

The Revelation

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Revelation 10:1-11

Vss. 1-4

- A pause between the sixth and seventh trumpets, but a terrible pause.
- The strong angel has come direct from the Father and the Lamb. He is clothed in cloud, God's chariot (Psalm 104:3 KJV) and the rainbow is part of the glory of God's throne (Ezekiel 1:28).
- The angle's face is described the same as the face of Jesus on the Mount of Transfiguration (Matt. 17:1-2).
- In Joel, Hosea, and Amos the voice of God is described as like a lion's roar.
- The strong angel is standing with one foot *ON* the sea and the other on land, encompassing all of creation, and shows God's sovereignty over the sea as well as the land.
- The little book represents a small revelation for a short period of time.
- The "seven peals of thunder" are perhaps the "seven voices of God in Ps. 29.
- The revelation was evidently for John alone, for he was not to write them down. Perhaps this is like Paul's experience in 2 Cor. 12:4?

Vss. 5-7

- The angel the takes an oath, that the end is upon us, that as the prophets pointed to the *COMING* day of the Lord, that day is now here.
- The "mystery of God is finished", meaning the purpose of Creation will now be revealed, the timeless "Why?" of humanity will now be shown.
- There is now to be final showdown between God and the Antichrist, between good and evil, and God will win, evil will be destroyed, and justice will prevail.

Vss. 8-11

- Twice here John is told to *TAKE* the book. God's Revelations are not forced on us. The little book is not handed to John. God will not force His gifts on us. We must be willing to take what God offers, no matter the consequence.
- John is told, as Ezekiel was told (3:1-3). God's message for us to share with others is not some superficial thing, but something we must digest, make a part of us, so that we and the message are indistinguishable.
- Again and again the Scripture speaks of God's Word being sweet (Ps. 19:10; 119:103).
- Here though the book is sweet and bitter at the same time. Sweet perhaps because it is God's Word. Bitter because it is a Word that neither you nor anyone wants to hear.
- So John has ingested the bittersweet message and is told both its subject and target audiences: peoples (tribes, races), nations, tongues (languages), and kings.