

CHAPTER TEN

The Mighty Angel — The Little Book

Revelation 10:1-7

In *Chapter 10*, we again discover a parenthesis similar to the one in *Chapter 7*. Between the *Sixth* and *Seventh Seal Judgments*, there was a lull before the storm. Now we experience a break between the *sixth* and the *seventh trumpet blasts*. The study of this parenthetical period continues through *Revelation 11:14*.

I. “I SAW ANOTHER MIGHTY ANGEL COME DOWN FROM HEAVEN.”

Verse 1: And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.



This is not an ordinary angel by any means. Let me point out seven things about this Angel that I feel give us His identity:

1. This Angel is mighty.
2. This Angel came down from Heaven.
3. This Angel is clothed with a cloud.
4. The face of this Angel is like the sun.
5. The feet of this Angel are as pillows of fire.
6. He has in His hand “a little open book.”
7. He stands with one foot on the land and one on the sea — denoting universal ownership and authority. (“*The earth is the Lord’s, and the fullness thereof.*” *Psalms 24: 1*)

- B. These seven facts testify that this Angel could be none other than the Lord Jesus Christ. He was the only One found worthy to open the book and to loose the seals. The book is now open and in the hand of the Mighty Angel.
- C. In the Old Testament Jesus is referred to as the “Angel of the Lord.” This specific Person –an unusual Person– appears in many places in the Old Testament. In Revelation Jesus is referred to as the Lamb, as the Lion of the Tribe of Judah, and also as the Warrior. Why should He not be referred to as a “Mighty Angel?” Jesus can take any form He desires, in order to perform any specific mission having to do with the completion of God’s program. I believe this Angel to be Jesus and I support that with the following points, remember scripture will support scripture, there is never any conflict, it bears witness against it’s own author the subject of my following interjection (“*the Word became flesh and dwelt among us*”).
- D. As I said, I believe this angel is Christ. Remember, Christ was and is eternal. In fact, He was before the angels because He created them. *For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him (Colossians 1:16)*. Thus, I believe that such Theophanies and Christophanies were appearances of Christ throughout the Old Testament, usually in the form of angelic manifestations. This angel of Jehovah has always acted and worked as a deity. **Proof? Isaiah 63:9:** *In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.*
- E. On three occasions to this point in time, we have observed this angelic messenger in action.
1. In **Revelation 7:2-3**, He holds back the tides of judgment for a special hour of grace.
 2. In **Revelation 8:5**, He stands as the messenger of the covenant, pouring out the fire of judgment upon the earth.
 3. Now He appears again in the text before us.
 - a. In the **first** appearance, He is a **prophet**,
 - b. In the **second**, a **priest**, and now,
 - c. In the third, He appears as a **King**.
- F. So we conclude this is the threefold ministry of the Saviour. Hence, this angel is Jesus. As He comes down from heaven, He is clothed with a cloud, has a rainbow upon His head, exhibits a countenance that shines like the sun, and has feet like unto pillars of fire. What do these attributes signify?
1. **First**, Christ, in His deity, is usually surrounded by a cloud: *Clouds and darkness are round about him: righteousness and judgment are the*

habitation of his throne (*Psalm 97:2*). Bickering Israel witnessed *the glory of the Lord* [appearing] *in the cloud* (*Exodus 16:10*). When God gave Moses the Ten Commandments of judgment, He descended in a thick cloud, and immediately *the Lord said unto Moses, Lo, I come unto thee in a thick cloud... And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount* (*Exodus 19:9,16*). At the completion of the tabernacle, *a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle* (*Exodus 40:34*). This was *the cloud of the Lord* (*Exodus 40:38*). On the Mount of Transfiguration, *a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him* (*Matthew 17:5*). When Christ ascended to heaven, *a cloud received him out of their sight* (*Acts 1:9*). And as He departed He said, *they shall see the Son of man coming in a cloud with power and great glory* (*Luke 21:27*). When He returns, He will come *with clouds; and every eye shall see him* (*Revelation 1:7*).

2. **Second**, the God of all eternity made a covenant with Noah, placing a rainbow in the sky as a symbol of His mercy. The rainbow pictures mercy in the midst of judgment. Ah! Who but the Lord could wear it?
 3. **Third**, Christ is often pictured as One who has a shining face as unto the sun. In fact, Saul of Tarsus met this One whose countenance was and is light: *And as [Saul] journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus* (*Acts 9:3-5*).
 4. Finally Christ's feet as pillars of fire picture judgment, as we saw in *Revelation 1:15*.
- G. The Angel John saw will actually appear when the time comes. He is referred to as the "*Mighty Angel*," denoting His unusual strength and setting Him apart from all others mentioned previously and in the chapters that follow. Let me return to some of the physical attributes already mentioned thus far:
1. Wherever clouds are connected with glorious manifestations, we find the presence of the Deity.
 - a. In Nahum we read that clouds are the dust of His feet. ⁽³⁾*The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. Nahum 1:3 (KJV)*
 - b. *Acts 1: 8-11*... Jesus was taken up in a cloud when He ascended back to Heaven after the resurrection.
 - c. *Exodus 19: 9*... The Lord God came down on Mt. Sinai in a thick cloud.

- d. *Psalm 97: 2*... “Clouds... are round about Him:....”
 - e. *Revelation 1:7*... “Behold He cometh with clouds...”
- H. As garments of Deity, clouds indicate the unapproachableness of God and denote His infinite majesty... His consuming power toward sin. Sin cannot live before His uncovered glory — and yet in *Revelation 10* He draws near to earth to offer mercy to earth’s dwellers.
1. The Mighty Angel will have the *rainbow*— *symbol of mercy*—upon His head.
 2. The face of the Mighty Angel was like the *sun*.
 3. This Mighty Angel had “*His feet as pillars of fire.*”

II. HE HAD A LITTLE BOOK OPEN AND HIS FEET PLANTED ON THE SEA AND THE LAND!

Verse 2: “And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, . . .”

- A. This is the same book mentioned in *Chapter 5*, when John wept because there was not one worthy to open the book.
1. Jesus was found worthy to open the book.
 2. Now He stands with the book open.
- B. He stands with one foot upon the land and the other upon the sea.
1. This is significant—it denotes possession. When the flighty Angel deliberately sets His feet upon the sea and upon the earth, He thereby plainly announces that He intends to possess and take them for His own.
 2. It’s important to note in this verse a vivid picture of Christ preparing to take control of the earth and sea, which have always been rightfully His. He created them, for *all things were made by him; and without him was not any thing made that was made (John 1:3)*.
 3. When Christ came to take control 2,000 years ago, He was rejected, crucified, and buried, but He rose again. Since then He has been at the right hand of the Father, making intercession for His people (Note: ^[25]*Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Hebrews 7:25 (KJV)*
 4. At a given moment He will rise from the throne and make a request. The picture is presented in *Psalm 2:6-8*. God says, *Yet have I set my king upon my holy hill of Zion. I will declare the decree.* Then Christ says, *The Lord hath said unto me, Thou art my Son; this day have I begotten thee.*
 5. Immediately the Father asks His Son to make a request, saying, *Ask of me,*

and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. At the granting of the request, the Lord Jesus sets His right foot upon the sea and His left foot on the earth, and He unrolls the scroll (or book) which contains the record of the judgments He plans to unleash.

- C. Jesus is the rightful Sovereign of both land and sea; but the devil has been the Prince of the Power of the air since Adam yielded to him in the Garden, and the land and the sea have been under the control of the Lord's enemies for more than six thousand years.
 - 1. In that day, the day when God achieved the crowning glory of His creation, man, Our Father gave to Adam dominion over all that was upon this earth.
 - a. Levitically speaking, God was the owner of all He created.
 - b. Adam was given a "lease-hold estate" of all of creation. It was indeed a gift of love.
 - c. Adam then with his single act of sin— listening to the great liar, the snake, the father of all lies—gives what was given to him, by that act of submission to sin, to Satan himself.
 - d. Remember, God still owns His creation but now he must step in and repossess His estate.
- D. Thank God, Satan's control of God's creation is fast coming to a close. The whole earth now groans and travails (**Romans 8:22**), but one day the earth will be filled with the knowledge of the Lord as the waters now cover the sea.
- E. So finally things will be restored to their original intent and that great deceiver, Lucifer, the fallen angel of light and all his followers will come face to face with our blessed redeemer but now Christ the Saviour comes as Christ, the King of Kings, Lord of Lords against which no power can stand. Those mighty feet standing on the land and on the sea testify to the Lord's enemies that there is no need for further resistance. It is over, done with, nothing else can be done nor said. The feet of the Mighty Angel are immovable and will hurriedly consume all opposition.

III. THE CRY OF THE LION OF THE TRIBE OF JUDAH.

Verse 3: *And [he] cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.*

- A. It is a cry of power and of victory—not a cry of fear nor of distress. This is the cry of the Lion of the tribe of Judah note: **Hebrews 7:14** ^[14] *For it is evident that our Lord sprang out of Juda;. . .(KJV).*
 - 1. Immediately prior to executing the judgments listed in the book, He cries loudly (or roars as a lion) to warn of impending danger.

2. Other portions of Scripture also speak of His roaring when He comes as the Judge of the universe.
 - a. *Hosea 11:10* states: *They shall walk after the Lord: he shall roar like a lion: when he shall roar, then the children shall tremble from the west.*
 - b. *Joel 3:16* adds: *The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel.*
 - c. *Amos 1:2*: *The Lord will roar from Zion, and utter his voice from Jerusalem.*
- B. This cry is the announcement of vengeance upon the enemies of God and the wicked who at that time will inhabit the earth.
- C. The shout from the Mighty Angel is the announcement of the immediate judgments of God, and Heaven answers in seven thunderous voices.
 1. When the Lord roars, seven thunders utter their voices.
 2. Though thunder is usually associated with judgment, no attempt will be made to explain the meaning, since God forbids it in *Verse 4*.

IV. GOD COMMANDS THAT THIS ONE PORTION OF SCRIPTURE BE KEPT SECRET.

Well, someday we will know! For the present, however, God commands that this one portion of Scripture be kept secret.

Verse 4: And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

- A. All I can say is that the seven thunders must have given a terrible message.
 1. Already set before us are blood, tears, famine, heartache, and heartbreak; killing, misery, hail, fire, burning mountains, demon monstrosities, men begging to die and unable to do so.
 2. Surely what John was forbidden to write must have been beyond human understanding.
- B. There is no need to speculate what, the thunders said.
 1. Your guess is as good as mine; but you may rest assured that the message had to do with God's last gigantic, unheard of, indescribable judgment, when God "lowers the boom" in utter destruction.
 2. Let it be said right here and now that I give praise to God and eternal thanksgiving should proceed from the redeemed's heart for the Christian

will not be here and has no need of worry at this point. Rest assure we will be witness to whatever it is that has been kept from our present-day knowledge.

V. THE DIVINE ANNOUNCEMENT OF THE END.

Verses 5–6: ⁽⁵⁾*And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,* ⁽⁶⁾*And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer [or literally no waiting period].*

- A. Here we see our God taking an oath.
1. Though this is forbidden in our dispensation of grace, it was not forbidden under the “Law age of Moses” and will not be during the “Tribulation and Kingdom periods.”
 2. This oath is by the eternal Creator, based upon His creation of heaven, the earth, the sea, and all things contained within them.
 3. The oath is that time should be no longer or, more accurately, that there should be no more delay.
 4. The time has come for the ***Seventh Trumpet Blast*** and nothing can stop it or hinder its execution.
- B. What the Angel is announcing is that there will be no further delay.
1. God is about to lower the boom of HOLY FURY and UNHEARD OF JUDGMENT (such as has never been nor will there ever be again for there has never been such a powerful outpouring of judgment).
 2. There is to be no further delay—the Anti-Christ is about to burst upon the scene with all his destructive terror.
 3. The hour has struck when the MAN OF SIN shall be revealed.
 4. The scene is being set for the final contest.
 5. Though evil may flourish, it cannot in the end be triumphant.
- C. Christ is about to reign but first there’s the matter of *bridging the prophets* and *closing the mystery form of the kingdom*, the interlude to which we belong as the children of grace. Note the message of ***Verse Seven***.

Verse 7: *But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.*

- D. The seventh angel does not sound at this point, but rather in ***Revelation 11:15***.

When he does, all the warnings of the prophets concerning judgment will be fulfilled.

1. At this point the mystery of God will be finished, and the Tribulation hour will end. At that time *the earth shall be full of the knowledge of the Lord, as the waters cover the sea (Isaiah 11:9)*.
 2. When this knowledge floods the land, the mystery disappears.
- E. The Old Testament prophets could not understand all the scriptures concerning this mystery. They could not see God's timetable as we can. Note that **1 Peter 1:10-11** describes their situation. The text states: *Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when [he] testified beforehand the sufferings of Christ, and the glory that should follow. (1 Peter 1:10-11 KJV)*
1. This glory has to do with the return of Christ to earth to establish His millennial kingdom.
 2. Though the prophets knew this would happen—as evidenced by their many predictions—they did not clearly foresee the 2,000-year interval between the time of Christ's rejection and the establishment of His kingdom.
 3. Still their writings reflected the fact that a suffering Saviour preceded a ruling King, as can be seen in **Psalm 22:14-16**.
 - a. This is Christ, speaking prophetically concerning His suffering and crucifixion: *I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet. (Psalm 22:14-16 KJV)*
 - b. Again Isaiah mentions a cross preceding the crown in **Isaiah 53:4-6**: *Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. (Isaiah 53:4-6 KJV)*
- F. The centuries have now passed and, in our study, we are presently at the moment in history when the mystery of God is finished.
1. The final pieces of the puzzle have now fallen into place.
 2. The prophetic time clock has struck midnight, or the “zero hour.”
 3. There will be no further delay.

4. The final trumpet is ready to sound and the Tribulation hour is about to come to an end.
 5. There is great rejoicing as the heavenly host proclaims the joyous news. Listen to them: *The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever (Revelation 11:15 KJV).*
- G. Some may find it strange that the Tribulation hour ends in **Chapter 11**—especially in light of the facts that **Chapters 18 and 19** contain *seven* more “**bowl judgments**” and the Lord Jesus Christ does not return until **Revelation 19:11-16**.
1. The answer? **Revelation 12–Revelation 19:15** run concurrently with the judgments already discussed.
 2. They are a repeat of **Revelation 6–Revelation 11**. Actually, the simplistic outline of the **Book of Revelation** should be as mentioned in **Revelation 1:19**:
 - a. The *past*—**Revelation 1**
 - b. The *present*— **Revelation 2 & 3**
 - c. The *future*—**Revelation 4-22**
 - d. Finally **Revelation 5–Revelation 11** and **Revelation 12–Revelation 19:15** are running neck and neck or parallel in the progression of time.

VI. THE JOY AND THE SORROW OF THE MESSENGER OF GOD

Revelation 10:8-11 ⁽⁸⁾*And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.* ⁽⁹⁾*And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.* ⁽¹⁰⁾*And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.* ⁽¹¹⁾*And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.*

- A. The book John saw in the hand of the Mighty Angel was open in the hand of the One worthy to open it.
 1. John was commanded to go and take the little book out of the hand of the Mighty Angel, and he obeyed immediately.
 2. He is then commanded to EAT the little book—and again he obeys.
 3. He eats the book and in his mouth it is as sweet as honey; but the moment it reaches his innermost parts it is bitter.
- B. There is nothing sweeter than the message of grace, redemption and peace.

- C. The Prophet Jeremiah stated: *Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart (Jeremiah 15:16).*

The psalmist also declared in *Psalms 119:103* *How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!*

1. Now John, following the angel's instructions, also finds the Word of God sweet as honey. This is because he can see the light at the end of the tunnel. As he reads the prophecies, he envisions the established kingdom, the Bride sitting beside the Bridegroom, and the peace and prosperity prevalent in the land with Satan bound and sin abolished. What sweetness! What blessing!
 2. To eat is to make the thing one's own, to incorporate it into one's own being.
- D. There is nothing so bitter as the judgment message that God's messengers must deliver.
1. Note that as John learns of the remaining judgments still to be released, the Word becomes bitter in his digestive tract.
 2. When John eats the little book, it is exceedingly bitter in his innermost being. WHY? The book revealed the terrible, horrible judgments of God's holy fury.
- E. It is not all sweet to be a fully consecrated believer... a faithful prophet.
1. There is pain, suffering, bitterness, heartache, lamentations and woe when we see and realize the judgment that is to come to unbelievers.
 - a. The message of God is sweet and must be delivered.
 - b. The message of judgment is bitter; it brings anguish and suffering—but it, too, must be delivered.
 2. It is not sweet when you look around you and see the drunks, the dopers, the gamblers, and the harlots, the liars, thieves and murderers.
 3. You know if the Rapture should take place today they would be left behind. Is that sweet?
- F. How true this is for us today! How precious is the good news of the gospel.
1. Jesus loves sinners. He shed His blood for the remission of sins.
 2. By trusting in Christ, one obtains eternal life, yea, *he that believeth on the Son hath everlasting life (John 3:36)*. However, this message becomes a bitter pill to swallow when one realizes that the rejection of the beautiful gospel appeal brings judgment, for *he that believeth not shall be damned (Mark 16:16)*.
 3. Get in on the honey! Believe and be saved! It's for all! *For whosoever shall call upon the name of the Lord shall be saved (Romans 10:13)*.

4. This bittersweet message is now about to be propagated by John. May God help you and me to try to win the lost as we have never tried before.
- G. John does this, as we will discover in the remaining chapters.
1. He is faithful unto the end, proclaiming both the good news and the bad, presenting both the sweet and the bitter.
 2. He warns of the remaining judgments—the seven bowls or vials, the Great White Throne Judgment, and the dissolution of the present heavens and earth. May we be found as faithful in proclaiming all of God's Holy Word. For God commands that we preach the Word: *Be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine (2 Timothy 4:2).*
- H. **Chapter Ten** closes with these words: **Verse 11** ^[11] *And He said unto me, Thou must prophesy again before many peoples, and nations, and tongues and kings.*
1. The literal rendering of this verse is... *“Thou must prophesy again concerning many peoples...”*
 2. John was to prophesy of them, not to them—and he does in the following chapters of Revelation.
- I. The last verse of this chapter leads us immediately into new phases of God’s fury and judgment... new scenes and circumstances. We will see in the following chapters the appearance of new personalities not referred to thus far.

Now on to Chapter 11!