if this angel was Christ, He would be identified as Christ and not as an angel. We have already studied two occasions of angels in the Book of Revelation who could potentially be identified as Christ. (**Revelation 7:2, Revelation 8:3**) There are also several examples of Old Testament appearances of an “angel of the Lord” who most scholars believe to be preincarnate appearances of Jesus. (**Exodus 3:2, Judges 2:1-6, 6:11-12, 21-22, 2 Samuel 24:16**) These appearances were not Christ’s incarnation that brought salvation, but temporary appearances to accomplish a specific and special purpose.

(**Revelation 10:8-11**) In verses 8-11 we see the angel present the little book to John and tell him to eat it. Many scholars believe the little book is the scroll Jesus took in chapter 5. (**Revelation 5:5-7**) If this is true then only Jesus would have the authority to tell John what he could or could not do with the scroll or “little book.”

2. The angel is a key or chief angel

Those who reject the belief that this angel is Christ Himself believe this angel to be a key or chief angel who is sent as a representative of Christ. Some believe it could be Michael or Gabriel.

The similarities in appearance to Christ are explained as characteristics that this angel has taken on due to his close proximity to the presence and glory of God.

Those who believe this is a chief angel and not Christ believe the fact that this angel is swearing by God (**Revelation 11:5-6**) proves that it is not Christ Himself because Christ would not need to swear by God if He is God. However, as we will see in our study of verses 5-6, God has sworn by Himself on multiple occasions in the scripture.

Revelation 10:2(NKJV)

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, He had a little book open in his hand

At the outset there are two things we can understand about this book.

1. It is important to understand that simply because this book is little, doesn't mean the message is not important. After consuming the book, Daniel is profoundly moved by its contents. Daniel is, then, told that he must prophesy the words contained in the book. (**Revelation 10:11**)

Secondly, the book is open. In chapter 5 we saw a scroll that was sealed and could not be opened by anyone except for Jesus himself. Since the scroll was sealed, the contents could not be known. We see that this book is opened. Although John does not yet know what's in the "little book," the contents are open and ready to be received.

This angel had a little book open in his left hand. We know this because we see the angels right hand lifted in the air. (**Revelation 10:5**) Many scholars believe this little book to be the scroll Jesus received in chapter 5. (**Revelation 5:5-7**) If this is the case then the scroll which could not be opened is now opened and the contents are ready to be revealed. If this is true, then what John is about to receive is the revelation of the rest of the coming judgments and the restoration of Christ's Kingdom.

One argument against the little book being the scroll is that the word used here for "little book" is not the same word use for the scroll in Revelation chapter 5.

In Revelation 5 the word for scroll is: (**Revelation 5:1**)

Scroll

Biblion (Strong's G975)

- I. a small book, a scroll, a written document
- II. a sheet on which something has been written
 - A. a bill of divorce

Here in chapter 10, the word used for "little book" is:

Little Book

Biblaridion (Strong's G974)

- I. A little book
- Also, a booklet

Interestingly, Biblion is used 32 times in the New Testament. Biblaridion is only used 4 times. It is only used here in Revelation 10. (**Revelation 10:2, 8, 9, 10**) This leads some to believe this is a special book of some kind not connected to the scroll of chapter 5. However, it is possible that the use of this word simply describes that the scroll of chapter 5 is being presented to John in a smaller way that would allow him to digest its contents.

Could this "little book" be the Book of Daniel?

The Perry Stone Hebraic Prophetic New Testament Study Bible. Page 581

*When John was instructed to eat the scroll, his prophetic insight moved into what futuristic interpreters identify as the mid-point and the final forty-two months of the Tribulation. In Revelation 13:2, John saw the kingdom of the Antichrist as a bear, a leopard, and a lion, which parallels the vision of Daniel chapter 7. Daniel's scroll was to be sealed until "the time of the end." (**Daniel 12:9**) It is possible that the scroll John consumed was the scroll of Daniel, which enabled him to gain new understanding for the future from this Old Testament prophetic book because from this point on, John began using symbolism and imagery found in Daniel. (**Daniel 13**)*

And he set his right foot on the sea and his left foot on the land,

This angel set his right foot on the sea and his left foot on the land. This gives us a picture of the authority and dominion this angel is exerting. If this angel is Christ, He is signaling that He is here to take final possession of His inheritance. (**Psalm 2**) If it is a chief angel, he is signaling that Christ is coming to take control of the entirety of creation.

In Revelation 13, we see the beast who rises from the sea (**Revelation 13:1**) and the false prophet who rises from the earth. (**Revelation 13:11**) This angel declares that Christ has dominion over both.

Revelation 10:3(NKJV)

3 and cried with a loud voice, as when a lion roars. When he cried out, seven thunders uttered their voices.

The position that this angel is Christ is bolstered by the angel that speaks with the roar of a lion. The lion and the voice like a lion are descriptors that apply to God and Christ throughout scripture. (**Isaiah 31:4-5, Jeremiah 25:29-36, Hosea 11:10-11, Joel 3:16, Amos 3:8, Revelation 5:5**)

When he cried out, seven thunders uttered their voices.

The seven thunders seemed to be connected to the voice of God. God's voice is often heard like the voice of thunder. (**Job 37:2-5, Job 40:9, John 12:28-29**)

There is an interesting description of God's voice in Psalm 29 that may have some link to the seven thunders mentioned here. (**Psalm 29:1-9**) In Psalm 29, there are seven manifestations that occur at the voice of the Lord.

1. The voice of the Lord is over the waters. (**29:3**)
2. The voice of the Lord is powerful (**29:4**)
3. The voice of the Lord is full of majesty (**29:4**)
4. The voice of the Lord breaks the cedars (**29:5**)
5. The voice of the Lord divides the flames of fire. (**29:7**)
6. The voice of the Lord shakes the wilderness (**29:8**)
7. The voice of the Lord makes the deer give birth (**29:9**)

Does this have any connection? It is possible but unknown because in the next verse, God commands that the words of the seven thunders be sealed up. (**Revelation 10:4**)

Revelation 10:4(NKJV)

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."

John attempts to maintain his obedience to the command to write what he sees. (**Revelation 1:11**) However, this time his writing is interrupted by a voice which forbids him from writing what he heard.

There is no explanation given for why this part of the Revelation is to be sealed when the rest was to be revealed. (**Revelation 1:11, Revelation 22:10**)

Some speculation about what was spoken by the seven thunders includes:

1. A secret name of God

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Scholars point out that the seven thunders in Revelation are similar to a Coptic text in which seven Greek vowels often function as a mysterious divine name. Sometimes it appears in the form of Alpha and Omega in an abbreviated way that refers to all of seven vowels. In the Coptic text, it is referred to as the "Seven Voices" (Source World Bible Commentary – Revelation, P. 560) These thunders could be uttering a secret sacred name. In Revelation 19:12, we are told Jesus has a secret name that will be revealed when he becomes King of kings: "He had a name written, that no man knew, but he himself"

(Revelation 19:12)

2. Something that is too horrific to be revealed

Some believe the voices of the seven thunders are revealing some greater catastrophic judgment than the ones that are to be revealed. If this were the case, then the horror of the revealed text may be unleashed with something even worse that would not be revealed until the time it happens.

Whatever the content of the seven thunders, there are some things we can glean from their sealing.

1. The purpose is not about what the seven thunders say. What is to be revealed is related to the mission of the angel, the contents of the scroll and the obedience of John.

2. Now is not the time to know. If God wanted us to know, He would have revealed the information.

3. Don't waste too much time speculating on things we aren't to concern ourselves with. At the right time, the content of the uttering of the seven thunders will be revealed if that is what God

desires. In the meantime, we would do well to stay focused not on the unknown but on what God has clearly revealed to us in His word. (**Deuteronomy 29:29**)

Revelation 10:5(NKJV)

5 The angel whom I saw standing on the sea and on the land raised up his hand to heaven

The Codex Sinaiticus, Codex Vaticanus Graecus 1209, Codex Ephraemi Rescriptus, as well as Syrian and Coptic manuscripts read "right hand."

The right hand is the hand raised in order to take an oath. (**Daniel 12:7**)

Revelation 10:6(NKJV)

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,

This angel, having placed his feet on the land and sea, then swears by God who created all things.

If your view is that this is a chief or powerful angel, he would be swearing to the veracity of his next statement in the name of God. This is an assurance that his words and actions are sure and true.

Those who believe this angel could not be Christ often use this verse as evidence of their view. They believe if this was Christ, there would be no need to swear an oath. However, there have been multiple occasions where God, who could not swear by anything lesser than He, swore by Himself. (**Psalm 132:11, Acts 2:29-30, Hebrews 6:13-20, Hebrews 7:20-22**)

that there should be delay no longer,

Multiple translations of this verse, including the King James Version, translate this phrase to say, "there should be time no longer." This has led to confusion about the interpretation of this phrase. Some see the interpretation as saying that time will no longer exist.

However, the phrase does not mean there will no longer be time, but that there will no longer be a delay.

Chronos

I. Time either long or short

Translated 4 times in KJV as "season" (Acts 19:22, Acts 20:18, Revelation 6:11, Revelation 20:3)

Translated as "while" (John 7:33, John 12:35) Translated twice as "a while" (Luke 18:4, 1

Corinthians 16:7) Translated twice as "space" (Acts 15:33, Revelation 2:21)

This phrase might be understood as "The season of delay is over."

We should take comfort in these words. Though it may seem like God's justice is delayed in our lives, we must know the time will come for God's plans to fully manifest. At that time the righteous will be rewarded, and evil will come into judgment. Evil does not overcome God; God will overcome evil.

Some believe this delay is connected to the prayers of the martyrs. (**Revelation 6:10-11**) At that time they were told to "rest a little while longer" until the time when all of those who would be saved and martyred would be complete.

Some also believe the end of delay means the end of salvation. All of those who have rejected the message of the Kingdom up until this point will have lost their opportunity for salvation. Soon, the unbelievers will receive the Mark of the Beast and their fates will be sealed.

One problem with this view lies in the revelation of the fifth bowl judgment. (**Revelation 16:10-11**) In this judgment we are told that despite the severity of the judgment they did not repent. This would seem to give us an indication that repentance is still available.

What would account for God's delay in fulfilling His plan? (**2 Peter 3:1-9**) Peter tells us that the delay in God's timing is not because God is not capable of finishing His plan, but that He is compassionate and patient. He is waiting for every last opportunity for the repentance of ungodly men to pass. It is God's desire that none should perish. Those who face the judgment of God and eternity in the Lake of Fire will have willfully chosen their course and rejected every opportunity for God's mercy.

Revelation 10:7(NKJV)

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.

In the days

Some confusion comes when it is believed that the moment of the sounding of the seventh trumpet will signal the completion of the mystery of God. The sounding of the seventh trumpet is more than a single momentary event. Notice, we are told in the "days" of the sounding of the seventh angel.

The sounding of the seventh trumpet takes place at or near the mid-point of the tribulation. What proceeds from the seventh trumpet includes the events of the second half of the tribulation period.

Although, at the sounding of the seventh trumpet, we see the declaration that "the kingdoms of this world have become the kingdoms of our Lord and of his Christ," the actual fulfillment of this declaration will take place during the final 3 1/2 years of the tribulation.

the mystery of God would be finished,

The mysteries of God are those things which were hidden or not fully known in the Old Testament but have been revealed through the ministry of Christ and the revelation of the Holy Spirit.

The Mysteries of Scripture

1. Kingdom of Heaven (**Matthew 13:11**)
2. Kingdom of God (**Mark 4:11**)
3. Israel's blindness (**Romans 11:25-27**)
4. Rapture (**1 Corinthians 15:51, See 1 Thess 4:13-18**)
5. His will (**Ephesians 1:9, See 1 Cor 15:27, Col 1:20**)
6. Christ and the Church (**Ephesians 5:32**)
7. The Gospel (or Christ) (**Ephesians 3:3-4, Colossians 1:26-27, Colossians 4:3**)
8. Lawlessness (**2 Thessalonians 2:7**)
9. God and Christ (**Colossians 2:2**)
10. The faith (**1 Timothy 3:9**)
11. Godliness (**1 Timothy 3:16**)
12. The seven stars and seven lampstands (**Revelation 1:20**)
13. The name of the harlot (**Revelation 17:5**)

Bible Knowledge Commentary

MYSTERY BABYLON THE GREAT THE MOTHER OF PROSTITUTES AND OF THE ABOMINATIONS OF THE EARTH. The NASB and NIV are probably right in separating the word "mystery" from the title which follows because the word "mystery" is not a part of the title itself; it describes the title.

The Bible is full of information about Babylon as the source of false religion, the record beginning with the building of the tower of Babel (Gen. 10-11). The name "Babel" suggests "confusion" (Gen. 11:9). Later the name was applied to the city of Babylon which itself has a long history dating back to as early as 3,000 years before Christ. One of its famous rulers was Hammurabi (1728-1686 B.C.). After a period of decline Babylon again rose to great heights under Nebuchadnezzar about 600 years before Christ. Nebuchadnezzar's reign (605-562 B.C.) and the subsequent history of Babylon is the background of the Book of Daniel.

Babylon was important not only politically but also religiously. Nimrod, who founded Babylon (Gen. 10:8-12), had a wife known as Semiramis who founded the secret religious rites of the Babylonian mysteries, according to accounts outside the Bible. Semiramis had a son with an alleged miraculous conception who was given the name Tammuz and in effect was a false fulfillment of the promise of the seed of the woman given to Eve (Gen. 3:15).

Various religious practices were observed in connection with this false Babylonian religion, including recognition of the mother and child as God and of creating an order of virgins who became religious prostitutes. Tammuz, according to the tradition, was killed by a wild animal and then restored to life, a satanic anticipation and counterfeit of Christ's resurrection. Scripture condemns this false religion

repeatedly (*Jer. 7:18; 44:17–19, 25; Ezek. 8:14*). The worship of Baal is related to the worship of Tammuz.

After the Persians took over Babylon in 539 B.C., they discouraged the continuation of the mystery religions of Babylon. Subsequently the Babylonian cultists moved to Pergamum (or Pergamos) where one of the seven churches of Asia Minor was located (cf. *Rev. 2:12–17*). Crowns in the shape of a fish head were worn by the chief priests of the Babylonian cult to honor the fish god. The crowns bore the words "Keeper of the Bridge," symbolic of the "bridge" between man and Satan. This handle was adopted by the Roman emperors, who used the Latin title *Pontifex Maximus*, which means "Major Keeper of the Bridge." And the same title was later used by the bishop of Rome. The pope today is often called the pontiff, which comes from *pontifex*. When the teachers of the Babylonian mystery religions later moved from Pergamum to Rome, they were influential in paganizing Christianity and were the source of many so-called religious rites which have crept into ritualistic churches. Babylon then is the symbol of apostasy and blasphemous substitution of idol-worship for the worship of God in Christ. In this passage Babylon comes to its final judgment.

17:6. The woman symbolizing the apostate religious system, was drunk with the blood of the saints. This makes it clear that the apostate religious system of the first half of the last seven years leading up to Christ's second coming will be completely devoid of any true Christians. As a matter of fact the apostate church will attempt to kill all those who follow the true faith. John expressed his great astonishment at this revelation.

14. The harlot AND the beast (**Revelation 17:7**)

There is a common thread running through all the mysteries of scripture pointing to the love of God for humanity and His plan to send Christ to save both Jew and gentile. Through the cross of Christ both Jew and Gentile will be saved. Satan's Kingdom will be overthrown, and Christ will set up His eternal kingdom.

(Psalm 2, Daniel 2:35, 7:13–14, Revelation 11:14–19) The only thing delaying the fulfillment of the mystery of God is His compassion, love, grace, and mercy which lead him to wait patiently for every last soul to come be a part of this eternal kingdom. **(2 Peter 3:1–9)**

as He declared to His servants the prophets.

The mystery of God is not a hidden revelation unknowable. Instead, the mystery pertains to the secrets of God revealed through the prophets. Throughout the Old Testament there were clues as to the plan of God which weren't fully understood at the time of their writing. However, when Jesus came to the earth, He began to bring clarity to these writings and began to unveil the mysteries. **(Matthew 13:10–12)** These mysteries continued to be unveiled through the apostles and continue to be revealed today.

This revelation will, however, come to a culmination at the blowing of the seventh trumpet and all the mystery of God will not only be made clear, but it will begin to move toward its final fulfillment.

Revelation 10:8(NKJV)

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."

The voice that speaks to John is not the voice of the angel, but the voice that spoke from Heaven in verse 4.

Again, if the little book is the scroll from chapter 5, we saw the scroll sealed up and only Christ could open it. Now, we see this scroll opened and ready to be received.

Revelation 10:9(NKJV)

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."

John leaves heaven at this point and comes to the angel standing on the earth.

I Went

Aperchomai (*Strong's G565*)

I. to go away, depart

A. to go away in order to follow any one, go after him, to follow his party, follow him as a leader

John is commanded by the angel to eat the little book. He was informed that it would be sweet in his mouth, but bitter in his stomach. This scene reminds us of the prophet Ezekiel. (**Ezekiel 2:9-3:4, See also Jeremiah 15:16**)

Revelation 10:10(NKJV)

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.

John, in obedience to the voice he heard, takes the book from the angel, and eats it. He finds it is just as the angel said. It was sweet in his mouth, but bitter in his stomach.

God will never force us into the word of God. We must choose to take it for ourselves. Sometimes the word will be sweet and sometimes it will seem bitter. However, we must be willing to take all of God's word willingly for it to have its full affect in our lives.

God's word is often likened to food in scripture.

1. Honey (**Psalm 119:103**)
2. Bread (**Matthew 4:4, John 6:35**)
3. Milk (**1 Peter 2:2**)
4. Meat (**1 Corinthians 3:1-2, KJV Meat for Solid Food**)

We also learn that we need the milk and the meat of the word to live healthy Christian lives.

(1 Corinthians 3:1-2, Hebrews 5:12)

The word of God cannot simply be read. It must be received. It must be consumed. It must be assimilated. (**James 1:21-25**) Many believers read scripture, but they never truly allow their lives to be shaped by it.

John is about to be told that he must "prophesy again." (**Revelation 10:11**) However, John is not to prophesy words that have not impacted him personally. In a similar way, we cannot just speak God's word in a profound way if we have not been impacted by it ourselves. When we read, study, and assimilate God's word, we are able to speak it forth with greater impact as the Holy Spirit brings to light those things we have consumed. (**John 14:25-26**)

In John's gospel, it tells us that Jesus was the "word" that became flesh. (**John 1:14**) God's plan to communicate the good news of salvation to the world was by means of Jesus becoming flesh and demonstrating God's truth, love, and salvation in person. In a similar way, as we consume and assimilate the word of God, we become the word made flesh to the world that is around us. It has been said that the life of the believer in Christ may be the only Bible some may ever read.

it was as sweet as honey in my mouth

For John, the message revealed in the little book was sweet to his taste. The message revealed is that Christ was about to fulfill every prophetic declaration of the coming kingdom. (**Revelation 11:15-18**) The reign of Satan on this earth is about to come to its end and the fullness of salvation is about to be realized by the saints.

This would be a sweet message to John and to those who were facing the difficulties in John's Day and those who face difficulties throughout the church age.

We are told in scripture that the end time prophetic message is supposed to be a message of encouragement for the believer. (**1 Corinthians 15:51-58, 1 Thessalonians 4:13-18**)

But when I had eaten it, my stomach became bitter.

As encouraging as the message of prophecy is there is also a side that is very bitter to consider.

First, the little book seems to contain what is revealed in Revelation 11-22. In these chapters, we see revealed the second 3 1/2 years of the tribulation. These are days described as the days of "Jacob's trouble." (**Jeremiah 30:7**) This is a time of tribulation such as the world has never seen. (**Daniel 12:1, Matthew 24:21**)

This great tribulation is attributed to several factors:

1. Satan will be removed from heaven and his anger is unleashed on the world. (**Revelation 12:7-12**)
2. The evil of those who "dwell on the earth" will continue.
3. The fullness of God's wrath will be poured on the earth in the bowl judgments. (**Revelation 15:1**)

Secondly, as the message of Christ's reign is revealed, it is also revealed that the kingdom will come through much persecution and the martyrdom of many saints. (**Revelation 11:7-10, Revelation 12:17, Revelation 13:7-10, Revelation 13:15**)

Even for those who were living in John's Day and throughout the church age, the message of persecution and martyrdom is a sobering reality for those who follow Christ. (**Acts 14:21-22, Revelation 2:8-11**)

Third, the final 3 1/2 years of the tribulation will be a time of judgment on the wicked like the earth has never seen. I believe part of the reason John is told eat the little book is so that he would fully understand the ramifications of what was going to happen. We rejoice in the thought of Christ's coming kingdom, but we must also weep at the thought of those who are going to face torment, death and ultimately an eternity in the lake of fire. (**Revelation 20:11-15**)

Revelation 10:11(NKJV)

11 And he said to me, "You must prophesy again about many peoples, nations, tongues, and kings."

Despite the sweetness and the bitterness of the little book, John is told he "Must prophesy again."

Must

Dei (Strong's G1163)

I. it is necessary, there is need of, it behooves, is right and proper

Dei comes from a root word that means to bind, tie, or fasten

In this word the necessity is connected to the command of, or the counsel and decree of God. John is told that he must prophesy all of what he has just received, the sweet and the bitter. The information he received was not only for him but for everyone to hear. That he is to prophesy to "many peoples, nations, tongues, and kings" indicates the message is to be spoken throughout the earth.

Some believe the command to "prophesy again" points to the possibility that John is one of the two witnesses revealed in chapter 11. This is connected to the idea that John would prophesy again as one of the witnesses and that this is how his prophetic message would go out to "many peoples, nations, tongues and kings."

However, it is not necessary for John to be one of the two witnesses for that prophetic word to go throughout the world. His prophetic word has already spread throughout the world through the words he wrote in the Book of Revelation.

Sometimes, it is easy to decree and declare the "sweet" promises of God, but we shy away from the "bitter" revelations. However, the faithful follower of Christ is compelled to remain faithful to the full council of God's word. (**Acts 20:27, 2 Timothy 4:1-5**)