

Blessed is he who reads  
and those who hear the  
words of this prophecy,  
and keep those things  
which are written in it; for  
the time is near.  
Rev. 1:3

# Verse by Verse Through the Book of Revelation

Seminar by Ellie Green

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Microsoft Publisher

## Revelation Chapter 10

Like Chapter 7, this prophecy also is parenthetical. It falls between the 6th and 7th trumpets of Chapters 8 and 9 and 11:15.

It gives us another picture of God's last message to the world before the second coming of Christ. When the 7th angel sounds, "the Kingdoms of this world are become the kingdoms of our Lord." Revelation 11:15.



But he is restrained from blowing his trumpet until the sealing work is accomplished. This work is pictured in chapter 7:1-3.

1. **And I saw another mighty angel come down from heaven** That is, in addition to the other angels that had appeared; he is apparently distinct from the angels who hold the four winds (7:1) from those with the 7 trumpets (8:2) from the angel at the altar (8:3) and from those in the river Euphrates (9:14)

Six times in the Revelation a heaven-sent message is symbolized by an angel. But the description of this angel is more glorious than the others; "His face was as it were the sun." (Rev. 10:1)

The similarity of the description of Christ in Chapter 1:13-16 leads many to believe that this angel must be Christ. When transfigured before the disciples, "His face did shine as the sun." Matt. 17:2. (The SDA Church believes that this was Christ.)

**Clothed with a cloud** The Scriptures frequently associate clouds with appearances of Christ. (Dan 7:13; Acts 1:9; Rev. 1:7; 14:14; Ps. 104:3; 1 Thess. 4:17)

**And a rainbow was upon his head** A rainbow glows about His head, a token of His covenant of love

**And his face was as it were the sun** Compare the description of Christ in ch. 1:16.

**And his feet as pillars of fire** Compare the description of the feet of Christ in ch. 1:15

2. **And he had in his hand** Compare the symbolism of Eze 2:9

**A little book** “a little scroll” This scroll is distinctly smaller than the one in chapter 5:1 (The Gr. Word used here is biblaridion rather than biblos)

**Open** The Greek implies that the book has been opened and still is open. By contrast the previous scroll was sealed with seven seals (ch 5:1)

What book could this be? There seems only one answer, for as far as is recorded, the only part of Scripture closed or sealed was a portion of the book of Daniel.

Daniel had been instructed to “shut up the words, and seal the book, even to the time of the end (Dan 12:4). Doubtless this especially refers to the time element of the 2300 days (Dan 8:14) as it relates to the preaching of the first, second, and third angels’ messages of Rev. 14.

With the presentation to John of the little book open, the sealed portion of Daniel’s prophecy are revealed. The time element pointing out the 2300-day prophecy is made clear.

Consequently the present chapter focuses upon the time when the proclamation of vs. 6,7 was made, that is, during the years 1840-1844.

**And he set his right foot upon the sea, and his left foot on the earth,** Sea and earth are used repeatedly to designate the world as a whole (See Ex. 20:4, 11; Ps. 69:34) The fact that the angel stands upon both sea and earth implies the worldwide proclamation of his message, and also his power and authority over the world.

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3. **And he cried with a loud voice, as when a lion roareth;** Only the deep, resounding note of the angel's Voice is emphasized. What he said is not recorded.

**And when he had cried, seven thunders uttered their voices.** Another in the various series of sevens that characterize the Revelation (ch 1:11)

4. **And when the seven thunders had uttered their voices, I was about to write:** John understands the voices of the seven thunders, and is prepared to record their message.

**And I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.**

Like Daniel, long before, John is now bidden to "seal up" the revelation that had come to him. The messages of the seven thunders obviously were not a revelation for the people of John's day.

So long as his prophecy was sealed and that portion of his book closed, men were unable fully to understand or interpret the message of the judgment. But with the overthrow of papal domination in 1798, men began to study this prophecy of the 2300 days or years with a keen desire to understand it. Daniel's prophecy declared that the people of God would understand it; and they did.

The unfolding of this great prophecy led multiplied thousands to the conviction that the coming of the Lord was very near, and thousands began to proclaim the message of the soon returning Savior.

The great religious awakening of the nineteenth century resulted from this intensive study. Nothing since apostolic days has caused a greater interest in spiritual things, except for the Reformation of the sixteenth century.

5. **And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven** A gesture characteristic of the utterance of an oath, in ancient times as now (Gen 14:22, 23; Deut. 32:40; Eze. 20:15; Dan. 12:7)

6. **And swear 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:** Greek: *chronos ouketi estai*, “time no more shall be.”

We understand this to be prophetic time. Revelation is a prophetic book and prophetic time had reached its end. No chronological prophecy would extend beyond that time.

Here is where the people, who were studying prophecy, went wrong in 1844. They interpreted the passage ‘at the end of the 2300-day prophecy, time would be no longer.’ as literal time. That’s why they expected the Lord to come in 1844.

You can find no chronological prophecy in the Bible which extends beyond 1844—in fulfillment of this prophecy.

7. **But in the days** Some commentators have taken “days” here as prophetic year-days. Whether these are to be understood as days or years seems to make little difference, for the expression itself is general, and coming after the declaration of v. 6, they cannot specify a measurable period of time.

The sense of the passage is that at the time of the seventh trumpet the mystery of God is to be completed.

In God’s plan this event was to follow upon the proclamation that “there should be time no longer.”

**Of the voice of the seventh angel when he shall begin to sound,** The 7th trumpet marks a climatic point in the great controversy between Christ and Satan, as revealed by the proclamation of the voices in heaven at that time. (ch 11:15)

**The mystery of God should be finished,** The mystery of God is that which He reveals to His children—His purpose for them—the plan of redemption. Compare I Tim. 3:16;

Jesus used a similar phrase “the mystery of the kingdom of God” in Mark 4:11

**As he hath declared to his servants the prophets.** God does nothing before He reveals it to His servants, the prophets.

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.** Doubtless the voice that had forbidden John to write what had been declared by the seven thunders as shown by the repetition of the phrase “from heaven,” and by the adverb “again.”

9. **And I went unto the angel, and said unto him, Give me the little book.** John is placed here in the position of expressing his desire for the book. He acts the part of those who proclaimed the advent message in the years 1840-1844. Though mistaken as to the time of the event they proclaimed, they nevertheless were led of God, and found the message of the soon advent precious to their souls.

Their computation of the time element in the prophecy of Dan 8:14 was correct but they were mistaken as to the nature of the event to take place at the end of the 2300 days.

**And he said unto me, Take it, and eat it up;** To eat up the book may be thought of as a figure of speech for comprehending fully the meaning of the message contained in the little roll.

John's experience here well describes that of the advent believers as they came more fully to understand the meaning of the three angels' messages (14:6-12) in relation to the true fulfillment of the 2300-day prophecy.

**And it was in my mouth sweet as honey: And as soon as I had eaten it, my belly was bitter.** In a specific sense the experience that came to John here in vision may be seen as typical of that of the advent believers in the years 1840-1844. When these believers first heard the message of the imminent second coming it was to them "sweet as honey." But when Christ did not come as they expected, their experience was indeed bitter.

11. **And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.** Thrilling as was the message which swept through the churches prior to 1844, it was not the final message of God. New light was to break upon the path of the searchers of God's word.

A message, embracing prophecies not even thought about, was to come into focus as the result of that study. And that message in its fullness was to be given to the whole world to prepare a people to stand in the day of God.

The command to John to prophesy again...was prophetic of the church, which, following the great disappointment, was to hasten to the earth's far ends with a message for all, kings and peasants alike.

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