

The Twitter Commentary on Revelation
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Revelation Chapter 10

Since I hope to write a book on Revelation 10-14 soon, I will begin the Twitter Commentary with chapter 10, continue through 14 and then probably go back to the beginning of the book. The essence of Twitter is the use of comments that do not exceed 140 characters. While this would not appear to lend itself well to the genre of biblical commentary, there is value in summarizing big things in short aphorisms. So the following is collected for what it is worth. Each tweet below summarizes a longer piece from my Facebook Commentary, available separately.

Rev 10 Introduction–

Rev 10:1-11:13 functions like an interlude between the sixth and the seven trumpets, focusing on the people of God.

The interlude of Revelation 10-11 has a parallel in Revelation 7; which lies between the sixth and seventh seal.

Revelation 9:12 and 11:14 indicate that the interlude of Revelation 10:1-11:13 is part of the sixth trumpet.

Both the interlude of Revelation 10:1-11:13 and that of Revelation 7 are in two parts.

The interlude of Revelation 10:1-11:13 is particularly concerned with the time of the end.

In Revelation 10:1-11:13 God prepares His people through prophecy to meet the challenges of the end time.

Rev 10:1–

“Mighty” angel recalls Rev 5:2, so this angel is different than the ones involved in the seven trumpets.

The phrase “coming down from heaven recalls the New Jerusalem and the land beast (Rev 3:21; 21:2, 10; 13:13).

Clouds are associated with God in the OT (Exod 13:21-22; Psa 104:3; Ezek 1:28) and Jesus in Revelation (14:14-16).

Rainbows are associated with God in Gen 9:13-17; Ezek 1:29 and Rev 4:3.

A face like the sun is reminiscent of Jesus on the mount of transfiguration as well as Revelation 1 (Matt 17:2; Rev 1:16).

Legs like pillars of fire may, along with the cloud, be an allusion to the Exodus (Exod 14:19, 24).

There is a strong allusion to Ezek 1:26-28 in this verse.

The mighty angel is the same figure Who appeared to John on Patmos in Revelation 1.

The description of the mighty angel recalls the transfiguration of Jesus (Matt 17:2).

The angel here is either Christ or a top-ranked angel operating with the full authority of Christ (cf. Rev 22:6-16).

Powerful allusions to God's mighty acts suggests that something truly momentous is about to happen.

Rev 10:1-2-

The mighty angel most likely represents the heavenly Christ.

Rev 10:2-

The book was already open when the vision begins (perfect passive). This fits the narrative of the seven seals.

In the Book of Revelation the word "book" refers to writings in the form of a scroll (Rev 6:14).

In spite of some linguistic difficulties the scrolls of Revelation 5 and 10 are probably the same.

If the scrolls of Rev 10 and 5 are the same, they would express the fulfillment of what was promised in Rev 1:1.

The scroll of Revelation 10 appears at a decisive point in human history.

The message of the proclaiming angel is universal, for everybody everywhere.

Rev 10:3–

There is a definite article with seven thunders implying John and his readers were familiar with the concept.

The lion is a symbol of Yahweh in the OT, who prophesies and delivers His people.

Rev 10:3-4–

Throughout the Bible, thunder is associated with theophany, the appearance of God.

Rev 10:4–

The “voice from heaven” is a new character different from the angel holding the little scroll.

The seven thunders are not written down, but we can learn something from the way thunder is used in the OT.

There are seven thunders in Psalm 29. They depict mighty acts of God.

Thunders are mighty acts of God which cannot be understood without prophetic revelation.

John 12:28-30 portrays God as speaking with thunder just before the cross.

The voice in this verse is not that of the mighty angel, it is probably the voice of God Himself.

The concept of a sealed message reminds us of Daniel 8:26 and 12:4, 9.

There is no other reference in Rev to “do not write.” The opposite is the norm.

The message of sealing up recalls Daniel (8:26; 12:4, 9) and contrasts with the rest of Revelation (i.e., 22:10).

Rev 10:5-6–

This passage may be related to several earlier parts of Revelation (Rev (Rev 4:9; 6:9-11; 9:14-15).

This passage contains a certain allusion to Daniel 12:7.

The pronouncement “Time will be no more” announces the end of the three and a half times of Daniel 12:7.

Revelation alludes to Daniel 12:7 as a pointer to the larger context of Daniel 8-12.

The pattern of vision and interpretation in Daniel 8-12 points to Daniel 12 as the completion of Daniel 8:13-14.

Dan 12:4-12 is not End-time, but refers back to the vision of 8:13-14 and 11:30-35. 12:13 is end-time.

The allusion to all of Daniel 8-12 means all the time prophecies of Daniel have come to a close.

There is an allusion to Deut 32:40-43, which brings a response to Rev 6:10 into Rev 10.

Rev 10:6–

A possible allusion to Exod 20:11 is not as certain as it is in Rev 14:7 because a different Greek word for “made” is used.

The close of Daniel’s time prophecies is not the end of the world.

Rev 10:7–

Although “time is no more” the end awaits the time of the seventh trumpet.

The “mystery of God” is the final proclamation of the gospel (cf. Rom 16:25-26; Col 1:25-28; Eph 6:19).

The word “announced” or “preached” translates the verb form of the Greek word for “gospel.”

“Your servants the prophets” may allude to Amos 3:7-8, which would underline the prophetic emphasis of Rev 10.

The blowing of the seventh trumpet signals the close of human probation.

E. G. White supports Rev 10:5-7 as the close of “prophetic time.”

We do not know exactly when Jesus will come, but Rev 10 suggests that we are in earth’s final era.

Rev 10:5-7–

The word “mystery” here anticipates its use in relation to Babylon in 17:5.

Thanks to these verses we see that Rev 11:15-18 is the final executive judgment after the close of probation.

The three eras here are elaborated in Rev 11:1-6, 7-13 and 15-18.

Rev 10:8-10 Introduction–

Like earlier prophets (Ezekiel and Agabus) John here performs a symbolic action.

Rev 10:8–

The “voice from heaven” of verse 4 returns here.

Rev 10:9-10–

There is a clear allusion here to Ezekiel 2 and 3.

There is a possible allusion to Jer 15:16-17, but it is much less significant than the reference to Ezekiel.

The allusion to Ezekiel 2 and 3 sets the final gospel call in the context of apostasy.

The message of Ezekiel was limited to Israel, John’s message is extended to the nations.

This gospel call in the context of apostasy sets the table for the fall of Babylon in Rev 14-18.

Rev 10:11–

Verse 11 is closely connected to the bitterness of verse 10.

The list recalls Daniel and anticipates the gospel proclamation of Rev 14:7.

The reference to “prophesying again” climaxes 10:8-11 and anticipates 11:1-13.

The Greek *epi* is often translated “about” or “concerning” but here reflects a simple Hebrew “to.”

The “again” implies a delay, much as there was in 10:7.

The written Book of Revelation would do its greatest work at some point in John’s future.

Possible allusion to Jer 1:10.

The content of the “prophesying again” is found in Revelation 11:1-13.

The “prophesying again” is explained not only in Rev 11 but throughout the second half of the book (12-22).

Rev 10:8-11 Spiritual Lessons—

God foresaw the delay in the Advent. He will not allow it to derail His gracious purpose for us.

Rev 10:1-11 Conclusion—

This passage was central to the Adventist conviction of a special time and message at the end of earth's history.