

## BOOK OF REVELATION

INTERMISSION: Little Scroll; Measuring of the Temple and NOT the Outer Court  
(Rev. 10:1-11 – Rev. 11:1-2)

October 22, 2017

Cliff notes: This is an “interruption” so John can receive a message from a mighty angel who will present him with a little book. The angel won’t tell John what the seventh trumpet judgment is, but he will tell John what it will do. The results are recorded in chapters 11 and 12.

\*\*

Why are we studying Revelation?

Rev. 1:3 - *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.*

I John 2:28 - *And now, little children, abide in Him, that when He appears, we may have confidence and not be ashamed before Him at His coming*

Rev. 22:18-19 - *For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book;<sup>19</sup> and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book.*

II Tim. 2:15 - *Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.*

“Diligent” is *study* in Greek which means to hasten, make haste; to exert one’s self; endeavor to do this; give diligence (concentrated effort; be rigorous in your study; tenacious; meticulous; thorough; dedicated).

Heb. 12:1b-2 - *...let us run with endurance the race that is set before us,<sup>2</sup> looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.*

“Intermission” - a break between the acts in a play. There are a number of intermissions throughout the judgment portions of Revelation. (See week 1 handout, pg. 7, re: the chart of the main events and the intermissions noted) These intermissions do not advance the chronology of Revelation but they do provide detailed information about other events taking place during the Tribulation. Intermissions also provide comfort to believers by showing God’s sovereign control over earthly events. (See week 1 handout, pp. 7-8, re: events in heaven and on earth)

### Rev. 10:1-11

*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.<sup>2</sup> 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,<sup>3</sup> and cried with a loud voice, as when a lion roars. When he cried out, seven thunders uttered their voices.<sup>4</sup> 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. ' <sup>5</sup> The angel whom I saw standing on the sea and on the land raised up his hand to heaven <sup>6</sup> 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, <sup>7</sup> 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. <sup>8</sup> 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.' <sup>9</sup> 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.' <sup>10</sup> 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. <sup>11</sup> And he said to me, 'You must prophesy again about many peoples, nations, tongues, and kings.'*

The scene opens with heaven in view and swiftly shifts from heaven to earth. John sees another mighty angel come down from heaven. We do not know his the angel's identity. The angel is noted as a "mighty" angel which appears to make some think that the angel is Jesus. The angel is not Jesus:

- The angel is called "another mighty angel." "Another" is *allos* in the Greek meaning "another of the same kind," thus, another angel. (We saw the "strong angel" in Rev. 5:2. The "strong angel" asked Who was worthy to open the scroll and to loose its seals)
- Jesus is never referred to in Revelation as an angel.
- As we note in vv. 5-6 that the angel 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....*

Rev. 1:1 – the angel is *clothed with a cloud*. Clouds generally speak of God's glory and His presence. And, this angel is coming down from heaven, God's abode. Ex. 24:16 – *Now the glory of the LORD rested on Mount Sinai, and the cloud covered it six days;* God led the Israelites with a pillar of cloud by day (Ex. 14:19). Jesus ascended to heaven in a cloud (Acts 1:9). Jesus will return in the clouds (Matt. 24:30; Matt. 26:64 [told Caiaphas, the High Priest]; Rev. 1:7). The Son of Man will come with the clouds of heaven before the Ancient of Days to receive the kingdom (Dan. 7:13).

*And a rainbow was on his head* - the only angel in Scripture with this description. The rainbow speaks, in the broad sense, to God's FAITHFULNESS to His covenant promises.

*His face was like the sun*, - the angel has been in the presence of God. (See Luke 24:4 – two angels in shining garments at the tomb following Jesus' resurrection).

*and his feet like pillars of fire* – The pillars might be a reminder of the pillar of cloud that gave both protection (Ex. 14:19-20 [v. 20 – the cloud gave light by night], 24) and

guidance (Ex. 13:21-22) to the children of Israel in their wilderness journey. Fire throughout Revelation symbolizes judgment. This angel's mission is to announce God's taking control of the earth through the coming judgment.

Rev. 10:2a - *He had a little book open in his hand*

The angel is holding a little book/little scroll (*biblaridion*) which is open. This book appears to be different from the seven-sealed "scroll" (*biblion*) in Rev. 5:1 that the Lamb took from God the Father. The little book is often connected with the seven-sealed scroll in Rev. 5; however, they don't appear to be the same as already noted by the different Greek words. The little scroll might be the revelation from God about the remainder of the contents of Revelation in chapters 11-22. It might be the remainder of the prophetic message John will record.

Rev. 10:2b - *And he set his right foot on the sea and his left foot on the land....* While the angel is holding the open book, his right foot is on the sea and his left foot is on the earth (Rev. 10:2, 5, 8) which seems to emphasize that God's judgment will not be limited to a specific area, but will be worldwide. This could be understood as well as a direct message to the antichrist who will come up out of the sea (Rev. 13:1) and to the false prophet who will come up out of the earth (Rev. 13:11). Although Satan has temporarily usurped the sea and the earth, this act on the part of the angel demonstrates that all creation belongs to the Lord and He rules it with sovereignty and authority.

Rev. 10:3-4 - *and (the angel) cried with a loud voice, as when a lion roars. When he cried out, seven thunders uttered their voices.* <sup>4</sup> *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.'* The angel's cry is similar to a lion's roar..."as when a lion roars." "...a lion and his roar" is used as a simile – a comparison. The cry of the angel can be likened to the volume of a lion's roar because of the lion's ferociousness. It appears probable that the angel wishes to gain attention. With this type of cry there is an emphasis on the importance of what is about to be said.

In the book of Jeremiah we read of the LORD roaring from on high. Jer. 25:30-31 - *The LORD will roar from on high, and utter His voice from His holy habitation; He will roar mightily against His fold* (Psa. 79:13). *He will give a shout, as those who tread the grapes, against all the inhabitants of the earth* (appears to be speaking to the future Tribulation). <sup>31</sup> *A noise will come to the ends of the earth—for the LORD has a controversy with the nations; He will plead His case with all flesh. He will give those who are wicked to the sword,' says the LORD.*

In response to the angel's cry, seven thunders utter their voices. In the throne room of God, John heard thunderings and voices (Rev. 4:5 - *And from the throne proceeded lightnings, thunderings, and voices.*) We do not know the identity of the voices that thundered and we do not know what was said. What we do know is what the seven

thunders utter is of great importance and divine privacy, for John is not allowed to record what is said. John obeys! Speculation re: what the seven thunders contain/mean is useless. It appears this revelation prepares John in some way for what was to follow concerning God's program for the world. Regarding not recording the message John heard and seemingly understood indicated by his being ready to write what he had heard, the utterance may be related to the outworking of the mystery of God (v. 7).

Rev. 10:5-6 - *The angel whom I saw standing on the sea and on the land raised up his hand to heaven<sup>6</sup> 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,* As a witness raises his right hand to take an oath, the angel raises his hand toward heaven to swear by Him Who lives forever – to swear by God. The angel is swearing upon the unchangeable nature of God! Emphasis is placed upon the identity of God as Creator Who will repossess the title to the earth.

Rev. 10:6b-7 - *...there should be delay no longer<sup>7</sup> but in the days of the sounding of the seventh angel (the 7<sup>th</sup> trumpet, when blown, is the 3<sup>rd</sup> woe), when he is about to sound, the mystery of God would be finished, as He declared to His servants the prophets.* Remember, the 7<sup>th</sup> trumpet contains the 7 bowls of judgment which will be poured upon the earth in rapid succession and then God will complete His plan as the Kingdom will be proclaimed. Rev. 11:14-15 - *The second woe is past (the sixth trumpet judgment). Behold, the third woe is coming quickly (the seventh trumpet blast). Then the seventh angel sounded: And there were loud voices in heaven, saying, 'The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!'*

PERHAPS the “mystery of God” within this context might include all that has been hidden, yet to be revealed – why God allowed Satan to cause the fall of mankind, why God will allow His people to be persecuted and martyred, and a mystery why He will allow the antichrist and the false prophet to be granted such power. PERHAPS. OR, since this mystery of God *would be finished, as He declared to His servants the prophets* (Amos 3:7) The OT prophets wrote regarding the fulfillment of Israel's hope and the kingdom along with the new heaven and the new earth. Not only was individual redemption prophesied in the OT (Gen. 15:6; Isa. 55), but also God's entire plan of redemption (Dan. 9:24-27 – backbone of prophecy).

Rev. 10:8-10 <sup>8</sup> *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.'* <sup>9</sup> *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.'* <sup>10</sup> *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's role becomes one of participation. Jeremiah ate the words of God (Jer. 15:16); Ezekiel ate a scroll from God (Eze. 3:1-15). What might this imply? Receiving the word of God into our hearts. The Bible will not profit us if God's words do not become part of us. Jesus revealed in His words to Satan who was tempting Him in the

wilderness, Matt. 4:4 – *Man shall not live by bread alone, but by every word that proceeds from the mouth of God.*

The angel warns John that the scroll/the word of God will taste sweet but it will turn sour when it is digested. God's word is sweet in the anticipation of God's glory and victory at the same time we experience the bitterness of seeing God's wrath poured out on those who reject Him. Studying the word of God brings much joy. Understanding the reality of God's judgments is heavy, cumbersome, and can be sickening.

"Perhaps the full impact of what John experienced is a reminder to all who proclaim God's wonderful Word and speak of His coming judgment and wrath. We must speak it with a measure of sorrow and bitterness. A broken heart is a prerequisite to the proclamation of God's judgment and wrath." David Hocking

John obeyed – he took the little book and ate it.

God's word is truth (Jn. 17:17) and we are to know this truth and assimilate it into our lives. God's word is to transform us and renew our minds (Rom. 12:1-2). God is more concerned about our holiness than we are! It won't be enough for John to read the book or to know its contents. He will be told to eat it – to assimilate it – to apply it to his life – to absorb its message into his life (Psa. 19:10; Jer. 15:16; Eze. 3:1-3). The Bible will not profit us if God's words do not become part of us.

Rev. 10:11 – *And he said to me, 'You must prophesy again about many people, nations, tongues, and kings.* John is told to prophesy *again*. Of course, the revelation of Jesus continues and John will go on to write of how the judgments will intensify. John will write of the Second Coming, the Millennial Kingdom, the Great White Throne, and new heaven and the new earth. Perhaps the *again* also addresses John's being released from Patmos to speak to his flock, the churches, of all that he had revealed to him.

The *many people, nations, tongues, and kings* indicates that the scope of the prophecy will extend far beyond his geographical sphere to include mankind! Jesus' message through John is for the world!

Why are *kings* specifically noted? We've already read about *kings*... Rev. 6:15-16 – *And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains,*<sup>16</sup> *and said to the mountains and rocks, "Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb!"*

Psa. 2:1-3 – *Why do the nations rage, and the people plot a vain thing? <sup>2</sup> The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against His Anointed (the Messiah),* These appear to be the kings which fail to "kiss the Son, lest He be angry, and you perish in the way, when His wrath is kindled but a little" (Psa. 2:12). These kings are most likely the "kings of earth who committed fornication and living luxuriously" with Babylon who were ruled by her but will mourn her fall (Rev. 17:2, 18; Rev. 18:3, 9). They are the kings who "gather...to the battle of that great day of God Almighty" (Rev. 16:14; Rev. 19:19).

Rev. 10:11 records that John will eat the little book and then prophesy again. Perhaps he speaks the rest of the prophecies in Revelation (??).

Revelation 11 - the intermission continues....

Rev. 11:1-2 - *Then I was given a reed like a measuring rod. And the angel stood, saying, "Rise and measure the temple of God, the altar, and those who worship there.<sup>2</sup> But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles. And they will tread the holy city underfoot for forty-two months.*

The temple in Jerusalem has played a prominent role in Jewish history. The first and second temples were destroyed. The third temple, the Tribulation temple noted in Rev. 11:1-2, will be tread underfoot by the nations for 42 months – 3.5 years. This is a literal temple. A literal temple in Jerusalem is supported by Dan. 9:27. The “forty-two months” (Rev. 11:2) and the “twelve hundred and sixty days (Rev. 11:3) refer to 3.5 years which is half of the Tribulation.

Because God’s desire was to dwell with man (Ex. 25:8), He gave Moses the pattern for the tabernacle where God would meet with man. The tabernacle proper in the wilderness and then the temple proper built by King Solomon was divided into the Holy Place and the Holy of Holies, separated by a thick veil (Ex. 26:31-33). The Holy Place contained the golden incense altar, the table of showbread, the lampstand, and utensils used for sacrifice. The 24 divisions of priests served in the Holy Place each year throughout the year (I Chron. 24). Behind the thick veil, the ark of the covenant with the mercy seat atop, representing God’s presence, resided in the Holy of Holies. God manifested Himself in the Holy of Holies in a cloud of glory (I Kings 8:10-11).

The specific layout of the temple is significant because it illustrates God’s prescribed way for man to approach Him. There was one entrance which was always located to the east. The entrance was on the East – facing the sun – exposing the sins of the one entering. The temple depicts total grace – even in the midst of 613 commandments. It was where man could approach God according to God’s instructions and find mercy.

Upon entering the court of the tabernacle, the brazen altar was encountered where the Israelite was to present his animal offering. This setup informed the Israelites that they could only come to God in the way He prescribed. There was no other way. The way to God was only through the brazen altar. The way to God is only through Jesus’ sacrifice.

### The First Temple

The first temple was built in Jerusalem by King Solomon. The temple was the heart and center of worship for Israel. The first temple was destroyed by King Nebuchadnezzar and the Babylonians in 586 B.C.

### The Second Temple

Following the Babylonian exile, many Jews returned to Jerusalem and constructed a smaller version of the temple. King Cyrus of Persia had allowed them to return and

rebuild the temple. The second temple, completed in 515 BC, was not nearly as magnificent as Solomon's Temple (Ezra 3:12). The second temple was embellished by King Herod and was completed in 64 AD. The second temple was destroyed along with the rest of Jerusalem by Titus and his Roman warriors in 70 AD, six years after the project was completed.

### The Tribulation Temple

Israel will be back in her homeland as a nation. This has been a reality since 1948. Scripture is clear that there will be animal sacrifices during the first half of the Tribulation, but then the antichrist will stop them. Dan. 9:27 – the antichrist *shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering*. From II Thess. 2:4 it appears that the third temple will be built during the Tribulation where the antichrist will set himself up to be worshipped - *he sits as God in the temple of God, showing himself that he is God...*

*measure the temple of God, the altar, and those who worship there* John is told to “measure” three objects: *the temple of God* (the Tribulation Temple); *the altar*; *those who worship there*.

The temple and the altar are to be literally measured whereas the worshipers are to be noticed and recorded.

Rev. 11:1 – the altar appears to be the brazen altar as worshippers had access to the brazen altar. Only priests were permitted inside the Holy Place (Luke 1:8, 10 - Zacharias).

The outer court is not measured. We note a separation between a portion which God recognizes (the Temple, altar, and worshipers) and the outer court.

*those who worship there* - present tense participle – *the ones presently worshipping*.

At the time of the measurement, worship is in progress, it seems.

*leave out the court which is outside the temple, and do not measure it* – more literally - “the courtyard outside the temple you throw outside”!

*it has been given to the Gentiles* – the portion of the Temple which is not under the control of the Jews *has been given* to the Gentiles often translated as nations. It is God Who has ultimately given control of the outer court to the Gentiles.

*and they will tread the holy city underfoot* – there is only one *holy city* within Scripture: Jerusalem (Neh. 11:1, 18; Isa. 48:2; Isa. 52:1-2; Dan. 9:24; Matt. 4:5; Matt. 27:53). This is not the New Jerusalem which comes down from heaven. In this context it is clearly the earthly Jerusalem because a portion of it will be tread underfoot. The New Jerusalem is the eternal final destination of believers. There will be no treading underfoot in the New Jerusalem. Treading underfoot speaks of having authority over. The Gentiles, or nations, exert authority over the holy city. Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled (Luke 21:24). Jerusalem is under Gentile power until the end of the Tribulation. The Times of the Gentiles is the period of time from the Babylonian Empire to the Second Coming of Jesus during which the Gentiles have dominion over the City of Jerusalem.

At the liberation of Jerusalem in the Six-Day War in 1967, Israel gave control of the Temple Mount back into the hands of the Muslims rather than retaining control of the Mount. This is an example of the hand of God which has determined that the time has not yet been fulfilled for Israel to obtain exclusive and lasting control over all of Jerusalem.

How significant it is today that most nations of the world refuse to recognize Jerusalem as the capital of Israel...that many surrounding nations (surrounding Israel) refuse to recognize Israel period...that Jewish people are restricted re: access to the Temple Mount and IF they are allowed admittance to the Temple Mount, they are not allowed to pray on the Temple Mount...that many Jews have essentially relinquished management and even ownership in some cases to the Islamic Wakf who are in control of the Temple Mount.

*for forty-two months* - the treading of the holy city will last forty-two months which is one half of the seven year Tribulation. The question on the table is, "Which half?"