

# **The Mighty Angel and the Little Book**

## **Revelation 10:1-11**

This chapter, as well as the first 12 verses of chapter 11, makes up what many see as a second "parenthetical" passage in the book of Revelation. They say this because it isn't dealing with the seven trumpet judgments but seems to take John away from all that trouble on earth. However, considering that the last verse that makes up the paragraph that begins in verse 1 of chapter 11 and goes through verse 13 (which is actually the final verse of the sixth trumpet judgment), it should be seen that this "parenthetical" is actually part of the sixth trumpet – and if considered as thus then the problematic verses in this chapter won't be so problematic.

This chapter we are dealing with, as well as the first 12 verses of chapter 11 comprise the entire 3 ½ years of the second half of the Tribulation, not just the brief period of which the events of the sixth trumpet judgment take place – that is why they are seen as a parenthetical event. They could be just that, but they are clearly described (at least the last part of it in chapter 11) as events that comprise the end of the "second woe."

This chapter does seem to take John away from the judgments on earth and puts his mind on a different topic entirely. After seeing all the death and disaster take place in the first 6 trumpet judgments, there appears another heavenly body that brings John's attention to a more time-relevant topic – the Word of God, and its importance on man's life. That time-relevant truth which was important to John when

and where he lived is still important today, and the Word of God will be equally important in the time of the Tribulation.

There are two points, two topics that are related to one another, in this chapter – the mighty angel and the little book.



## **I. THE MIGHTY ANGEL – vs. 1-7**

### ***A. His description – vs. 1-2***

1. He is called “another” – indicating there had been at least one other before him – and there was

[Revelation 5:2](#)

- (2) And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?
2. He is called “mighty”

- a) As a description to show that he stood out of the crowd, so to speak
  - b) This is the same word as “strong” in 5:2
3. Some believe this is a description of Jesus, based on what is described here – but it isn’t. Jesus is only referred to as “the angel of the Lord” in the OT – not in the NT, and especially not in the book of Revelation.

**NOTE: The following descriptions (through number 8) point to the sheer size and magnitude of this “mighty angel.” He is seen so large as to be clothed with the clouds themselves and his head so large as to be wearing a rainbow and the sun for a face.**

4. “Come down from heaven”
- a) No reference to Christ coming to the earth until the end of the Tribulation
  - b) This also points to where this mighty angel was
5. “Clothed with a cloud”
- a) Although this is indicative of the Son of God, it is not the case here
  - b) The reference to the cloud is pointing to the fact that this angel comes as a representative of the Majesty that is on the throne
  - c) There are many references to clouds and to both Jehovah of the Old Testament and the Son of God of the New Testament but they are not represented as “clothing” Him – He

is seen riding on them, standing on them, being enveloped by them, etc., but not being “clothed” with them.

- d) To be “clothed” with them would indicate they came from someone else, as our righteousness did when we got saved – the clouds indicate divine authority and the fact this “mighty angel” is clothed with them indicates he has been given special authority from the Person on the throne

6. “A rainbow was upon his head”

- a) Pointing to the covenant God made with mankind and with the earth itself that He would not destroy it again
- b) The fact that this angel stands upon both the land and the sea and has special authority from the throne, and the fact that the “mystery of God should be finished,” would indicate that the time of the end of the world, the time the contract of the rainbow covenant will end is near

7. “His face was as it were the sun” – again, although a description at times of Jehovah, this angel is seen as coming from heaven, coming from the presence of God Himself, and shining much like Moses’ face did when he came down from Mt. Sinai

8. “His feet as pillars of fire” – showing, perhaps, what he came to do – to purify

9. Vs. 2 – “he had in his hand a little book open”

- a) Some see this as the seven-sealed book of chapter 6 but I don't believe it is – that isn't referred to as "little" anywhere and this seems to be an entirely different book with an entirely different message
  - b) More about this little book later
10. "His right foot upon the sea, and his left foot on the earth" – showing the scope of his authority – it was for the entire earth, and all of its inhabitants

***B. His purpose – vs. 3-4***

1. The angel is heard crying out (that is, using a voice everyone can hear), "as when a lion roareth" – this is referring to when a lion roars to let all other animals know he is there
2. Once he is seen getting man's attention (and all of creation's attention for that matter), "seven thunders uttered their voices" – it gives no real indication what this is, but it would appear that the thunders uttered such as to be understood by John as speaking a language and a message
3. Vs. 4 – a strange thing occurs then
  - a) John was about to write down what these seven thunders said but was told not to – he was told to "Seal up those things" – the only time in Revelation this happens
  - b) It doesn't say why this happened, but it

would appear that what these voices had to say was to deal with something that was either yet to come and putting it here would put it out of order in the sequence of events, or is dealing with a subject that would have no bearing on the churches that this book was given to [which is what I believe is the case])

c) I believe that the message here was intended for the godless men spoken of at the end of chapter 9 – those unrepentant – and it was a message as to what would befall them in hell

4. It says John “heard a voice from heaven” – this would be none other than the voice from the Throne, from the Lamb of God, from the Son of God, from the Almighty One

### ***C. His message – vs. 5-7***

1. Verse 6 would be a clear indication that this angel was not the Lord Jesus, for nowhere in the Bible does Jesus swear by a higher power, for there is no higher power

2. Verse 6 describes some of the attributes of our God

3. The final phrase of verse 6 is important – “that there should be time no longer”

a) This doesn’t mean that time ends here – that doesn’t happen until after the Great White Throne judgment

- b) This means that there will be no more delay, telling the saints of God on earth at the time that it won't be long until Jesus comes back, and telling the unrepentant man on earth that there would be no more delays, no more time for them to repent – their time was just about to run out
4. Then, in verse 7, this mighty angel tells John that when the seventh angel sounds his trumpet, "the mystery of God should be finished, as he hath declared to his servants the prophets"
- a) There is no clear understanding of what this "mystery" is that was about to be finished – many good men disagree on its meaning
  - b) Considering the fact that the Old Testament prophets are mentioned, it could be very plausible that it is referring to the end of the "Day of the Lord" – the end of the "time of Jacob's trouble" – the end of the Tribulation period, culminating in the Battle of Armageddon

## **II. THE LITTLE BOOK – VS. 8-11**

### ***A. What it was – vs. 8-9a***

1. The answer to the question as to what the little book was is: it doesn't say so we can't be sure
2. Some believe it is the 7-sealed scroll of chapter 4 but I don't believe it was – I believe it represents, at least, the Word of God itself (or at least the end-time

prophetic portion of it – maybe that’s why it is called “little”)

### **B. What happened to it – vs. 9b-10**

1. In the vision John is told to take the little book and “eat it up”
2. He is told that when he eats it that it would make his “belly bitter,” but it would “sweet as honey” in his mouth
  - a) The word “bitter” here is the same as in chapter 9 and the third trumpet judgment when the “great star” Wormwood made all the waters “bitter” which caused many to die
  - b) The indication here is that the final outcome of this “little book” would be death
3. Although no one can be completely sure of what this is referring to, there were two other times in the Bible where a prophet was told to eat a book and those two passages shed some light on this one

#### Jeremiah 15:16-18

(16) Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.

(17) I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.

(18) Why is my pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me as a



liar, *and as waters that fail?*

#### Ezekiel 2:9-3:4

(9) And when I looked, behold, an hand *was* sent unto me; and, lo, a roll of a book *was* therein;

(10) And he spread it before me; and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe.

(1) Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.

(2) So I opened my mouth, and he caused me to eat that roll.

(3) And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it*; and it was in my mouth as honey for sweetness.

(4) And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

#### Ezekiel 3:14

(14) So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me.

4. As stated, I believe (as well as many other good theologians) that this is in reference to the Word of God, and to the divine revelation already given to these unrepentant men spoken of in chapter 9 – to John the Word of God is sweet when partaken of, but its final outcome for unregenerate man would be very “bitter”

indeed

Psalms 19:7-10

(7) The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple.

(8) The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes.

(9) The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true *and* righteous altogether.

(10) More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

### **C. What it was for – vs. 11**

1. The purpose of the “little book” is the same for the Word of God, or specifically the Gospel message of Jesus Christ (for Whom this “Book of the Revelation of Jesus Christ” is all about) – to be given to “peoples, and nations, and tongues, and kings”
2. John was told by the mighty angel that John “must prophesy again” – not that he had prophesied before, but that the prophecies of the Bible, of the OT that John would have known about, the prophecies regarding heaven and hell, and the end of time, needed to be given again – to all

Conclusion: The point of verse 11 is still true today – we have a duty to give the Gospel message out. How have we been doing? What if a “mighty angel” told us to do that? Would we?