

We are moving on from chapter 9 of the Book of Revelation, now to chapter 10. This is very interesting because we are left with four trumpets that reveal the condition of mankind; two of the remaining three trumpets—for a total of seven—have sounded, and we have looked at what happens when they sound; and one trumpet has yet to sound. So, we are inching closer to the completed narrative of what happens when the age is wrapped up. And, of course, the age is wrapped when the thing that God established in the beginning, that He wished to accomplish by the creation of man, is finished.

Chapter 10, as an overview, once more reminds us of how absolutely and totally God is in control of these events. He has committed the release of these events into the hands of the Son. The Son has committed these to His body, and the body is making these decrees. And the angels, who are—listen, the angels were always the servants of man. So when the sons decree a matter, the angels carry it out. Or do you not remember that all angels are ministering servants? This is from the Book of Hebrews, the 1<sup>st</sup> chapter.<sup>1</sup> They serve the son. We are seeing a different administration of how the angels serve the son when it is time for the vindication of the faithful son, who has cried out to God, “How long, O Lord, will You permit evil to rampage upon the earth?”<sup>2</sup> This chapter is really a wonderful, sort of breather and a reset point, resetting us in the understanding of that original intent.

*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. 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, and cried with a loud voice, as when a lion roars. When he cried out, seven thunders uttered their voices. Now when the seven thunders uttered their voices, I was about to write;*

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All Scripture quotations are from the NKJV Bible, unless otherwise noted.

<sup>1</sup> See Hebrews 1:14: “Are they not all ministering spirits sent forth to minister for those who will inherit salvation?”

<sup>2</sup> See Revelation 6:10: “And they cried with a loud voice, saying, ‘How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?’ ”

*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 whom I saw standing on the sea and on the land raised up his hand to heaven 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, but in the days of the sounding of the seventh angel [and that is the final one to sound], when he is about to sound, the mystery of God [specifically, the mysteries of the intentions of God] would be finished, as He declared to His servants the prophets.*

*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.”*

*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.”*

*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. And he said to me, “You must prophesy again about many peoples, nations, tongues, and kings” (Revelation 10:1-11 NKJV, comments added in brackets).*

Now I want to point out certain things, but there is so much in this chapter to be unpacked. What I am going to do is, I am going to touch things, I am going to give you things, pieces and keys, for you to think about. Once again, this is going to be pulling together so many Scriptures that you already know, showing you and revealing some of what is here.

So he says, “I saw still another mighty angel coming down from heaven,”—a mighty messenger. This one is fascinating in the way he is described. Note the following descriptions: “clothed with

a cloud.” Well, that is the first clue. When Jesus ascended to heaven, Acts, chapter 1, verse 9, the Bible is specific in that it says, “And while they beheld (speaking of the disciples of the Lord, who were standing with Him on the Mount of Olives on that day), He was taken up, and a cloud received Him out of their sight.” In the Book of Daniel, looking at that fact or that statement, that occurrence, from a prophetic viewpoint, it says, “I looked, and there was One like the Son of Man, who came with the clouds of heaven” (cf. Daniel 7:13). And concerning the return of the Lord, in Matthew 24, it speaks of Him coming with the clouds of heaven.<sup>3</sup> So, this is a unique feature associated with this angel. He appears, comes with the clouds of heaven, in a fashion reminiscent of the Lord Himself, but this is not the return of the Lord. What we are seeing is the importance of this symbol, and whatever he has been said to say or to do. It has the same characteristics as when Jesus would say, “Verily, verily, I say unto you.” So pay close attention to what this angel has to say; and already you have gotten a glimpse into it because we read the chapter.

This angel comes to securely announce the final epoch of things, the final stages of things—in specifics: “the mystery of God is about to be finished.” What is the importance of this? And it is the mystery of God “as He has declared to His servants the prophets.” So, what has been said and what we have been mining in the prophetic books—in Jeremiah, in Ezekiel, in Daniel, even from the Lord Himself in Matthew 24, and here, John speaking prophetically—he is saying it is what God told the prophets. We are about to see the summation of those things, so it requires this sort of sober, authoritative, reliable declaration. And why is this so? Because, unless these days are shortened, no flesh would be saved alive<sup>4</sup>—distress coming upon the earth as had never been seen before. So an angel has come whose testimony is consistent with the appearing of the Lord, and therefore is designed to give us that level of absolute reliability that is required in those times. This is the picture that He is deliberately setting up. And frankly, whether it is an actual angel that comes or it is a sound that comes from heaven through the prophetic, it is a sound that is critically important, inasmuch as the times will have become so profoundly dark and desperate, as we saw at the conclusion of the 9<sup>th</sup> chapter.

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<sup>3</sup> See Matthew 24:30: “Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.”

<sup>4</sup> See Matthew 24:22: “And unless those days were shortened, no flesh would be saved; but for the elect’s sake those days will be shortened.”

But look, other things remind you of Jesus about this angel. What else? A rainbow was on his head. Where did you run into the rainbow before? Well, you see it surrounding the four living creatures in heaven. You see a rainbow encircling the throne. What is the rank of this messenger, then? Highest of the ranks—a reliable servant of God who has come to bring this message. What is the point of a rainbow anyway? Is there any value to the fact that the rainbow is around his head, other than just how he appears? No. He is an announcer of the continuity of the covenant.

The rainbow was actually the earliest sign of a covenant that God made with Himself not to destroy mankind off the face of the earth, but to save a remnant of people. So righteous Noah was saved in the Ark, and for the covenant that guaranteed his well-being as one deemed righteous for the continuing propagation of the race of the righteous on the earth, God gave him a rainbow as a sign. The rainbow is not just a sign that the world will not be destroyed in a flood. The rainbow is a sign given to Noah that God will not destroy the righteous with the wicked, and that God will continue to move inexorably to fulfill the original intent of having a man in the image and likeness of God. So, in that sense, the covenant is enduring, and it is not just about the flood. That is why the sign of that covenant surrounds the throne of God. Because the power and the authority of the throne of God underwrites this outcome as the inevitable in creation, irrespective of everything that inveighs against it throughout all of human history. As it was in the days of Noah, it will be like that in the days of the coming of the Son of Man. As it was a rainbow that was a sign that you could trust that God will preserve the righteous, so there is a rainbow around the throne, telling us that the authority of God in creation, depicted by the throne and surrounded by a rainbow, exists for the preservation of and the ultimate fulfillment of this covenant. It is one of those, “heaven and earth will pass away, but My word will not pass away,” declarations.

And what else? This is a magnificent assurance to the people of God. What else?

- “clothed with a cloud”—So, there is a cloud, a veiling as it were.
- “And a rainbow was on his head”—A rainbow that carries the incidences of covenant on his head.
- “his face was like the sun”—The glory of God, he is resplendent in the glory of God (we could unpack that much further).

- “and his feet like pillars of fire”—Jesus was described by John in the Book of Revelation early on,<sup>5</sup> and in the Book of Ezekiel early on (in the early chapters of Ezekiel), as having feet like burnished bronze, highly refined and polished bronze, as refined by fire. And, of course, feet like pillars of fire would indicate clean. His feet were clean, refined, so wherever he stepped, the authority of God would be in that place, whether he was on the land or on the sea.
- “And he set his right foot on the sea and his left foot on the land,”—This may be a reference both to the sea of humanity and the certainty of the things of God to be accomplished among mankind.

God goes to great length to accredit this messenger.

- “He had a little book open in his hand.”—You will remember that the Lamb seated upon the throne had what? A scroll in His hand. What else?
- He “cried with a loud voice, as when a lion roars.”— “I heard the Lion of the tribe of Judah has overcome and is worthy to open the seals” (cf. Revelation 5:5). The depiction of Jesus as the Lion of the tribe of Judah is clearly in keeping with the presentation of this angel.
- And then this other, “When he cried out, seven thunders uttered their voices.”—Seven, of course, is the number of completion. Thunders—the voice of God is like thunder; God speaks out of the thunder.<sup>6</sup> In fact, when He spoke at the baptism of Jesus, it was as if it thundered from heaven. When He spoke at the Mount of Transfiguration, and again when He spoke on the road to Damascus, they could only say that they heard a voice but saw no man, and some considered it a voice like a thunder.<sup>7</sup> So it speaks with the authority, the completeness of the voice of God—seven thunders.
- And needless to say, that is why the expression that, “in the days of the sounding of the seventh angel, which is about to sound, the mystery of God would be finished.”

I am impressed, frankly, with the—I mean, we should always be impressed with God—but I am impressed with how finely God means to show us that His word will never pass away. Heaven and

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<sup>5</sup> See Revelation 1:15 NASB: “His feet were like burnished bronze when it has been heated to a glow in a furnace, and His voice was like the sound of many waters.”

<sup>6</sup> See Psalm 18:13, 29:3-4, 104:7; Job 37:4, 40:9

<sup>7</sup> See Matthew 17:5-8; see also Acts 9:1-9

earth may pass away, but His word will not pass away (cf. Matthew 24:35). And what Jesus said, “not a jot or a tittle (not a stroke or an inflection) will be diminished until it is all fulfilled.”<sup>8</sup> Why is this so important? Because we need to know that we can rely on what God has told us. Why is that important? Because that is how we live. We do not live on bread alone; we live by every word that proceeds from the mouth of God.

What is the criticality of this understanding? And why does God accredit this angel so thoroughly, as one who actually appears like or is in appearance like the Son of God in His glory, and in His function, such a reliable messenger? It is about how God intends to communicate with us in these times that, if we tried to live by the dictates of human wisdom, if we tried to live by speculation and conjecture, deception is the order of the day. Jesus many times told us, “Take heed that no one deceives you” (cf. Matthew 24:4). “Though we or an angel from heaven,” Paul once said, “should preach to you any other gospel than that which you have received, let him be accursed.” And he repeated himself, “Let him be accursed if he preach any other gospel.”<sup>9</sup> So God is going through this extremely careful, intentional, deliberate process to accredit the messenger of the covenant by associating him intentionally with the divine personage of God Himself.

Now John was about to write what the seven thunders were saying, and he was told to seal it up: “Seal up the things which the seven thunders uttered, and do not write them.” Why? Because, in the day, that is the work of the Holy Spirit. He will take of what belongs to Jesus, whose voice is the seven thunders, the completeness, and declare it to you.<sup>10</sup> God speaks to us in Son. He used to speak to us in the times past by the prophets; now He speaks to us in the Son.<sup>11</sup> And the Son speaks to us who are assembled into His person by the Holy Spirit. So, the seven thunders were reserved

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<sup>8</sup> See Matthew 5:18: “For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.”

<sup>9</sup> See Galatians 1:8-9

<sup>10</sup> See John 16:13-14: “However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own *authority*, but whatever He hears He will speak; and He will tell you things to come. He will glorify Me, for He will take of what is Mine and declare *it* to you.”

<sup>11</sup> See Hebrews 1:1-2: “God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the worlds;”

for the decrees of the Holy Spirit in the day. Man does not live on bread alone; he lives by what God says to him in the day. Manna, you see, appeared in the day. And we will have hidden manna, the speakings of God to the Body of Christ, by reliable messengers of the covenant, typified by this angel, so that we will not walk in darkness, and we will not be afraid. The declarations will be that which is consistent with what He has spoken before and have been recorded in the word by the prophets.

Now there is an interesting aspect to this, and I will move very quickly through it because I want to go on to the two witnesses of chapter 11 when I resume these broadcasts. This angel had a little book in his hand, and an instruction from heaven to John was, “Go, take the little book out of his hand.” This is not unlike the Lamb taking the scroll out of the hand of He who sat upon the throne. What God wants us to understand is that these things are not for angels, and these things are not even for God Himself. These sayings of God are not for angels. These sayings of God are not even for God Himself. These sayings of God are for us. You know, if you imagine yourself in the position of John, and this angel has this book in his hand, this is a pretty intimidating scene to be told to go and take the book out of his hand. We could readily see humans recoiling from that, in the same way that Israel recoiled from the presence of God when He came down on Mount Sinai in the days of Moses. But no, these words are for us. God always wants us to receive the word of the Lord, especially since it is the food of our spirits. Go and take the little book.

This little book is sweet in the mouth and bitter in the belly, inasmuch as the instruction was to go and eat the book. Prophecy—knowing the ways of God are sweet to the spirit of man, to the understanding of man; walking out the prophecies is what is often bitter. Here is this comparative analogy: it is about the cross of Jesus, and all that had been written about Him in the books, books of prophecy. It says, “For the joy that was set before Him (that is sweet), He endured the cross (that is bitter), despising the shame.”<sup>12</sup>

It is sweet and bitter in this: the sweetness is that it speaks to the time beyond the bitterness. So Jesus endured the cross, why? Because of the joy that was set before Him. He knew that His destiny

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<sup>12</sup> See Hebrews 12:2: “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.”

was to be raised from the dead and to be seated at the right hand of God, far above all rule and authority, and every title that may be given, not only in the present age but in the one to come, and to be made head over all things in creation for the church, which is His body.<sup>13</sup> That is the sweet portion, and that requires you to believe in what has been said, and to believe in the one who has been sent to say it. If you believe, then you will fix your eyes. According to 2 Corinthians, the 5<sup>th</sup> chapter, while you are in this house of mortal clay, groaning to be clothed with your heavenly dwelling, the light and momentary trials will not deter you (see verses 1-4). You fix your eyes not on what is seen, but on what is unseen. Because what is seen is temporal; what is unseen is eternal.<sup>14</sup> Brethren, I am describing a way of life: how you handle prophetic utterances; how you are supposed to live in them; how you are to eat them and be sustained in the sweetness of them.

But in your flesh, Scripture is often bitterly fulfilled. So do not believe these charlatans who tell you that it is about living your best life now, in your flesh. They are liars and deceivers, and theirs is a doctrine of demons. Your flesh will often experience the bitterness of the experience associated with the promise that brings you into the triumphant reality, inasmuch as you are caught up with God, caught up to His throne—which is one of the things we will talk about: the Son of the woman who was about to be devoured by the dragon, who is caught up to the throne of God.<sup>15</sup> We live out of what God has said to us. We live out of the reality of His authority, His power. It is what Paul told us as his reason for writing the Book of Ephesians: that you might know what is the hope of His calling, what is His glorious inheritance in the saints who believe, what is the working of His mighty power on behalf of those who believe, which is like what He worked when He raised Christ up from the dead.<sup>16</sup> That is all involved in this picture of the little book. These are the realities.

This, you see, is what God, knowing the end from the beginning, has gone ahead of us to lay up in store, so that when it is the time, there will be nothing missing, nothing lacking. We will be short in nothing. That is what this angel coming down from heaven, looking like and functioning like a

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<sup>13</sup> See Ephesians 1:20-22

<sup>14</sup> See 2 Corinthians 4:18 NIV: “So we fix our eyes not on what is seen, but on what is unseen, since what is seen is temporary, but what is unseen is eternal.”

<sup>15</sup> See Revelation 12:1-6

<sup>16</sup> See Ephesians 1:18-21

type of Jesus Christ Himself, like the Lamb Himself, who gives this book, that tells John that it is going to be bitter and sweet, and then ends by saying this: “And he said to me, ‘You must prophesy again about many peoples, nations, tongues, and kings’ ” (Revelation 10:11).

- “You must prophesy again...”—Which means what? It was prophesied previously. What is the little book? The little book is a little book of prophecy—prophecy that has been spoken before—and when you eat it now, when you ingest it now, it will revive your understanding of it, and you will prophesy again. That is to say, you will prophesy with fresh relevance out of ancient things. Because, does not a man bring forth from his treasure house things old and new?<sup>17</sup> The relevance of the Scriptures will be updated, and it will be the old things prophesied again.
- The startling, brilliant relevance, like food from heaven, and you will prophesy again “about”—not to, but about; subject matter as opposed to the subject. You are not going to prophesy to people; you are going to prophesy about the subject matter.
- You are going to “prophesy again about many peoples, nations, tongues, and kings.” Why? Because that is the prophecy: that God calls out of every tribe, tongue, people, nation, and kings, He calls a people. And because that is the gathering—this is not the evangelizing that has been done; this is about the maturing that has been done—it is consistent with what has been sealed and what is being sealed. This is reaping the crop; this is not planting the seed. This is not the day of sowing; this is the day of confirmation that the crop that has been sown, has been gathered in maturity.

Now we will move on next to chapter 11, where there is a measuring. The prophet is given a standard by which to measure,

- the temple of God, which is the *naos*,<sup>18</sup> as opposed to the outer court of the Gentiles; the habitation of God is to be measured;
- the altar is to be measured, where the saints are under the altar;
- and the people of God are to be measured.

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<sup>17</sup> See Matthew 13:52: “Then He said to them, ‘Therefore every scribe instructed concerning the kingdom of heaven is like a householder who brings out of his treasure *things* new and old.’ ”

<sup>18</sup> See *naos*, Strong’s Greek 3485 - <https://biblehub.com/greek/3485.htm>

That is to determine what fits the standard, because the *kanón*,<sup>19</sup> the rod, is a measuring tool. Outside are dogs, whoremongers, and those who believe and make a lie—not everybody who says, “Lord, Lord,” not every church-goer, and not everyone who once said, “I accept Jesus as my Lord and Savior.” There is a measuring that is going on. The measuring is by a standard. A standard of divine righteousness will separate the sheep from the goats,<sup>20</sup> to use another analogy.

These are strict things. These are hard things. God is not running a popularity contest to see how many humans love Him. He is gathering, from the earth, that which bore His image and likeness. That is all that matters to Him. The rest never had any value beyond that anyway. Do not be deceived by this age. Draw near to God. Have a heart to be conformed to the Son of God. Draw near to Him, and He will draw near to you.

I commend you to God, and to these hard things. You will find Him in these places when you will seek for Him with all your heart. He does not exist to amuse you. He does not exist to give you whatever whim you can conjure up. “You will find Me,” Jesus said, “when you shall search for Me with all your heart.” The way is narrow, the gate is strait, strict, narrow. Strait is the gate and narrow is the way.<sup>21</sup> All your whims and thoughts, what is important to you, do not matter even slightly to the living God. What matters to Him are the things that He has determined matters to Him. Humble yourselves. Humble yourselves. I say it again, humble yourselves under the mighty hand of God. He will exalt you. He is never going to simply put up with immaturity and foolishness. That is not what He established creation to have: an immature, foolish people. He established creation to reap a people in the image and likeness of the One He sent, to conform us to His standard.

Grace and peace be with you. I am Sam Soleyn. We will talk again soon. Bye-bye.

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<sup>19</sup> See *kanón*, Strong’s Greek 2583 - <https://biblehub.com/greek/2583.htm>

<sup>20</sup> See Matthew 25:32: “All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides *his* sheep from the goats.”

<sup>21</sup> See Matthew 7:14 KJV: “Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.”