

Chapter 10

Mighty Angel with Little Book

After the first 6 Seals were opened (ch.6), there was an interlude. During the pause we have the events outlined in ch.7. Now, likewise, after first 6 Trumpets have sounded, there is a pause before the 7th Trumpet sounds in Rev.11:15.

I. Another Mighty Angel.

- In ch.5, it was a 'strong angel' asking, 'Who is worthy to open the book?'
- In ch.8, another angel, which had the 'golden censer' - but not one of the 7 Trumpet Angels.
- Too, this is not one of the angels bound in the Euphrates River (ch.9).
- John says, 'I saw another mighty angel!'

Note: There are differences of opinion as to who this angel is. Some believe he is a 'special envoy of Christ', since he bears the credentials of Christ's exalted position. Yet, because of his clothing and description, many believe him to be the 'Lord Himself'. **Remember:** In the Old Testament, Christ is continually described as the 'Jehovah-Angel', or the 'Angel of the Lord'. Too, angels are 'messengers'. They are in the Lord's service to do His bidding; not to create, but to fulfill the administration of God in the affairs of men.

- A. 'Clothed with a cloud'. Because of this, many believe he must surely be Deity, the Lord Jesus Christ. **Note:** Wherever clouds are connected with glorious manifestations, there we find the presence of Divinity.
 - a) The Lord descended on Mount Sinai in a thick cloud.
 - b) He appeared on the 'mercy seat' in a cloud.
 - c) When Israel was delivered, 'the Lord went before them by day in a pillar of cloud'.
 - d) The Lord said to Moses, 'Lo, I come unto thee in a thick cloud'.
 - e) Jesus ascended into heaven in a cloud.
 - f) When the King of Glory comes in his divine majesty to judge the earth, the exclamation is: 'Behold, he cometh with clouds'.

- B. 'A rainbow was upon his head; Face as the sun; Feet as Pillars of fire'. This too sounds like Deity. No mere angel is ever arrayed in such drapery.
 - a) In ch.1, Christ walked 'in the midst of the golden candlesticks', and his countenance was 'as the sun shineth in his strength'.
 - b) When Christ appeared to the disciples on the Mount of Transfiguration, it is said, 'his face did shine as the sun' (Matt.17:2).
 - c) Christ appeared 'brighter than the noon-day sun' to Saul on the road to Damascus.

- C. 'Right foot upon the sea, left foot upon the earth'. **Note:** This was a deliberate act. To set one's foot in a place expresses a purpose to take possession of that place (Deut.11:24). Therefore, when this angel sets his right foot on the sea, and his left on the land, he thereby claims possession of it and takes it as his own - to establish his occupancy and rule over it. **Note:** If this is an angel, he makes the proclamation in behalf of Christ. **Example:** Servicemen raising the American flag on Iwo Jima in WWII.

- D. 'Cried with a loud voice, as when a lion roareth' (v.3). In the revealing of Christ, we see Him not only as the 'Lamb that was slain', but as the 'Lion of the Tribe of Judah', as well.
- E. 'Seven thunders uttered their voices'. They spoke in an audible voice. John heard what the thunders had to say, and understood. **Note:** In Ps.29, thunder is called 'the voice of the Lord'.
 - We are told what the thunders said, but John was told to 'seal them up' (not to write them). They will be made known at the proper time during the judgments of the tribulation.
 - This is the only instance in the Revelation where anything is sealed - and remains sealed.
- F. Angel lifts up his hand to heaven and swears by him that liveth forever and ever.
 a) To some, this proves that the angel is not the Lord Jesus Christ, since he swears 'by him that liveth forever and ever, who created heaven and the things that are in it, etc.'.
Note: The angel swears by someone greater than himself. Surely, this proves him to be a divine person, since there is no record in Scripture of an ordinary angel making an oath to God, or man. **Note:** 'Fifty times, in Scripture, it is stated that God swore or made oaths. And, on 31 other occasions, we are told that man swears to God and man' (Dake).
 b) He lifted up his hand toward heaven and swore by the Creator, the Lord Jesus Christ (Jn.1:3).
 c) He is saying, 'On the authority of the Lord Jesus Christ, 'there should be time no longer'.
Note: We know that 'time' is eternal (Gen.8:22). Too, we know that time does not end here because v.7 speaks of days continuing after this. The great angel is declaring, 'there shall be no more delay'. (The delay in the time of the fulfillment of the 'mystery of God' will be no longer.)

II. Mystery of God Revealed - should be finished (v.7).

- This is not the mystery of the Church. At this time, the Church will have been caught out (raptured).
- The 'mystery' could be:
 - A. Why God permitted Satan to cause the 'fall of man', and thus, bring about sin, misery, and death. **Note:** God said (Gen.3:15), 'And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel'. Therefore, it's believed that the full revelation of the promised Messiah will take place during the Great Tribulation.
 - B. How a Holy God could love sinful man enough to give His only begotten Son to die for their sins.
 - C. Some believe the 'Mystery of God' to be the casting out of Satan to the earth, as outlined in Rev.12.
Note: Since God promised, by the Old Testament Prophets, that He would make clear the mystery of the 'fall of man', it seems logical that this Scripture is speaking of that very thing. Therefore, during the judgments of the 7th Trumpet this mystery will be revealed.

III. A Little Book (v.8).

- A. The fact that this 'book' is open implies that it, at one time, had been shut (sealed).
 - a. Most writers believe this to be the 'book' spoken of in ch.5, which, at that time, was sealed. **Note:** Christ was the only One found worthy to break its seals. Now, He has the book in His hand, and it is open. It contains the 'judgments' of the Great Tribulation, which are now on display.
 - b. No doubt, the 'book' is described as being 'little', because the time of the judgments (tribulations) upon the earth are short (Rom.9:28).

- B. John takes the 'book' and eats it, as directed by the angel.
 - a. Upon eating it, He discovered it to be 'sweet as honey' to his taste. **Note:** No doubt, the sweetness comes to John in the predictions concerning the Lord's returning to earth, and His putting away sin.
 - b. When John had eaten it, his 'belly was made bitter'. Likely, caused by the scenes of blood and wrath to the dwellers upon the earth (terrible judgments) before the inheritance is complete. (Eze.2:9,10; 3:1-4)

Note: McGee says, 'Eating the little book means to receive the Word of God with faith. Such is the teaching of God's Word (Jer.15:16; Ps.119:10). The part of the 'Word', taken by John, was tribulations, which became bitter as he digested it, and speaks of sorrow and anguish because of judgment. John eagerly received the 'Word of God', but when he saw that more judgments were to follow, it brought travail of soul, and sorrow of heart - sweet in his mouth, but bitter in his digestive system'.

- The 'Gospel' is similar to this. It is 'sweet' to those who hear and respond, and brings to them joy that is unspeakable, as well as a hope of glory. But to those who reject the Gospel, it is 'bitter', because it tells of judgment, suffering, damnation, and eternal separation for God.