

Revelation

Chapter 10

Review

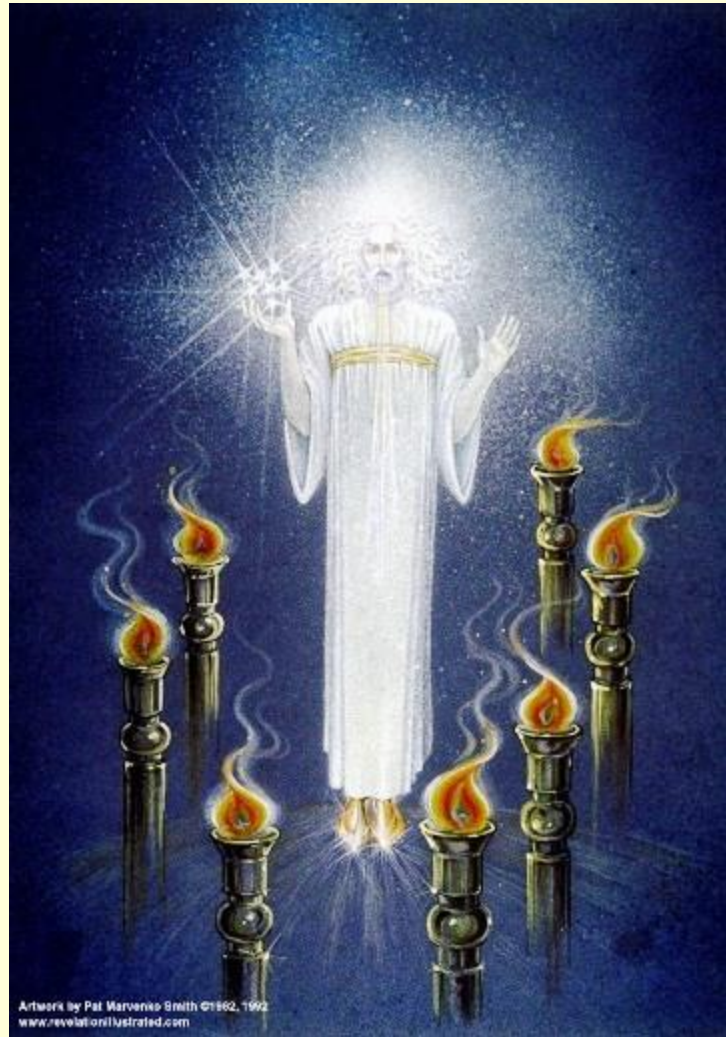
- The Revelation to John
 - A prophetic writing with features of a letter and of the form of literature called Apocalyptic
 - Written by John to Christians during the second half of the First Century
 - Placed at the end of the New Testament because of its concern with the “end times”

Review

- Introduction (1:1-3)
 - This revelation was given by God to Jesus.
 - Jesus revealed it, through his angel, to John.
 - John writes of all that he has heard and seen.
 - Those who read, hear, and do what is written will be blessed, because the end is near.
- Salutation, Doxology (1:4-8)
 - John greets “the seven churches in Asia” while giving praise to God.

Review

- The First Vision (1:9-20)
 - John was worshiping on the Lords day, in Patmos, when overtaken by an ecstatic vision
 - In the vision:
 - He sees the glorified Christ standing among seven lampstands with seven stars in his hand.
 - Christ explains the mysterious image that John sees: The lampstands are the seven churches and the stars are the “angels” of the seven churches.



October 11, 2011

Review

- Letters to the Seven Churches (Chapters 2 & 3)
 - In the vision, Jesus instructs John to write certain things to each of the seven churches.
 - These “letters” draw on material from Chapter 1 and help to interpret the visions which follow in later chapters.
 - Each “letter”:
 - follows approximately the same pattern,
 - is to be read by all of the churches,
 - shares this common theme: **those who overcome and persevere until the end will inherit eternal life**

The Seven Churches



Review

- Ephesus (2:1-7)
 - Christ commands them to become loving again, or he will remove them as a lampstand.
- Smyrna (2:8-11)
 - Christ urges them to endure persecution and remain faithful unto death.
- Pergamum (2:12-17) and Thyatira (2:18-29)
 - Christ warns these churches to expel heretics, repent of their idolatrous and immoral practices, and remain faithful to him until the end.

Review

- Sardis (3:1-6)
 - Christ urges them to become alert to their situation (they are “dead”) and repent lest he comes against them.
- Philadelphia (3:7-13)
 - Christ promise them a place in the eternal kingdom of David despite their persecution by so called Jews
- Laodicea (3:14-22)
 - Christ says he will spit this lukewarm church out of his mouth, but to those among them who conquer, he promises that they will sit with him on his throne.

Observation

- Please note that the churches at Smyrna and Philadelphia are being persecuted by ethnic Jews, but whom Christ calls synagogues of Satan. (2:9, 3:9).
- John himself and many Christians within all the churches were also ethnic Jews.
- What makes the difference between these two groups of Jews?

Observation

- Please note that the churches at Smyrna and Philadelphia are being persecuted by ethnic Jews, but whom Christ calls synagogues of Satan. (2:9, 3:9).
- John himself and many Christians within all the churches were also ethnic Jews.
- What makes the difference between these two groups of Jews?
 - Whether they have accepted Christ as the Messiah of Israel and Lord of the Church

Review

- In Verse 21 of Chapter 3 Jesus says:

“The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne.”
- John then sees a door standing open in heaven and hears Jesus calling him to come up and see.
- What John sees at first is the heavenly throne room, which is described in Chapters 4 and 5.

Review

- Chapter 4 & 5
 - All of the heavenly beings constantly give glory to God, because he **created** all things.
 - In God's right hand, John sees a scroll full of writing, things which only God knows, completely sealed.
 - Only Jesus Christ (here called the "Lion of the tribe of Judah" and the "Root of David") can reveal these things and make them happen, because only he is worthy.
 - He is worthy because he was slain and by his blood he **ransomed** a people for God from every tribe and language and people and nation.
 - Appearing in the vision as a lamb who was slain, he takes the scroll from the hand of God, and then all of creation gives glory to God and to the Lamb.



October 11, 2011

Review

- Chapter 6
 - John watches as horses with riders are summoned before the heavenly throne, one for each of the first four seals which are opened successively by the Lamb.
 - These figures are symbols of tribulations that will come upon the earth
 - When the 5th seal is opened, John within his vision sees the souls of the martyrs under the altar.
 - They cry out for justice, are reassured of their place in the coming kingdom, and asked to wait a while longer.
 - Then the 6th seal is then opened and John, in his vision, sees the coming of great and final calamity on earth.
 - Those who are being overcome ask, “who can stand?”
 - The answer is given in Chapter 7.

Review

- Chapter 7
- As he is shown a vision of four angels holding back forces of destruction to come upon the earth,
 - John first hears the “number of the sealed” who are then described in some detail as the sons of Israel.
 - He next sees an uncountable number of people of all kinds who are described as those who have come out of the great tribulation, who have washed their robes in the blood of the Lamb, who stand before the throne of God night and day serving Him, and who will be comforted and protected forever by the Lamb.
 - I understand these people whom John sees to include the number of the sealed, and all of them to be sealed.
 - These are Christians, all protected from God’s wrath.

Observations

- The large number of people saved by the blood of the lamb (last part of Chapter 7) include many Jews.
- The first part of Chapter 6 makes this clear by speaking of those in Israel who have been sealed.
- The whole Bible make it clear that gentiles who have accepted Christ as Lord have inherited the promises that God made to the Jews.
- The church, then, comprised of those who follow Christ, include Jews and gentiles without distinction.
- Yet Jews and gentiles are sometimes seen separately in these visions, as they are seen separately elsewhere throughout the Bible.

Review

- Chapter 8, Verses 1-5
 - In Verse 1 the Lamb opens the last seal and, now, all that God has written, including the vision of eternity John saw at the end of Chapter 7, can come to pass.
 - While heaven waits in silence, the seven archangels are given golden trumpets, to announce the victory of God and the Lamb that the people he has redeemed, and the defeat all who reject God and the Lamb.
 - As John watches, the prayers of the saints arise before God, offered with much incense by an angel, who then takes fire from the altar and flings it down upon the earth, signaling the coming wrath of God.
 - Now, one by one, the trumpets are sounded.

Review

- Chapter 8, Verses 6-13
 - As the first trumpet blows, John sees one-third of the earth's vegetation burned up.
 - As the second trumpet blows, he sees the destruction of one-third of all sea creatures and ships.
 - As the third trumpet blows, he sees the destruction of one-third all fresh water springs and the death of many people because of this.
 - As the fourth trumpet blows, he sees a one-third reduction in sun-, moon-, and star-light.
 - Chapter 8 ends with the cries of an eagle who can see the “three woes” that are yet to come, corresponding to each of the final three trumpets yet to be sounded.

Review

- Chapter 9, Verses 1-12 (Last Week's Lesson)
 - As the fifth trumpet is sounded, John sees a key given to what is probably an evil spiritual being who, in turn, opens the bottomless pit, releasing dark smoke and locusts, to which scorpion-like power has been given (by God) to torture for five months, but not kill, humans who do not have the seal of God on their foreheads.
 - These things are ugly, noisy, and they are ruled by a king whose name means destroyer and destruction.
 - This is the first of the three woes of which the eagle cried.
 - We are to notice that, unlike previous tribulations, this one was spiritual as well as physical and it did not affect those who belong to God and the Lamb.

Review

- Chapter 9, Verses 13-21 (Last Week's Lesson)
 - When the sixth angel blew his trumpet, he was ordered by a voice from heaven to unbind the four demonic beings who had been prepared to kill 1/3 of humanity.
 - The dead, it seems, included only unrepentant sinners.
 - Their deaths were caused by plagues of smoke, fire, and sulfur exhaled by 200 million horses, with heads like lions, which were ridden by demons of some sort.
 - Those who survived these plagues were tormented by non-lethal damage cause by the horses poisonous tails.
 - It appears that none of the survivors were moved to repent: they continued to worship demons and idols and to live sinful and depraved lives.

Observations

- At the end of Chapter 8, the eagle foresaw three woes yet to come, corresponding with the three trumpets (i.e. trumpets 5, 6, and 7) yet to blow.
- Chapter 9 begins with the blowing of trumpet #5 and details the first of these three woes (locusts).
- The end of the first woe is announced in Verse 12 of Chapter 9 and trumpet #6 is blown in Verse 13.
- What follows, then, must include a description of the second woe.
- This involves the horses bringing three plagues which kill 1/3 of humanity and leave the rest alive, suffering and unrepentant. (i.e. the rest of Ch. 9)

Observations

- But we will not read of the passing of the second woe until Chapter 11, Verse 14, just before the final trumpet is blown in Verse 15.
- The text in between --- i.e. Chapter 10 and the first 13 verses of Chapter 11 --- represents an interlude between the 6th and the 7th trumpets.
- This is similar to the interlude between the 6th and the 7th seals (i.e. all of Chapter 7) in which John reveals his vision of the redeemed.
- There is probably some relationship of theme and/or structure between these two interludes, which we are invited to contrast and compare.

ヨハネの黙示録 10:1-11

1. わたしは、もうひとりの強い御使が、雲に包まれて、天から降りて来るのを見た。その頭に、にじをいただき、その顔は太陽のようで、その足は火の柱のようであった。
2. 彼は、開かれた小さな巻物を手に持っていた。そして、右足を海の上に、左足を地の上に踏みおろして、

ヨハネの黙示録 10:1-11

3. ししがほえるように大声で叫んだ。彼が叫ぶと、七つの雷がおのおのその声を発した。
4. 七つの雷が声を発した時、わたしはそれを書きとめようとした。すると、天から声があつて、「七つの雷の語ったことを封印せよ。それを書きとめるな」と言うのを聞いた。

ヨハネの黙示録 10:1-11

5. それから、海と地の上に立っているのをわたしが見たあの御使は、天にむけて右手を上げ、
6. 天とその中にあるもの、地とその中にあるもの、海とその中にあるものを造り、世々限りなく生きておられるかたをさして誓った、「もう時がない。

ヨハネの黙示録 10:1-11

7. 第七の御使が吹き鳴らすラツパの音がする時には、神がその僕、預言者たちにお告げになったとおりに、神の奥義は成就される」。
8. すると、前に天から聞えてきた声が、またわたしに語って言った、「さあ行って、海と地との上に立っている御使の手に開かれている巻物を、受け取りなさい」。

ヨハネの黙示録 10:1-11

9. そこで、わたしはその御使のもとに行って、「その小さな巻物を下さい」と言った。すると、彼は言った、「取って、それを食べてしまいなさい。あなたの腹には苦いが、口には蜜のように甘い」。
10. わたしは御使の手からその小さな巻物を受け取って食べてしまった。すると、わたしの口には蜜のように甘かったが、それを食べたら、腹が苦くなった。

ヨハネの黙示録 10:1-11

11. その時、「あなたは、もう一度、多くの民族、国民、国語、王たちについて、預言せねばならない」と言う声がした。

Revelation 10:1-11

1. Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire.
2. He had a little scroll open in his hand. And he set his right foot on the sea, and his left foot on the land,

Revelation 10:1-11

3. and called out with a loud voice, like a lion roaring. When he called out, the seven thunders sounded.
4. And when the seven thunders had sounded, I was about to write, but I heard a voice from heaven saying, "Seal up what the seven thunders have said, and do not write it down."

Revelation 10:1-11

5. And the angel whom I saw standing on the sea and on the land raised his right hand to heaven
6. and swore by him who lives forever and ever, who created heaven and what is in it, the earth and what is in it, and the sea and what is in it, that there would be no more delay,

Revelation 10:1-11

7. but that in the days of the trumpet call to be sounded by the seventh angel, the mystery of God would be fulfilled, just as he announced to his servants the prophets.
8. Then the voice that I had heard from heaven spoke to me again, saying, "Go, take the scroll that is open in the hand of the angel who is standing on the sea and on the land."

Revelation 10:1-11

9. So I went to the angel and told him to give me the little scroll. And he said to me, "Take and eat it; it will make your stomach bitter, but in your mouth it will be sweet as honey."
10. And I took the little scroll from the hand of the angel and ate it. It was sweet as honey in my mouth, but when I had eaten it my stomach was made bitter.

Revelation 10:1-11

11. And I was told, "You must again prophesy about many peoples and nations and languages and kings."

10:1

わたしは、もうひとりの強い御使が、雲に包まれて、天から降りて来るのを見た。その頭に、にじをいただき、その顔は太陽のようで、その足は火の柱のようであった。

Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire.

10:1

わたしは、もうひとりの強い御使が、雲に包まれて、天から降りて来るのを見た。その頭に、にじをいただき、その顔は太陽のようで、その足は火の柱のようであった。

Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire.

- John has just finished describing the death and suffering among unrepentant sinners caused by the three plagues brought by the 200 million horses.

10:1

わたしは、もうひとりの強い御使が、雲に包まれて、天から降りて来るのを見た。その頭に、にじをいただき、その顔は太陽のようで、その足は火の柱のようであった。

Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire.

- John has just finished describing the death and suffering among unrepentant sinners caused by the three plagues brought by the 200 million horses.
- Now he sees something new ... his view changes.

10:1

わたしは、もうひとりの強い御使が、雲に包まれて、天から降りて来るのを見た。その頭に、にじをいただき、その顔は太陽のようで、その足は火の柱のようであった。

Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire.

- John has just finished describing the death and suffering among unrepentant sinners caused by the three plagues brought by the 200 million horses.
- Now he sees something new ... his view changes.
- What he now sees is “another mighty angel”

10:1

わたしは、もうひとりの強い御使が、雲に包まれて、天から降りて来るのを見た。その頭に、にじをいただき、その顔は太陽のようで、その足は火の柱のようであった。

Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire.

- What other mighty angels has John seen previously?

10:1

わたしは、もうひとりの強い御使が、雲に包まれて、天から降りて来るのを見た。その頭に、にじをいただき、その顔は太陽のようで、その足は火の柱のようであった。

Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire.

- What other mighty angels has John seen previously?
 - The seven archangels who were given trumpets
 - Most recently # 6 in Chapter 9, Verse 13
 - And this one seems actually to have come down from heaven in order to release the four (evil) angels in Chapter 9 Verse 15.
 - There was also the “star fallen from heaven” who released the locusts (Chapter 9, Verse 1) if you want to call him an angel.

10:1

わたしは、もうひとりの強い御使が、雲に包まれて、天から降りて来るのを見た。その頭に、にじをいただき、その顔は太陽のようで、その足は火の柱のようであった。

Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire.

- John has of course seen many angels within his vision of the heavenly throne room, including some which seemed special and mighty.

10:1

わたしは、もうひとりの強い御使が、雲に包まれて、天から降りて来るのを見た。その頭に、にじをいただき、その顔は太陽のようで、その足は火の柱のようであった。

Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire.

- John has of course seen many angels within his vision of the heavenly throne room, including some which seemed special and mighty.
- But the angel he now sees is perhaps the only one, or almost the only good angel, whom he has seen coming down from heaven.

10:1

わたしは、もうひとりの強い御使が、雲に包まれて、天から降りて来るのを見た。その頭に、にじをいただき、その顔は太陽のようで、その足は火の柱のようであった。

Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire.

- Now the angels are coming down!

10:1

わたしは、もうひとりの強い御使が、雲に包まれて、天から降りて来るのを見た。その頭に、にじをいただき、その顔は太陽のようで、その足は火の柱のようであった。

Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire.

- Now the angels are coming down!
- And the perspective of John himself has also changed.

10:1

わたしは、もうひとりの強い御使が、雲に包まれて、天から降りて来るのを見た。その頭に、にじをいただき、その顔は太陽のようで、その足は火の柱のようであった。

Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire.

- Now the angels are coming down!
- And the perspective of John himself has also changed.
- Because from here on out, albeit still within a vision, he is seeing things from an earthly perspective.

10:1

わたしは、もうひとりの強い御使が、雲に包まれて、天から降りて来るのを見た。その頭に、にじをいただき、その顔は太陽のようで、その足は火の柱のようであった。

Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire.

- Now the angels are coming down!
- And the perspective of John himself has also changed.
- Because from here on out, albeit still within a vision, he is seeing things from an earthly perspective.
- This business of heaven is now on earth!

10:1

わたしは、もうひとりの強い御使が、雲に包まれて、天から降りて来るのを見た。その頭に、にじをいただき、その顔は太陽のようで、その足は火の柱のようであった。

Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire.

- And the angel in view here now is special, possibly more special than any angel we have seen so far.

10:1

わたしは、もうひとりの強い御使が、雲に包まれて、天から降りて来るのを見た。その頭に、にじをいただき、その顔は太陽のようで、その足は火の柱のようであった。

Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire.

- And the angel in view here now is special, possibly more special than any angel we have seen so far.
- In Revelations 1:16 the glorified Christ is described as having a face like the sun.

10:1

わたしは、もうひとりの強い御使が、雲に包まれて、天から降りて来るのを見た。その頭に、にじをいただき、その顔は太陽のようで、その足は火の柱のようであった。

Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire.

- And the angel in view here now is special, possibly more special than any angel we have seen so far.
- In Revelations 1:16 the glorified Christ is described as having a face like the sun.
- Wrapping in cloud is a Biblical expression that very often connotes deity, and this expression is used expressly of Christ in Revelation 1:7

10:1

わたしは、もうひとりの強い御使が、雲に包まれて、天から降りて来るのを見た。その頭に、にじをいただき、その顔は太陽のようで、その足は火の柱のようであった。

Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire.

- Some commentators see Christ here.

10:1

わたしは、もうひとりの強い御使が、雲に包まれて、天から降りて来るのを見た。その頭に、にじをいただき、その顔は太陽のようで、その足は火の柱のようであった。

Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire.

- Some commentators see Christ here.
- Others see the Old Testament Angel of the Lord who is frequently understood by Christian readers to be Christ.

10:1

わたしは、もうひとりの強い御使が、雲に包まれて、天から降りて来るのを見た。その頭に、にじをいただき、その顔は太陽のようで、その足は火の柱のようであった。

Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire.

- Some commentators see Christ here.
- Others see the Old Testament Angel of the Lord who is frequently understood by Christian readers to be Christ.
- Still others insist that this angel is “just an angel” and can not be Christ.

10:1

わたしは、もうひとりの強い御使が、雲に包まれて、天から降りて来るのを見た。その頭に、にじをいただき、その顔は太陽のようで、その足は火の柱のようであった。

Then I saw another mighty angel coming down from heaven, wrapped in a cloud, with a rainbow over his head, and his face was like the sun, and his legs like pillars of fire.

- Some commentators see Christ here.
- Others see the Old Testament Angel of the Lord who is frequently understood by Christian readers to be Christ.
- Still others insist that this angel is “just an angel” and can not be Christ.
- Everyone understands this to be (at least) a good angel, who speaks with the power and authority of almighty God.

10:2

彼は、開かれた小さな巻物を手に持っていた。そして、
右足を海の上に、左足を地の上に踏みおろして、

He had a little scroll open in his hand. And he set his right
foot on the sea, and his left foot on the land,



10:2

彼は、開かれた小さな巻物を手に持っていた。そして、
右足を海の上に、左足を地の上に踏みおろして、

He had a little scroll open in his hand. And he set his right
foot on the sea, and his left foot on the land,

- In the heavenly throne room (5:1) John first saw a scroll in the hand of God which was perfectly and completely sealed shut.

10:2

彼は、開かれた小さな巻物を手に持っていた。そして、
右足を海の上に、左足を地の上に踏みおろして、

He had a little scroll open in his hand. And he set his right
foot on the sea, and his left foot on the land,

- In the heavenly throne room (5:1) John first saw a scroll in the hand of God which was perfectly and completely sealed shut.
- Then John witnessed the Lamb opening the seals one by one (6:1-8:1) but he does not report ever having seen the scroll opened or hearing anyone read from it.

10:2

彼は、開かれた小さな巻物を手に持っていた。そして、
右足を海の上に、左足を地の上に踏みおろして、

He had a little scroll open in his hand. And he set his right
foot on the sea, and his left foot on the land,

- In the heavenly throne room (5:1) John first saw a scroll in the hand of God which was perfectly and completely sealed shut.
- Then John witnessed the Lamb opening the seals one by one (6:1-8:1) but he does not report ever having seen the scroll opened or hearing anyone read from it.
- Now all the seals are open, the end times have been foreseen in part, and final events have begun to unfold.

10:2

彼は、開かれた小さな巻物を手に持っていた。そして、
右足を海の上に、左足を地の上に踏みおろして、

He had a little scroll open in his hand. And he set his right
foot on the sea, and his left foot on the land,

- We now see a resplendent emissary of God, perhaps Christ himself, coming down from heaven, with a little scroll open in his hand.

10:2

彼は、開かれた小さな巻物を手に持っていた。そして、
右足を海の上に、左足を地の上に踏みおろして、

He had a little scroll open in his hand. And he set his right
foot on the sea, and his left foot on the land,

- We now see a resplendent emissary of God, perhaps Christ himself, coming down from heaven, with a little scroll open in his hand.
- The grammar suggests that the scroll has been opened permanently.

10:2

彼は、開かれた小さな巻物を手に持っていた。そして、
右足を海の上に、左足を地の上に踏みおろして、

He had a little scroll open in his hand. And he set his right
foot on the sea, and his left foot on the land,

- We now see a resplendent emissary of God, perhaps Christ himself, coming down from heaven, with a little scroll open in his hand.
- The grammar suggests that the scroll has been opened permanently.
- Openness may suggest both revelation and fulfillment.

10:2

彼は、開かれた小さな巻物を手に持っていた。そして、
右足を海の上に、左足を地の上に踏みおろして、

He had a little scroll open in his hand. And he set his right
foot on the sea, and his left foot on the land,

- Some commentators understand this scroll as being essentially the same scroll first seen in Chapter 5, with the main difference being that now the scroll is open.

10:2

彼は、開かれた小さな巻物を手に持っていた。そして、
右足を海の上に、左足を地の上に踏みおろして、

He had a little scroll open in his hand. And he set his right
foot on the sea, and his left foot on the land,

- Some commentators understand this scroll as being essentially the same scroll first seen in Chapter 5, with the main difference being that now the scroll is open.
- Others point to the fact that the scroll in view here is “little” and understand this to mean that this scroll has a narrower scope than the scroll seen in Chapter 5.

10:2

彼は、開かれた小さな巻物を手に持っていた。そして、
右足を海の上に、左足を地の上に踏みおろして、

He had a little scroll open in his hand. And he set his right
foot on the sea, and his left foot on the land,

- Some commentators understand this scroll as being essentially the same scroll first seen in Chapter 5, with the main difference being that now the scroll is open.
- Others point to the fact that the scroll in view here is “little” and understand this to mean that this scroll has a narrower scope than the scroll seen in Chapter 5.
- Possibly the little scroll speaks of only a portion of God’s purposes which have yet to be addressed in the vision.

10:2

彼は、開かれた小さな巻物を手に持っていた。そして、
右足を海の上に、左足を地の上に踏みおろして、

He had a little scroll open in his hand. And he set his right
foot on the sea, and his left foot on the land,

- In any case the significance of the little book is profound and far reaching.

10:2

彼は、開かれた小さな巻物を手に持っていた。そして、
右足を海の上に、左足を地の上に踏みおろして、

He had a little scroll open in his hand. And he set his right
foot on the sea, and his left foot on the land,

- In any case the significance of the little book is profound and far reaching.
- This is communicated by the glorious image of the angel who delivers it,

10:2

彼は、開かれた小さな巻物を手に持っていた。そして、
右足を海の上に、左足を地の上に踏みおろして、

He had a little scroll open in his hand. And he set his right
foot on the sea, and his left foot on the land,

- In any case the significance of the little book is profound and far reaching.
- This is communicated by the glorious image of the angel who delivers it,
- And from the posture he strikes: standing with one foot on the sea and one on the land.

10:2

彼は、開かれた小さな巻物を手に持っていた。そして、
右足を海の上に、左足を地の上に踏みおろして、

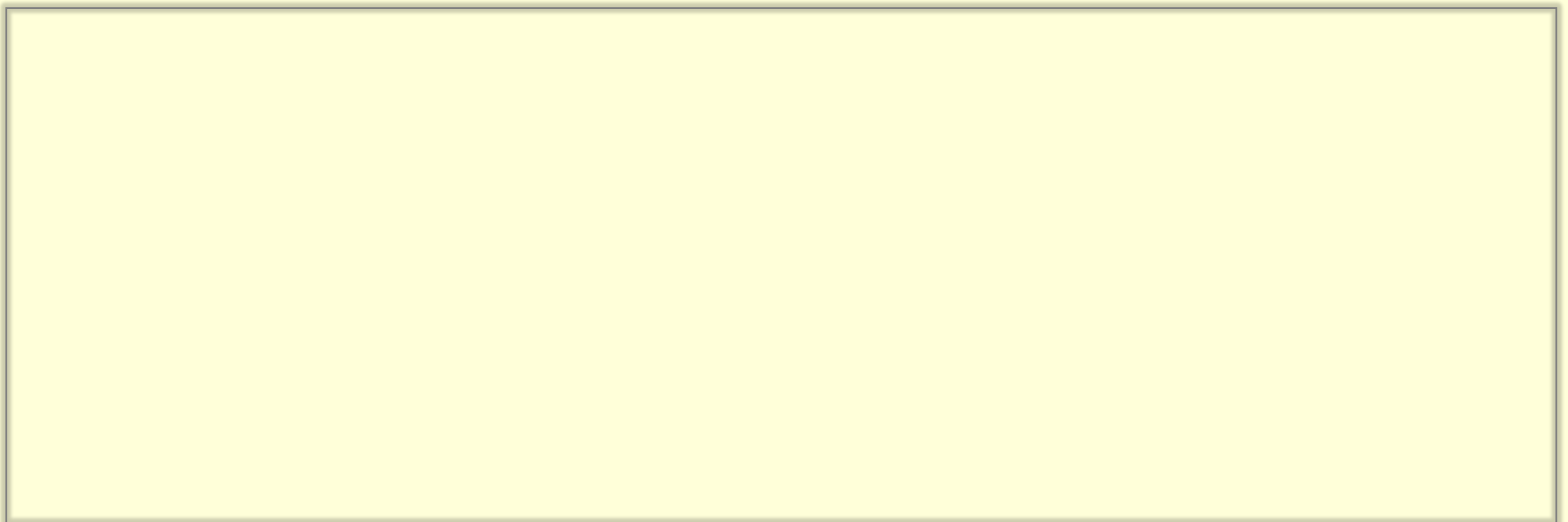
He had a little scroll open in his hand. And he set his right
foot on the sea, and his left foot on the land,

- In any case the significance of the little book is profound and far reaching.
- This is communicated by the glorious image of the angel who delivers it,
- And from the posture he strikes: standing with one foot on the sea and one on the land.
- This conveys a sense of unassailable ruling authority, as does what come next.

10:3

ししがほえるように大声で叫んだ。彼が叫ぶと、七つの雷がおのおのその声を発した。

and called out with a loud voice, like a lion roaring. When he called out, the seven thunders sounded.



10:3

ししがほえるように大声で叫んだ。彼が叫ぶと、七つの雷がおのおのその声を発した。

and called out with a loud voice, like a lion roaring. When he called out, the seven thunders sounded.

- This large and commanding angel who carries the little book does not intend to observe silently and unnoticed.

10:3

ししがほえるように大声で叫んだ。彼が叫ぶと、七つの雷がおのおのその声を発した。

and called out with a loud voice, like a lion roaring. When he called out, the seven thunders sounded.

- This large and commanding angel who carries the little book does not intend to observe silently and unnoticed.
- He calls out in a loud voice.

10:3

ししがほえるように大声で叫んだ。彼が叫ぶと、七つの雷がおのおのその声を発した。

and called out with a loud voice, like a lion roaring. When he called out, the seven thunders sounded.

- This large and commanding angel who carries the little book does not intend to observe silently and unnoticed.
- He calls out in a loud voice.
- Remember the voice of Christ in Chapter 1 (Verse 10) was described as loud, like a trumpet.

10:3

ししがほえるように大声で叫んだ。彼が叫ぶと、七つの雷がおのおのその声を発した。

and called out with a loud voice, like a lion roaring. When he called out, the seven thunders sounded.

- Here the voice is described as loud, not like a trumpet, but like a lion roaring.

10:3

ししがほえるように大声で叫んだ。彼が叫ぶと、七つの雷がおのおのその声を発した。

and called out with a loud voice, like a lion roaring. When he called out, the seven thunders sounded.

- Here the voice is described as loud, not like a trumpet, but like a lion roaring.
- Remember Christ is described in the heavenly throne room (5:5) as the lion of the tribe of Judah.

10:3

ししがほえるように大声で叫んだ。彼が叫ぶと、七つの雷がおのおのその声を発した。

and called out with a loud voice, like a lion roaring. When he called out, the seven thunders sounded.

- Here the voice is described as loud, not like a trumpet, but like a lion roaring.
- Remember Christ is described in the heavenly throne room (5:5) as the lion of the tribe of Judah.
- Perhaps we are to understand that the voice heard here is louder than the combined voices of 200 million horses with heads like a lion!

10:3

ししがほえるように大声で叫んだ。彼が叫ぶと、七つの雷がおのおのその声を発した。

and called out with a loud voice, like a lion roaring. When he called out, the seven thunders sounded.

- Here the voice is described as loud, not like a trumpet, but like a lion roaring.
- Remember Christ is described in the heavenly throne room (5:5) as the lion of the tribe of Judah.
- Perhaps we are to understand that the voice heard here is louder than the combined voices of 200 million horses with heads like a lion!
- Certainly the power of this voice is infinitely greater.

10:3

ししがほえるように大声で叫んだ。彼が叫ぶと、七つの雷がおのおのその声を発した。

and called out with a loud voice, like a lion roaring. When he called out, the seven thunders sounded.

- The authority of this voice is also seen in that, when he calls out, he is answered immediately.

10:3

ししがほえるように大声で叫んだ。彼が叫ぶと、七つの雷がおのおのその声を発した。

and called out with a loud voice, like a lion roaring. When he called out, the seven thunders sounded.

- The authority of this voice is also seen in that, when he calls out, he is answered immediately.
- The grammar suggests that John and his contemporary readers had a definite idea of what the “seven thunders” were.

10:3

ししがほえるように大声で叫んだ。彼が叫ぶと、七つの雷がおのおのその声を発した。

and called out with a loud voice, like a lion roaring. When he called out, the seven thunders sounded.

- The authority of this voice is also seen in that, when he calls out, he is answered immediately.
- The grammar suggests that John and his contemporary readers had a definite idea of what the “seven thunders” were.
- We modern readers cannot be certain.

10:3

ししがほえるように大声で叫んだ。彼が叫ぶと、七つの雷がおのおのその声を発した。

and called out with a loud voice, like a lion roaring. When he called out, the seven thunders sounded.

- The authority of this voice is also seen in that, when he calls out, he is answered immediately.
- The grammar suggests that John and his contemporary readers had a definite idea of what the “seven thunders” were.
- We modern readers cannot be certain.
- It would seem, however, from what follows, that the sound of the seven thunders was human language.

10:4

七つの雷が声を発した時、わたしはそれを書きとめようとした。すると、天から声があつて、「七つの雷の語ったことを封印せよ。それを書きとめるな」と言うのを聞いた。

And when the seven thunders had sounded, I was about to write, but I heard a voice from heaven saying, "Seal up what the seven thunders have said, and do not write it down."



10:4

七つの雷が声を発した時、わたしはそれを書きとめようとした。すると、天から声があつて、「七つの雷の語ったことを封印せよ。それを書きとめるな」と言うのを聞いた。

And when the seven thunders had sounded, I was about to write, but I heard a voice from heaven saying, "Seal up what the seven thunders have said, and do not write it down."

- John could understand "what the seven thunders said,"

10:4

七つの雷が声を発した時、わたしはそれを書きとめようとした。すると、天から声があつて、「七つの雷の語ったことを封印せよ。それを書きとめるな」と言うのを聞いた。

And when the seven thunders had sounded, I was about to write, but I heard a voice from heaven saying, "Seal up what the seven thunders have said, and do not write it down."

- John could understand "what the seven thunders said," well enough that it could have been written down in human words,

10:4

七つの雷が声を発した時、わたしはそれを書きとめようとした。すると、天から声があつて、「七つの雷の語ったことを封印せよ。それを書きとめるな」と言うのを聞いた。

And when the seven thunders had sounded, I was about to write, but I heard a voice from heaven saying, "Seal up what the seven thunders have said, and do not write it down."

- John could understand "what the seven thunders said," well enough that it could have been written down in human words, and would have been written down, as part of this written record of his vision,

10:4

七つの雷が声を発した時、わたしはそれを書きとめようとした。すると、天から声があつて、「七つの雷の語ったことを封印せよ。それを書きとめるな」と言うのを聞いた。

And when the seven thunders had sounded, I was about to write, but I heard a voice from heaven saying, "Seal up what the seven thunders have said, and do not write it down."

- John could understand "what the seven thunders said," well enough that it could have been written down in human words, and would have been written down, as part of this written record of his vision, had a voice from heaven not prevented John from adding these words to what we are reading here!

10:4

七つの雷が声を発した時、わたしはそれを書きとめようとした。すると、天から声があつて、「七つの雷の語ったことを封印せよ。それを書きとめるな」と言うのを聞いた。

And when the seven thunders had sounded, I was about to write, but I heard a voice from heaven saying, "Seal up what the seven thunders have said, and do not write it down."

- This means that what we are reading here, does not reveal what the seven thunders said, unless what they said is somehow communicated differently in this vision.

10:4

七つの雷が声を発した時、わたしはそれを書きとめようとした。すると、天から声があつて、「七つの雷の語ったことを封印せよ。それを書きとめるな」と言うのを聞いた。

And when the seven thunders had sounded, I was about to write, but I heard a voice from heaven saying, "Seal up what the seven thunders have said, and do not write it down."

- This means that what we are reading here, does not reveal what the seven thunders said, unless what they said is somehow communicated differently in this vision.
- This means that what they said was not part of the blessing that God intended to convey (c.f. 1:3) through the Revelation to John!

10:4

七つの雷が声を発した時、わたしはそれを書きとめようとした。すると、天から声があつて、「七つの雷の語ったことを封印せよ。それを書きとめるな」と言うのを聞いた。

And when the seven thunders had sounded, I was about to write, but I heard a voice from heaven saying, "Seal up what the seven thunders have said, and do not write it down."

- It is possible (but by no means certain) that what the seven thunders said was evil and false --- a demonic reaction to the coming of the angel with the little book.

10:4

七つの雷が声を発した時、わたしはそれを書きとめようとした。すると、天から声があつて、「七つの雷の語ったことを封印せよ。それを書きとめるな」と言うのを聞いた。

And when the seven thunders had sounded, I was about to write, but I heard a voice from heaven saying, "Seal up what the seven thunders have said, and do not write it down."

- It is possible (but by no means certain) that what the seven thunders said was evil and false --- a demonic reaction to the coming of the angel with the little book.
- It is likewise possible that what the seven thunders said was holy and good but then not yet ready to be revealed to any but the holy angels and true prophets of God, like John. There is, I think, no way to be certain.

10:5

それから、海と地の上に立っているのをわたしが見た
あの御使は、天にむけて右手を上げ、

And the angel whom I saw standing on the sea and on the
land raised his right hand to heaven



10:5

それから、海と地の上に立っているのをわたしが見た
あの御使は、天にむけて右手を上げ、

And the angel whom I saw standing on the sea and on the
land raised his right hand to heaven

- This may somehow be a response to what the seven thunders said.

10:5

それから、海と地の上に立っているのをわたしが見た
あの御使は、天にむけて右手を上げ、

And the angel whom I saw standing on the sea and on the
land raised his right hand to heaven

- This may somehow be a response to what the seven thunders said.
- The angel raises his hand to heaven and swears a solemn oath to God.

10:5

それから、海と地の上に立っているのをわたしが見た
あの御使は、天にむけて右手を上げ、

And the angel whom I saw standing on the sea and on the
land raised his right hand to heaven

- This may somehow be a response to what the seven thunders said.
- The angel raises his hand to heaven and swears a solemn oath to God.
- Several commentators view this as something that Christ would never do and, primarily on this basis, conclude that this is “only an angel” going about God’s business.

10:5

それから、海と地の上に立っているのをわたしが見た
あの御使は、天にむけて右手を上げ、

And the angel whom I saw standing on the sea and on the
land raised his right hand to heaven

- However you choose to understand the angel, this oath sworn by him is an expression of unwavering intent:

10:5

それから、海と地の上に立っているのをわたしが見た
あの御使は、天にむけて右手を上げ、

And the angel whom I saw standing on the sea and on the
land raised his right hand to heaven

- However you choose to understand the angel, this oath sworn by him is an expression of unwavering intent:
 - Either spoken in defiance of the seven thunders, if those voices were (wittingly or unwittingly) opposed God's purposes

10:5

それから、海と地の上に立っているのをわたしが見た
あの御使は、天にむけて右手を上げ、

And the angel whom I saw standing on the sea and on the
land raised his right hand to heaven

- However you choose to understand the angel, this oath sworn by him is an expression of unwavering intent:
 - Either spoken in defiance of the seven thunders, if those voices were (wittingly or unwittingly) opposed God's purposes
 - Or spoken in agreement with the seven thunders if they be instruments of the impending fulfillment of God's purposes.

10:5

それから、海と地の上に立っているのをわたしが見た
あの御使は、天にむけて右手を上げ、

And the angel whom I saw standing on the sea and on the
land raised his right hand to heaven

- However you choose to understand the angel, this oath sworn by him is an expression of unwavering intent:
 - Either spoken in defiance of the seven thunders, if those voices were (wittingly or unwittingly) opposed God's purposes
 - Or spoken in agreement with the seven thunders if they be instruments of the impending fulfillment of God's purposes.
- The prayers of the saints will answered without delay.

10:6

天とその中にあるもの、地とその中にあるもの、海とそ
の中にあるものを造り、世々限りなく生きておられ
るかたをさして誓った、「もう時がない。

and swore by him who lives forever and ever, who created
heaven and what is in it, the earth and what is in it, and
the sea and what is in it, that there would be no more
delay,

10:6

天とその中にあるもの、地とその中にあるもの、海とそ
の中にあるものを造り、世々限りなく生きておられ
るかたをさして誓った、「もう時がない。

and swore by him who lives forever and ever, who created
heaven and what is in it, the earth and what is in it, and
the sea and what is in it, that there would be no more
delay,

- Nothing will delay, much less prevent, the coming events.

10:6

天とその中にあるもの、地とその中にあるもの、海とそ
の中にあるものを造り、世々限りなく生きておられ
るかたをさして誓った、「もう時がない。

and swore by him who lives forever and ever, who created
heaven and what is in it, the earth and what is in it, and
the sea and what is in it, that there would be no more
delay,

- Nothing will delay, much less prevent, the coming events.
- Because these events are the will of God Almighty, the very One who created everything.

10:6

天とその中にあるもの、地とその中にあるもの、海とそ
の中にあるものを造り、世々限りなく生きておられ
るかたをさして誓った、「もう時がない。

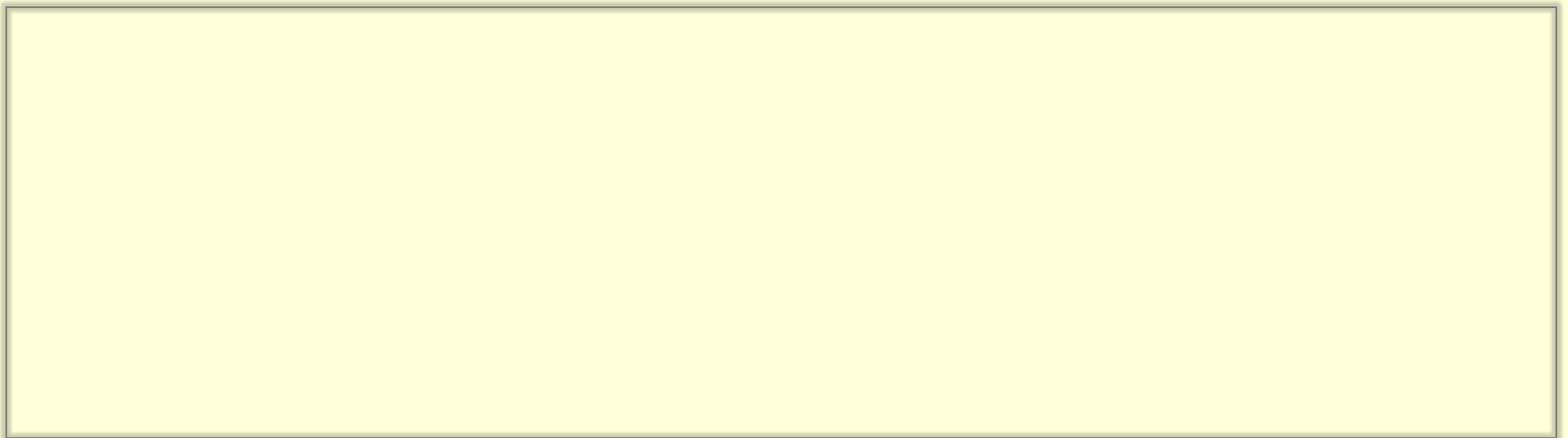
and swore by him who lives forever and ever, who created
heaven and what is in it, the earth and what is in it, and
the sea and what is in it, that there would be no more
delay,

- Nothing will delay, much less prevent, the coming events.
- Because these events are the will of God Almighty, the very One who created everything.
- And his angel has come down to earth, and stands now astride the globe declaring that these things will soon come to pass.

10:7

第七の御使が吹き鳴らすラツパの音がする時には、神がその僕、預言者たちにお告げになったとおり、神の奥義は成就される」。

but that in the days of the trumpet call to be sounded by the seventh angel, the mystery of God would be fulfilled, just as he announced to his servants the prophets.



10:7

第七の御使が吹き鳴らすラツパの音がする時には、神がその僕、預言者たちにお告げになったとおり、神の奥義は成就される」。

but that in the days of the trumpet call to be sounded by the seventh angel, the mystery of God would be fulfilled, just as he announced to his servants the prophets.

- Specifically what will happen... is nothing more or less than what God has already announced to his servants the prophets.

10:7

第七の御使が吹き鳴らすラツパの音がする時には、神がその僕、預言者たちにお告げになったとおり、神の奥義は成就される」。

but that in the days of the trumpet call to be sounded by the seventh angel, the mystery of God would be fulfilled, just as he announced to his servants the prophets.

- Specifically what will happen... is nothing more or less than what God has already announced to his servants the prophets.
- Which is also described as the fulfillment of the mystery of God.

10:7

第七の御使が吹き鳴らすラツパの音がする時には、神がその僕、預言者たちにお告げになったとおり、神の奥義は成就される」。

but that in the days of the trumpet call to be sounded by the seventh angel, the mystery of God would be fulfilled, just as he announced to his servants the prophets.

- Specifically what will happen... is nothing more or less than what God has already announced to his servants the prophets.
- Which is also described as the fulfillment of the mystery of God.
- And indeed much Biblical prophecy remains shrouded in mystery until the time of its fulfillment.

10:7

第七の御使が吹き鳴らすラツパの音がする時には、神がその僕、預言者たちにお告げになったとおり、神の奥義は成就される」。

but that in the days of the trumpet call to be sounded by the seventh angel, the mystery of God would be fulfilled, just as he announced to his servants the prophets.

- This is another possible explanation for why John was prevented from writing what the seven thunders had said.

10:7

第七の御使が吹き鳴らすラツパの音がする時には、神がその僕、預言者たちにお告げになったとおり、神の奥義は成就される」。

but that in the days of the trumpet call to be sounded by the seventh angel, the mystery of God would be fulfilled, just as he announced to his servants the prophets.

- This is another possible explanation for why John was prevented from writing what the seven thunders had said.
- Perhaps that would have revealed too much too soon about what God will soon accomplish openly in our sight.

10:7

第七の御使が吹き鳴らすラツパの音がする時には、神がその僕、預言者たちにお告げになったとおり、神の奥義は成就される」。

but that in the days of the trumpet call to be sounded by the seventh angel, the mystery of God would be fulfilled, just as he announced to his servants the prophets.

- This is another possible explanation for why John was prevented from writing what the seven thunders had said.
- Perhaps that would have revealed too much too soon about what God will soon accomplish openly in our sight.
- Fulfillment of the mystery of God will come “in the days of the trumpet call to be sounded by the seventh angel.”

10:7

第七の御使が吹き鳴らすラツパの音がする時には、神がその僕、預言者たちにお告げになったとおり、神の奥義は成就される」。

but that in the days of the trumpet call to be sounded by the seventh angel, the mystery of God would be fulfilled, just as he announced to his servants the prophets.

- This is another possible explanation for why John was prevented from writing what the seven thunders had said.
- Perhaps that would have revealed too much too soon about what God will soon accomplish openly in our sight.
- Fulfillment of the mystery of God will come “in the days of the trumpet call to be sounded by the seventh angel.”
- Until then, some things must remain hidden.

10:8

すると、前に天から聞えてきた声が、またわたしに語って言った、「さあ行って、海と地との上に立っている御使の手に開かれている巻物を、受け取りなさい」。

Then the voice that I had heard from heaven spoke to me again, saying, "Go, take the scroll that is open in the hand of the angel who is standing on the sea and on the land."



10:8

すると、前に天から聞えてきた声が、またわたしに語って言った、「さあ行って、海と地との上に立っている御使の手に開かれている巻物を、受け取りなさい」。

Then the voice that I had heard from heaven spoke to me again, saying, "Go, take the scroll that is open in the hand of the angel who is standing on the sea and on the land."

- Notice that the same voice from heaven that told John to seal up what the thunders had said, is the voice that now tells him to take up the scroll in the hand of the angel.

10:8

すると、前に天から聞えてきた声が、またわたしに語って言った、「さあ行って、海と地との上に立っている御使の手に開かれている巻物を、受け取りなさい」。

Then the voice that I had heard from heaven spoke to me again, saying, "Go, take the scroll that is open in the hand of the angel who is standing on the sea and on the land."

- Notice that the same voice from heaven that told John to seal up what the thunders had said, is the voice that now tells him to take up the scroll in the hand of the angel.
- To me this suggests that what the seven thunders had said was not part of the revelation which the angel had been sent to deliver at this time, through John, all of which was in the little book open in the angel's hand.

10:8

すると、前に天から聞えてきた声が、またわたしに語って言った、「さあ行って、海と地との上に立っている御使の手に開かれている巻物を、受け取りなさい」。

Then the voice that I had heard from heaven spoke to me again, saying, "Go, take the scroll that is open in the hand of the angel who is standing on the sea and on the land."

- It may be good to remember here what John says in the very first verse:

The revelation of Jesus Christ, which God gave him to show to his servants the things that must soon take place. He made it known by sending his angel to his servant John (Revelation 1:1)

10:8

すると、前に天から聞えてきた声が、またわたしに語って言った、「さあ行って、海と地との上に立っている御使の手に開かれている巻物を、受け取りなさい」。

Then the voice that I had heard from heaven spoke to me again, saying, "Go, take the scroll that is open in the hand of the angel who is standing on the sea and on the land."

- Here in Revelation 10:8 we have a picture of John being commanded by God (the Lamb) to receive particular testimony from the hand of the angel sent to deliver it.

10:8

すると、前に天から聞えてきた声が、またわたしに語って言った、「さあ行って、海と地との上に立っている御使の手に開かれている巻物を、受け取りなさい」。

Then the voice that I had heard from heaven spoke to me again, saying, "Go, take the scroll that is open in the hand of the angel who is standing on the sea and on the land."

- Here in Revelation 10:8 we have a picture of John being commanded by God (the Lamb) to receive particular testimony from the hand of the angel sent to deliver it.
- This is the testimony of things that must soon come to pass and which can and must be revealed through John at this moment in prophetic history.

10:9

そこで、わたしはその御使のもとに行って、「その小さな巻物を下さい」と言った。すると、彼は言った、「取って、それを食べてしまいなさい。あなたの腹には苦いが、口には蜜のように甘い」。

So I went to the angel and told him to give me the little scroll. And he said to me, "Take and eat it; it will make your stomach bitter, but in your mouth it will be sweet as honey."

10:9

そこで、わたしはその御使のもとに行って、「その小さな巻物を下さい」と言った。すると、彼は言った、「取って、それを食べてしまいなさい。あなたの腹には苦いが、口には蜜のように甘い」。

So I went to the angel and told him to give me the little scroll. And he said to me, "Take and eat it; it will make your stomach bitter, but in your mouth it will be sweet as honey."

- In obedience to the voice from heaven, John tells the angel to give him the little scroll.

10:9

そこで、わたしはその御使のもとに行って、「その小さな巻物を下さい」と言った。すると、彼は言った、「取って、それを食べてしまいなさい。あなたの腹には苦いが、口には蜜のように甘い」。

So I went to the angel and told him to give me the little scroll. And he said to me, "Take and eat it; it will make your stomach bitter, but in your mouth it will be sweet as honey."

- In obedience to the voice from heaven, John tells the angel to give him the little scroll.
- This, now, seems rather more like “just an angel” and less like Christ or “the Angel of the Lord.”

10:9

そこで、わたしはその御使のもとに行って、「その小さな巻物を下さい」と言った。すると、彼は言った、「取って、それを食べてしまいなさい。あなたの腹には苦いが、口には蜜のように甘い」。

So I went to the angel and told him to give me the little scroll. And he said to me, "Take and eat it; it will make your stomach bitter, but in your mouth it will be sweet as honey."

- In obedience to the voice from heaven, John tells the angel to give him the little scroll.
- This, now, seems rather more like “just an angel” and less like Christ or “the Angel of the Lord.”
- God and his representatives are often difficult to disentangle, throughout the Bible.

10:9

そこで、わたしはその御使のもとに行って、「その小さな巻物を下さい」と言った。すると、彼は言った、「取って、それを食べてしまいなさい。あなたの腹には苦いが、口には蜜のように甘い」。

So I went to the angel and told him to give me the little scroll. And he said to me, "Take and eat it; it will make your stomach bitter, but in your mouth it will be sweet as honey."

- The angel says to John, "to take and eat it."

10:9

そこで、わたしはその御使のもとに行って、「その小さな巻物を下さい」と言った。すると、彼は言った、「取って、それを食べてしまいなさい。あなたの腹には苦いが、口には蜜のように甘い」。

So I went to the angel and told him to give me the little scroll. And he said to me, "Take and eat it; it will make your stomach bitter, but in your mouth it will be sweet as honey."

- The angel says to John, "to take and eat it."
- This is a strange command, but meaningful in view of Ezekiel, Chapters 2 and 3, where the same sort of command is given.

10:9

そこで、わたしはその御使のもとに行って、「その小さな巻物を下さい」と言った。すると、彼は言った、「取って、それを食べてしまいなさい。あなたの腹には苦いが、口には蜜のように甘い」。

So I went to the angel and told him to give me the little scroll. And he said to me, "Take and eat it; it will make your stomach bitter, but in your mouth it will be sweet as honey."

- The angel says to John, "to take and eat it."
- This is a strange command, but meaningful in view of Ezekiel, Chapters 2 and 3, where the same sort of command is given.
- The scroll that Ezekiel was commanded to eat contained "bitter" testimony to be delivered to the people of Israel.

10:9

そこで、わたしはその御使のもとに行って、「その小さな巻物を下さい」と言った。すると、彼は言った、「取って、それを食べてしまいなさい。あなたの腹には苦いが、口には蜜のように甘い」。

So I went to the angel and told him to give me the little scroll. And he said to me, "Take and eat it; it will make your stomach bitter, but in your mouth it will be sweet as honey."

- Here, then, based on the Old Testament imagery, John might expect that he is being given a message that will be difficult for him to deliver and for many to receive,

10:9

そこで、わたしはその御使のもとに行って、「その小さな巻物を下さい」と言った。すると、彼は言った、「取って、それを食べてしまいなさい。あなたの腹には苦いが、口には蜜のように甘い」。

So I went to the angel and told him to give me the little scroll. And he said to me, "Take and eat it; it will make your stomach bitter, but in your mouth it will be sweet as honey."

- Here, then, based on the Old Testament imagery, John might expect that he is being given a message that will be difficult for him to deliver and for many to receive,
- And the order in Verse 9 places emphasis on such difficulty and OT imagery but, surprisingly, promises that John will find the testimony, at first, very pleasing.

10:9

そこで、わたしはその御使のもとに行って、「その小さな巻物を下さい」と言った。すると、彼は言った、「取って、それを食べてしまいなさい。あなたの腹には苦いが、口には蜜のように甘い」。

So I went to the angel and told him to give me the little scroll. And he said to me, "Take and eat it; it will make your stomach bitter, but in your mouth it will be sweet as honey."

- Most commentators understand the sweetness of the scroll to derive from the fact that this is the true word of God coming in answer to the prayers of the saints.

10:9

そこで、わたしはその御使のもとに行って、「その小さな巻物を下さい」と言った。すると、彼は言った、「取って、それを食べてしまいなさい。あなたの腹には苦いが、口には蜜のように甘い」。

So I went to the angel and told him to give me the little scroll. And he said to me, "Take and eat it; it will make your stomach bitter, but in your mouth it will be sweet as honey."

- Most commentators understand the sweetness of the scroll to derive from the fact that this is the true word of God coming in answer to the prayers of the saints.
- The bitterness, as with Ezekiel, may arise from the fact that many reject such testimony, persecute the prophets because of it and, thereby, condemn themselves to hell.

10:10

わたしは御使の手からその小さな巻物を受け取って食べてしまった。すると、わたしの口には蜜のように甘かったが、それを食べたら、腹が苦くなった。

And I took the little scroll from the hand of the angel and ate it. It was sweet as honey in my mouth, but when I had eaten it my stomach was made bitter.



10:10

わたしは御使の手からその小さな巻物を受け取って食べてしまった。すると、わたしの口には蜜のように甘かったが、それを食べたら、腹が苦くなった。

And I took the little scroll from the hand of the angel and ate it. It was sweet as honey in my mouth, but when I had eaten it my stomach was made bitter.

- John confirms that, in his vision, he did consume the book and find it pleasing, but later had a bitter stomach.

10:10

わたしは御使の手からその小さな巻物を受け取って食べてしまった。すると、わたしの口には蜜のように甘かったが、それを食べたら、腹が苦くなった。

And I took the little scroll from the hand of the angel and ate it. It was sweet as honey in my mouth, but when I had eaten it my stomach was made bitter.

- John confirms that, in his vision, he did consume the book and find it pleasing, but later had a bitter stomach.
- Contrary to some commentators, I suppose that John's bitter stomach does not come from reflecting on the persecution suffered by those who bear faithful testimony.

10:10

わたしは御使の手からその小さな巻物を受け取って食べてしまった。すると、わたしの口には蜜のように甘かったが、それを食べたら、腹が苦くなった。

And I took the little scroll from the hand of the angel and ate it. It was sweet as honey in my mouth, but when I had eaten it my stomach was made bitter.

- I suppose that his bitterness derives mainly from the realization that the gospel will not be accepted by many, perhaps including many self proclaimed Christians and Jews who consider themselves to be among God's elect.

10:10

わたしは御使の手からその小さな巻物を受け取って食べてしまった。すると、わたしの口には蜜のように甘かったが、それを食べたら、腹が苦くなった。

And I took the little scroll from the hand of the angel and ate it. It was sweet as honey in my mouth, but when I had eaten it my stomach was made bitter.

- I suppose that his bitterness derives mainly from the realization that the gospel will not be accepted by many, perhaps including many self proclaimed Christians and Jews who consider themselves to be among God's elect.
- I am reminded of what Paul say in Romans 9-11 about his own anguish over the fate of many of his Jewish brothers and sisters. Yet the gospel was sweet to him!

10:10

わたしは御使の手からその小さな巻物を受け取って食べてしまった。すると、わたしの口には蜜のように甘かったが、それを食べたら、腹が苦くなった。

And I took the little scroll from the hand of the angel and ate it. It was sweet as honey in my mouth, but when I had eaten it my stomach was made bitter.

- Recall that we are in the interlude between the 6th and 7th trumpet.

10:10

わたしは御使の手からその小さな巻物を受け取って食べてしまった。すると、わたしの口には蜜のように甘かったが、それを食べたら、腹が苦くなった。

And I took the little scroll from the hand of the angel and ate it. It was sweet as honey in my mouth, but when I had eaten it my stomach was made bitter.

- Recall that we are in the interlude between the 6th and 7th trumpet.
- In the interlude between the 6th and 7th seal, John was given a vision of those (Jews and Christians) who were sealed by God and redeemed by the Lamb eternally.

10:10

わたしは御使の手からその小さな巻物を受け取って食べてしまった。すると、わたしの口には蜜のように甘かったが、それを食べたら、腹が苦くなった。

And I took the little scroll from the hand of the angel and ate it. It was sweet as honey in my mouth, but when I had eaten it my stomach was made bitter.

- Recall that we are in the interlude between the 6th and 7th trumpet.
- In the interlude between the 6th and 7th seal, John was given a vision of those (Jews and Christians) who were sealed by God and redeemed by the Lamb eternally.
- Such is the sweet taste of the gospel to the redeemed.

10:10

わたしは御使の手からその小さな巻物を受け取って食べてしまった。すると、わたしの口には蜜のように甘かったが、それを食べたら、腹が苦くなった。

And I took the little scroll from the hand of the angel and ate it. It was sweet as honey in my mouth, but when I had eaten it my stomach was made bitter.

- Recall that we are in the interlude between the 6th and 7th trumpet.
- In the interlude between the 6th and 7th seal, John was given a vision of those (Jews and Christians) who were sealed by God and redeemed eternally.
- Such is the sweet taste of the gospel to the redeemed.
- Here we maybe be tasting also the bitterness, that not all are saved, not even all who call themselves Gods people.

10:11

その時、「あなたは、もう一度、多くの民族、国民、国語、王たちについて、預言せねばならない」と言う声がした。

And I was told, "You must again prophesy about many peoples and nations and languages and kings."

- Whatever bittersweet understanding John has realized from eating the scroll, is to be the basis for prophesy.

10:11

その時、「あなたは、もう一度、多くの民族、国民、国語、王たちについて、預言せねばならない」と言う声がした。

And I was told, "You must again prophesy about many peoples and nations and languages and kings."

- Whatever bittersweet understanding John has realized from eating the scroll, is to be the basis for prophesy.
- He is “again” to prophesy about all kinds of people.

Looking Ahead

- Next week we will read the first 13 verses of Chapter 11, which complete the interlude between the 6th and 7th trumpet.
- This is regarded by many to be the most difficult section of Revelations to interpret.
- Hopefully tonight's lesson has laid some useful groundwork for that.