"How little chance the Holy Ghost has nowadays. The churches and missionary societies have so bound Him in red tape that they practically ask Him to sit in a corner while they do the work themselves."
C.T. Studd

REVELATION CHAPTER TEN
THE LITTLE BOOK
Handout #16
Prayer Study #415
First Love Ministries, Inc. of Perry, Georgia

Revelation 10
1 *Then I saw another mighty angel coming down from heaven, robed in a cloud, with a [halo like a] rainbow over his head; his face was like the sun, and his feet (legs) were like columns of fire.*
2 *He had a little book (scroll) open in his hand. He set his right foot on the sea and his left foot on the land,*
3 *And he shouted with a loud voice like the roaring of a lion; and when he had shouted, the seven thunders gave voice and uttered their message in distinct words.*

Chapter 10 and 11 are an interlude between the sixth and the seventh trumpets. In this chapter we will see the mighty angel. In Chapter 11 we will be introduced to the two witnesses.

Who is this mighty angel? Theologians are strongly divided on this. Some, such as Kevin Conner and Dr. Ironside, believe that this is none other than Jesus Christ. Others such as J. Vernon McGee believe this is an angel of great power and authority but not Christ. McGee points out that, while Jesus did appear in the Old Testament as *the* angel of the Lord, but never appears as an angel after He took on our humanity and gained a glorified body after He rose again. Besides, He does not appear as an angel in Revelation anywhere else. Furthermore, McGee points out that the verse says, "I saw *another* mighty angel." There is no other like Jesus, but there was another mighty angel in Chapter 5:2, who asked, "Who is worthy to open the scroll and to loose its seals?" This first angel is clearly not Jesus. As a mighty angel, he must have been in the Lord's presence and a special envoy for the Lord.

Those who believe this is Jesus point out that he is robed in a cloud (Psalm 104:3 says that God makes the clouds His chariot; he has a rainbow over His head (Ezekiel 1:28 says the rainbow is part of the glory of the throne of God); His face is like the sun (Matthew 17:2 describes Jesus this way on the Mount of Transfiguration); and he roared like a lion, a phrase often used in scripture to describe the voice of the Lord (Joel 3:16; Hosea 11:10; Amos 3:8).

McGee refutes all these reasons saying that the Lord is coming in clouds of glory

and is not clothed with them, that Moses' face shone from being in the presence of God, and that the rainbow is just a sign of God's covenant with man. Also McGee says that, if this were Christ, John would have bowed down and worshiped him. Since he did not, McGee concludes that this was an angel.

The angel has one foot on the sea and another on the land. This shows the power and size of this angel and reminds us that God has control over the whole universe. Barclay believes that the unsealed and open little book indicates the angel is giving John a limited revelation about a specific and small period of time. The seven thunders are most likely a reference to the seven voices of God in Psalm 29.

4 *And when the seven thunders had spoken (sounded), I was going to write [it down], but I heard a voice from heaven saying, Seal up what the seven thunders have said! Do not write it down!*

Previously John was told to write everything down. In this instance, however, he was told specifically not to write down what the seven thunders had said. This is similar to Paul's experience of being caught up into the 3rd heaven. He writes in 2nd Corinthians 12:41 that he "heard things that are not to be told, that no mortal is permitted to speak." Thus, John was given a revelation that he was not to pass on. Many have foolishly tried to speculate on what was being told to John. We simply do not know. It is interesting to point out, however, that this is the only place in Revelation where anything is sealed.

5 *Then the [mighty] angel whom I had seen stationed on sea and land raised his right hand to heaven (the sky),*
6 *And swore in the name of (by) Him Who lives forever and ever, Who created the heavens (sky) and all they contain, and the earth and all that it contains, and the sea and all that it contains. [He swore] that no more time should intervene and there should be no more waiting or delay,*
7 *But that when the days come when the trumpet call of the seventh angel is about to be sounded, then God's mystery (His secret design, His hidden purpose), as He had announced the glad tidings to His servants the prophets, should be fulfilled (accomplished, completed).*

Here again the evidence seems to indicate that this mighty angel is not Christ because He swears an oath by the eternal Creator. If he were Christ, he would swear by Himself. Who is the Creator? He is Christ Jesus, according to John 1:3: *All things were made by Him; and without Him was not any thing made,* and Colossians 1:16: *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."*

Some take verse 6 to mean that time will be no more. A better translation would be that there will no more be delay. Jesus Himself told us in Matthew 24:22: ***"And except those days should be shortened, there shortened, there should no flesh be shortened."*** This verse in Matthew is in reference to the Second Coming of Christ. Preceding His Coming will be the coming of the Antichrist. Verse 7 tells us that the seventh angel's trumpet will bring the conclusion of the Great Tribulation with the defeat of the Antichrist and the Coming of the Lord and all the mysteries and questions we have concerning the Lord and His purposes will be answered, and the message he brings will be glad tidings.

8 *Then the voice that I heard from heaven spoke again to me, saying, Go and take the little book (scroll) which is open on the hand of the angel who is standing on the sea and on the land.*
9 *So I went up to the angel and asked him to give me the little book. And he said to me, Take it and eat it. It will embitter your stomach, though in your mouth it will be as sweet as honey.*
10 *So I took the little book from the angel's hand and ate and swallowed it; it was as sweet as honey in my mouth, but once I had swallowed it, my stomach was embittered.*
11 *Then they said to me, You are to make a fresh prophecy concerning many peoples and races and nations and languages and kings.*

Barclay points out that the scroll or revelation is not forced on John. He is not given the scroll even when he asks. He has to take it. Likewise, we must take the revelation that the Lord gives us. We have to eat it or take it into our very life and very being, just as Ezekiel was told to eat the scroll and to fill his stomach with it (Ezekiel 3:1).

There was a custom in Jewish education. A child was taught the sound and shape of the alphabet. These letters, made with flour and honey, were put on a slate. When the child could correctly recognize and pronounce the letter, he could lick it off the slate and eat it.

Why were these revelations both sweet and bitter? Possibly because it is a sweet thing for the Lord to communicate directly to us a message to share with others. Yet sometimes these messages are bitter because they often were foretelling intervening doom and terror, although usually triumph lay at the end.