

## Comments on Revelation 10

This chapter is an interlude explaining John's calling and mission. The imagery and rhetoric of this chapter is derived from Ezekiel 1-3. Verse 1 of this chapter distills Ezek. 1 and v. 2-11 distills Ezek. 2-3.

<sup>1</sup>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: <sup>2</sup>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, <sup>3</sup>And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. <sup>4</sup>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.

v1-4 is apparently a continuation of the message from ch. 9, but we are left nonplused as to what the message is, except the mystery is to be revealed/accomplished in the time the seventh angel sounds, per v. 7.

v1 From the imagery employed, the reader would assume the Lord is being referred to give the similarity of the present description to that of 1:13-16. However, it states it is not the Lord, but "another mighty angel". The identity of the angel is a matter of speculation.

The imagery used is derived from Ezek. 1, as follows:

Phrase	Verse from Ezek. 1
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clothed with a cloud	v. 4
rainbow was upon his head	v. 28
face...as the...sun	v. 13
feet as...fire	v. 7

In using similar imagery, John equates this "mighty" angel in power and glory with Ezekiel's cherubim.

v2 "little book", a poor translation in the KJV. A better translation would be "tiny scroll". This is the same as is referenced in v. 8 and 9. D&C 77:14 explains the meaning of this tiny scroll, as follows:

14 Q. What are we to understand by the little book which was eaten by John, as mentioned in the 10th chapter of Revelation?

A. We are to understand that it was a mission, and an ordinance, for him to gather the tribes of Israel; behold, this is Elias, who, as it is written, must come and restore all things.

<sup>5</sup> And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, <sup>6</sup> 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: <sup>7</sup> 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.

v5-11 is a parenthesis on John's calling, mission, and the purpose of this written book of Revelation.

v5-7 is one huge run on sentence, is not translated well in the KJV, and as such is difficult to understand. Here is a paraphrase which hopefully clarifies what is happening:

The mighty angel (from v. 1), who has one foot on the land and one foot on the sea, lifts up his hand into heaven (v. 5). He swears by the eternal Lord, who created all things, that there will be no more delay (v. 6). So, in the time that the seventh angel sounds will be the fulfilment of the Lord's mystery, as was predicted by the prophets (v. 7).

v5 That the angel is touching all parts of Creation (the sea, the land, the heaven, cf. Philip. 2:10) indicates his oath affects all of Creation.

v6 The oath sworn here is a paraphrase of the one appearing in Dan. 12:7, and is largely an authority statement. The Lord made all of creation and so can do with it as seems Him fit.

"there should be time no longer", a poor translation in the KJV. A better translation would be "there will no longer be a delay" (NAS).

v7 God's mysteries, those things obscure to mortal man, will be accomplished and fulfilled in the seventh seal. At that point

will all things be made manifest.

<sup>8</sup> 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.

<sup>9</sup> 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. <sup>10</sup> 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. <sup>11</sup> And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

v8-11 John is instructed to go and eat the tiny scroll in the angel's hand. The imagery is derived specifically from Ezek. 2:8-3:14, which also is related to Deut. 8:3. The scroll contains the word of God, and so it is sweet to the taste. But, what it says dooms mankind because of their rebellion, and so it makes John sick to his stomach, or as Ezekiel puts it "bitter".

v11 In this case John's calling is different from Ezekiel's. John is called to preach to all nations, where Ezekiel was called to preach specifically to Israel (i.e., specifically Judah) only, cf. Ezek. 3:4-6. Why the difference? Because Israel/Judah has since been scattered to all nations.

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